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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.]

VI.

On another occasion I was lying in a hammock in the small room of the house, and was just closing my eyes, when I felt something place itself softly between my head and the cords of the hammock, and on raising my hand quickly to the spot, I found a lump of clay. "Really," said I, "they will not let me rest even in the day time!" Again, when sitting on a chair, I would hear a blow on the ceiling at the opposite side of the room, and see, on looking up, a stone come toward me and drop at my feet. This I would pick up and throw outside. Such things, indeed, happened repeatedly.

In this manner our invisible guest, who had begun by annoying us in the evening—though never when we were in complete darkness—now troubled us during the day, just because we slept away from the house. It was as if he had said to himself, "You won't sleep here, won't you? Very well, then, I will annoy you even in the day-time till you leave the house."

Fortunately within a few days we were really enabled to leave; (he refers, it seems, only to himself and to the servant he took with him) and with my man, who for many of the people in Moura was an object of suspicion, I set out immediately for Manaos. My family remained behind in Moura, and I supposed that they would now be free from all further trouble. I was destined, however, to be disappointed, for on my return my wife told me that after my departure, the same annoyances went on day and night and that the woman servant continued to be, as usual, the greatest victim.

At this news I was much vexed; but I told my wife to have patience and courage—that it was inconvenient to move at once and that, although I had already proofs in abundance, I wished to be more completely convinced of the reality of the supernatural.

Thus I continued at my post of honor, always alert and calm, observing phenomena that became more and more surprising. For example, one of the children woke up crying in the middle of the night and asking for an object which had been taken from him. Suddenly this object fell at his feet. Another was awakened so that a small piece of clay might be thrown at him, the child running away frightened. The same tricks were practiced on all those sleeping

in the house. In the full light of day a handful of earth was thrown at the maid-servant, spoiling her food just as she was sitting down to a meal. More than once, when the stone-throwing had ceased, people, who were wide awake, saw the phantasm of a man—an evident sign of haunting. This was observed by me several times.

Things still continuing in this condition, my wife asked me to try the effect of prayer and have a mass said. It might be that in this manner we should obtain peace. Willing to humor her—and at the same time to make an experiment—I promised in a loud voice to do so; and the truth is that from that moment till the arrival of a priest, then expected from Manaos, the annoyances ceased. Owing to my own fault, the promise was not fulfilled; and on the day of the priest's withdrawal stones and clods, to my great astonishment, rained inside the house.

It was then that my wife proposed that we should get a crucifix, keep it in the house and pray every day. I was fortunate enough to obtain one, which was placed on a table in our sleeping-room, where the stones fell. Whatever the reason for it may have been, the fact is that this place was respected, only a small stone being flung now and again in the passage and in one of the rooms when persons came into them. This would happen both in the daytime and nighttime.

The mysterious thrower, therefore, had not yet moved away, and, as Don Antonio, the Reverend Bishop of Para, was expected on his pastoral visit to the Rio Negro, I promised for the second time to have a mass said. This was again followed by a period of quietude, which lasted till the passing of the Bishop through Moura, whither he promised to return. On the eve of his arrival, at 7 o'clock at night, a large lump of clay fell perpendicularly in our midst as a reminder of the promise given. On the following day, as soon as the Bishop arrived, the mass was said.

From that time forward entire peace reigned in our dwelling. The two servants—who have continued to live with us up to the present date—got married; and I afterwards withdrew with my family to Manaos. In 1883 we returned again to Moura, and took a house that was quite new to us, not supposing that anything more would happen. One month and a few days later my children came in complaining that objects which they had put away were abstracted from them and were afterwards thrown at them. When the woman-servant with her husband had closed all the doors and placed struts against them inside, these would all be thrown down down violently and in a moment. Together we would go over the house, which was always well lighted; but we could find nothing to account for this.

It was 10 o'clock one fine moonlight night, and the woman was swinging one of the children in a hammock. While thus occupied, there suddenly came a heavy blow on the window near which she was seated. It was repeated twice, and I went at once to examine into it. The woman's husband was then at Manaos; and the thought that the sounds might be a warning of his death much depressed her. I, therefore, called her into our room, where she lay down on some chairs—without, however, falling asleep. In a

short time she was thrown to the ground. Being much frightened, she sat up; and a few minutes after, one of the chairs was dragged in our sight into another room. We arose, put it back in its place, and the movement ceased.

Thenceforward there were daily disturbances, which were fortunately not prolonged into the evening. The being who in the beginning was content to fling at us objects picked up outside, now began to throw those belonging to the house—and this in a very extraordinary way. If, for instance, a person of the family was in want of anything, and was about to look for it, all trouble was saved by its being immediately thrown to him. Such facts occurred by mid-day light. Once, when an object, belonging to a son of mine, had been thrown, I took it into a small room, placed it on a bench, and then said, "Carry this away, and then throw it." Meanwhile I stood sentinel over it. In the twinkling of an eye it disappeared. This happened three times, the objects—different on each occasion—being thrown in the presence of all the persons of the house and of some outside spectators. I did not obtain any further results because my family, afraid of the consequences, begged me to desist from these experiments.

From that time forward I began to believe firmly in the existence of a being, invisible, but supreme.

A priest happening to arrive, I asked him to say another mass, and for the third time quietude ensued. We afterwards withdrew to Manaos, where we have lately been subject to new but slight annoyances.

If I attempted to narrate all the details of the foregoing facts, the time at my disposal would never suffice—moreover, such stupendous occurrences happened that I am obliged to keep silence about them so as not to fall into public discredit.

I have made great efforts to get at the truth—and many people with me. The more I investigated, the further off was I from an explanation; and, if at last I had to surrender former opinions, it was with all honor, for no one could have done more than I did to reach a satisfactory conclusion. I can, therefore, repeat that I was not the victim of trickery or hallucination; nor am I now laboring under a delusion, for my memory is very clear as to all that happened. I am at present forty years old, the father of four children; and I have had much experience of the world. I would not publish such facts as these unless I had first exhausted all possible means of finding some natural solution for the problem they present.

ANTONIO JOSE BARBOZA.

MANAOS, April 11, 1884.

Considering that Lieutenant Barboza was living in the Province of the Amazon, in a secluded spot, away from all centres of intellectual movement, he is surely worthy of praise for the manner in which he has presented his evidence. Beginning his own observations as a skeptic, he seems to have felt instinctively that the marvels to which he testifies could be accepted by the outside world only if supported by more than the usual amount of proof. He has, consequently, joined to his own more detailed account, the written testimony of friends who were eye-witnesses of some of the occurrences.

(To be Continued.)

THE FREE RELIGIOUS ASSOCIATION—ITS RECENT ANNIVERSARY.

The time honored Boston custom of a week of anniversaries, at the close of spring, was observed the current year as usual, with much of its characteristic enthusiasm. The Unitarian meetings are always cultivated and broad-reaching in their religious zeal and charities. Those of the Woman Suffragists are wide awake and spirited at least, and particularly those of the Free Religious Association, not to mention various others of one description or another, are pretty sure to be more or less alluring to the earnest and thoughtful liberal.

The recent one of the last named was in certain respects peculiar—in fact of a very critical character. If it does not seem too much like a back number, at this late date, a cursory sketch of it even if necessary at considerable length may be of interest to the readers of these columns. The World's Fair Parliament of Religion was a glorious realization of the fondly cherished dream and aspiration of The Free Religious Association at its inception as it has ever been since. It might in fact in itself be called a parliament of religions on a more limited scale. There may be somewhere in human annals the record of a similar union of faiths, of fellowships and purpose. But never before in modern times has the central idea of that magnificent fulfillment of apocalyptic vision witnessed last summer shown in more distinct relief or been put into as effective operation, as in the character and plan of the Association referred to.

The Free Religious Association is not a recent Yankee notion. It was organized more than twenty-seven years ago in Boston, where its meetings have mainly been held, though its reputation has gradually expanded to national dimensions. Its founders had grown weary of the narrow restraints of the different religious communions and longed for more of that soul liberty for which their Puritan forefathers, with a more circumscribed and rudimentary conception of its full import yearned. They sought to unite in some degree at least those who were divided in co-operation and sympathy to draw thus together representatives not only of Christian sects but also of the various religions of the world. It looked like a bold undertaking, and to many of questionable wisdom even if accomplished. It provided a free platform on which at its annual meetings the claims of Judaism, Buddhism, Mahometanism, and other ancient faiths were set forth if not by native exponents always by those of eminent qualifications in such studies, while Catholic and Protestant, social reformer and philosopher were included in the invitation to share in this hospitality and often very heartily accepted it. The Association has been distinguished for the many notable and brilliant names on the list of its officers or that have been heard on its platform. Among them have appeared those of Ralph Waldo Emerson, Wm. Lloyd Garrison, Frederick Douglass, Lucretia Mott, George William Curtis, Thomas Wentworth Higginson, Elizabeth Cady Stanton, Moncure D. Conway, Julia Ward Howe, Samuel Longfellow, O. B. Frothingham, Ednah D. Cheney, John E. Weiss, Susan B. Anthony, Lucy Stone, Mary A. Livermore, William J. Potter, Francis E. Abbot, Minot J. Savage and numerous others of equal, or scarcely less, eminence among progressive writers and thinkers. The Association has been most fortunate from the beginning in its presidents. Their high cultivation and exceptional accomplishments have been conspicuous upon the platform, at its public gatherings, and have added much to the success and attractiveness of these occasions. For many years officiated in this capacity O. B. Frothingham, a scholar and author of foremost rank, an orator of the rarest finish and grace, whose fine bearing and engaging presence always lent a fascination and charm to the discharge of the requirements of his office. William J. Potter, for thirty-three years a beloved and honored Liberal minister of New Bedford who had been the secretary of the Association from its foundation and had steadily evinced under

a calm and modest demeanor the most earnest and unflinching devotion to its purpose, became, on Mr. Frothingham's retirement as president, very naturally his successor. If Mr. Potter was not all that his predecessor was, his characteristics were equally notable and adapted to the trust of directing the affairs of the Association, so far as this devolved upon him, and maintaining the same high standard of dignity and reputation which had hitherto distinguished it. Of Quaker parentage and training, remarkable evenness and serenity of disposition, a mind enriched by the best advantages of education, the influences of travel at home and abroad, select associations, possessed of rare insight into universal truths and principles, a lofty ideal of character, great firmness of purpose and unshrinking courage, an inborn love of freedom and delight in human service, with the power of spontaneous and impressive speech, he easily became a leader and representative of which any movement might be proud. Mr. Potter was in an emphatic sense an embodiment of sweetness and light. It is no wonder, therefore, that his sudden and untimely decease, a few months since, should for a time have seemed so irreparable as to render the work of the organization with which he had been so long connected and of which he was in so large a degree the central force and guiding spirit, almost hopeless.

The Parliament of Religions, which Mr. Potter had the privilege to attend during a stay of some weeks at Chicago on his return from the Pacific Coast, where he had passed some months of exceedingly interesting and successful experience in preaching and lecturing, made a very deep impression upon him and aroused anew his hope and zeal in behalf of liberal religion. The influence of that assembly, in connection with other favoring circumstances, led him to feel that there was a larger opportunity for the Free Religious Association, and incentives of a greater activity than ever before. Acting upon this assurance, at his suggestion one or two preliminary private conferences were held of the officers and specially interested members of the Association in the autumn of 1893 to consider the situation, and devise and enter upon such plans of work as might be deemed advisable.

It was conceded by all that the signs of the time were auspicious, and called for new and more effective modes of action. Mr. Potter's society at New Bedford, having a year or two before reluctantly accepted his resignation and provided him a generous income for a term of years with freedom to use his time as seemed best to promote the interest of the cause which he had so deeply at heart, enabled him to give a more exclusive devotion to such work as the Association might initiate than he could otherwise. The preliminary conferences, just mentioned, were distinguished by a very free and earnest exchange of views. Mr. Potter participated in these discussions with unwonted fervor and enthusiasm. But the special interest in them became speedily centered in a series of resolutions presented by Dr. F. E. Abbot, well known as the projector and the first editor of the still vividly remembered famous organ of liberalism, of more than a decade since, known as *The Index*. These resolutions particularized "the deep and widespread interest aroused by the World's Parliament of Religions," and called for a "bold, active and constructive policy for the spread of free religion," and the "formation of societies on the basis of free spiritual and universal religion, in avowed independence of Buddhism, Judaism, Christianity, Mohammedanism, or any other religious creed or organization," and asked that a committee "be appointed with a view to developing more fully the principles of the present constitution, and applying them to the needed work of organization." These resolutions afford a very striking illustration of the difficulty which is frequently experienced in the effort to combine a theory and its practical application. The author of them is a person of very intense convictions, an uncompromising and vigorous logician entirely unreserved and fearless in his declarations,

and disposed to considerable impatience at what often seems to him a languid and easy going temper inadequate to the exigent demands of the time when his appeals fail of what he naturally deems their due response. Hence it not unfrequently happens that he becomes in such instances quite incomprehensible to himself, a sort of metaphorical bomb thrown among his brethren. It was thus that the resolutions above referred to, although they dropped so noiselessly into the proceedings of the meeting when opposed that they produced scarcely an apparent ripple of dissent or perturbation, subsequently evinced so much of the inherent nature of the latent and most violent explosives as to threaten very serious and disastrous consequences. Hitherto the position of the Association had been, as has been seen, freedom and fellowship in religion. But the resolutions of Dr. Abbot called for freedom and fellowship outside of religion or of its historic and established forms at least. It proposed to break the fraternal bond which the Association had sought to effect between itself and the various other religious bodies, and virtually turned toward them the cold shoulder of assumed superiority and arrogant disdain. This was the construction which a preponderating number of the prominent and most active members of the Association held the resolutions implied. Of course the author of them strenuously opposed this view. The resolutions, nevertheless, met with a sufficient support to secure the vote at the succeeding preliminary conference to refer them to a committee to report at the annual meeting in May. The interval between these two private conferences was marked by the melancholy event which has been alluded to, the death of the wise and revered president of the Association, Mr. Potter, which bowed in the deepest sorrow the hearts of all, and made the Association seem for a time almost like a ship in a storm without pilot or rudder. The committee to which Dr. Abbot's resolutions were referred determined to submit the following amendments of the constitution of the Association at the annual meeting.

The general objects of the Association are to encourage the scientific study of religion and ethics, to advocate freedom in religion, to increase fellowship in spirit, and to emphasize the supremacy of practical morality in all the relations of life. In order to carry out these general objects, its particular object is to found, multiply and unite in an organic working fellowship of societies, as many as possible local organizations or free churches on the basis of free, spiritual and Universal religion in avowed independence of Buddhism, Judaism, Christianity, Mohammedanism or any other religious creed or organization, which is by nature dogmatic, based on personal leadership or limited in its fellowship. All persons sympathizing with these objects are cordially invited to membership. Insertion of a new Article V, as follows:

Article V. There shall be elected at every annual meeting a standing committee of five, consisting of the president, the secretary and the treasurer ex-officio and two other officers of the Association to take special charge of the work of local organization and to carry it on in accordance with the spirit and letter of Article II. This standing committee shall act under the general direction of the ex-committee and shall report its doings at every regular meeting of the latter.

This report it is readily seen reiterated the propositions of the resolutions which Dr. Abbot had previously presented, and involved a new departure and work on quite different lines from those the Association had hitherto pursued. But it is natural for Associations (even the most progressive) as well as individuals to become attached to their accustomed methods and aims and reluctantly venture upon uncertain and untrodden paths. It became evident, therefore, as the time approached for the annual meeting of the Association that it must decide between two competitive policies. One that of the past, the other that which Dr. Abbot and his friends advocated and prescribed. Indeed it was an open secret that the latter would be opposed at the annual meeting by a minority report, prepared by Mrs. Anna Garlin Spencer and Richard P. Halliwell. One of the most important matters to come before the Association this year was a choice for the vacant office of president. There was but one voice

as to whom should be chosen. As one of the founders of the Association, who had given it unwavering devotion and most efficient and distinguished service from the beginning, in counsel and by numerous addresses at its conventions and as occasional presiding officer, in which capacity his consummate skill and grace are known all over New England and elsewhere, united with his eminence in letters, in brave and self-sacrificing patriotism and in relation to civil and religious progress, Thomas Wentworth Higginson shone forth in the diminishing galaxy of illustrious minds which once made the Free Religious Association famous, as its foremost representative, and the obvious and legitimate successor to its highest place of responsibility and honor. But there was this embarrassment in respect to his election: Although still ready as always before to serve the Association in any way possible, it was understood that he regarded it advisable if the new policy proposed prevailed, that Dr. Abbot should be chosen president. Indeed the same perplexity confused the work of nominating other officers. Usually the convention opens with a business meeting on the preceding evening to the day set apart for the public addresses and papers for the presentation of annual reports, the election of officers, etc. But it was seen that owing to the important questions under consideration and the divided sentiment in regard to them, there would not be sufficient time at the evening session for their full and general discussion, and therefore it would be necessary this year to make an unprecedented departure from the customary order, and defer this business to the afternoon session. And as the election of officers was contingent upon the issue of this debate, this too would have to be postponed until this result had been reached. Of late years the annual meetings of the Association have been held in what has been known as the Tremont Temple, its very central location making it particularly favorable. But the destruction of this building this year caused the Parker Memorial Building, erected to the memory of the great preacher, Theodore Parker, to be chosen, admirably adapted to the purpose. At the Thursday evening meeting, certain matters of business being disposed of, the report of the committee on the new departure proposed was presented, followed by the minority or dissenting report submitted by Mrs. Spencer, and the discussion of them entered upon and prolonged until a late hour, when it was adjourned, as has been seen was expected, to the session of Friday afternoon.

The subject of Universal Religion occupied the meeting of the morning. A very appropriate theme under the existing circumstances. Vice-President Higginson occupied the chair, and in an introductory address in an eloquent and touching manner referred to the missing presence and loss which the occasion suggested to many. No brief allusion to the opening paper of Rev. J. W. Chadwick, of Brooklyn, N. Y., would afford more than the faintest intimation of the able and vivacious treatment of the subject assigned him, its graphic and summary sketch of the historic development and varied manifestations of the religious sentiment in man, its growth to the broader generalizations and expressions of a ripener and better age, interspersed with bright touches of humor and poetic beauty, and cunning adaptations of the words of many authors. But it is soon to appear in full in the New World and hence does not need here further comment. Mr. Chadwick was followed by the Rev. O. B. Frothingham, the former President of the Association, whose white locks and venerable presence, as he approached the front of the platform, caused the whole audience to rise as a spontaneous token of regard and reverence. Mr. Frothingham in a short address of old time, clear cut, and thoughtful sentences, emphasized and expanded into telling applications some of the central thoughts of the preceding essay. The Rev. Alfred W. Martin, the brave and brilliant young radical pastor of the Free Church of Tacoma, who had come many hundred miles to participate in the discussions of the day, was the next speaker. Mr. Martin in an impressive address of three-quarters of an hour, delivered without notes,

plead with great earnestness and force of argument for universal religion, distinct from all the historic systems and definitions existing, as the next step in the evolution of truth and progress. Dr. F. E. Abbot supported Mr. Martin's plea with his usual power of rigid and cogent reasoning. At the afternoon meeting the Rev. Mr. Martin, as a representative of the Association, at the recent Congress of Liberal Religious Societies at Chicago, gave a report of the proceedings of the Congress, and read a letter from B. F. Underwood, of Chicago, the other delegate of the Free Religious Association at the Congress, who was unable to be present at the Boston meeting. This letter will be included in the printed proceedings of the Free Religious Association of the year. The discussion which succeeded these reports, as was expected, was of deep interest, general and animated. One amendment after another was offered to the proposed new article of the constitution, until at last the following residuum was its total remainder which was voted for its substitute. "The objects of this Association are to encourage the scientific study of religion and ethics, to advocate freedom of religion, to increase fellowship of the spirit, to emphasize the supremacy of practical morality in all the relations of life, and to encourage the organization of local societies or free churches on the basis of free spiritual and universal religion." The election of officers immediately followed with the result which here appears: President, Thomas Wentworth Higginson, Cambridge, Mass.; Vice Presidents, Octavius B. Frothingham, Boston; Felix Adler, New York; Elizabeth B. Chase, Providence, R. I.; Nathaniel Holmes, Cambridge, Mass.; Frederick Douglass, Washington, D. C.; Solomon Schindler, Boston; Moncure D. Conway, New York; Ednah D. Cheney, Jamaica Plain, Mass.; W. M. Salter, B. F. Underwood, Chicago; Dr. Lewis G. Jones, Brooklyn, N. Y.; Edwin D. Mead, Boston, Mass.; Secretary, Paul R. Frothingham, New Bedford; Assistant Secretary, W. H. Spencer, Providence, R. I.; Treasurer, J. A. J. Wilcox, Boston. Directors for four years: John C. Haynes, Boston; D. G. Crandon, Malden, Mass. For three years: David H. Clark, Roxbury, Mass.; J. A. J. Wilcox, Boston; Mary A. Ladd, Boston. For two years: Jenkin Lloyd Jones, Chicago; Edward Filene, Boston; Mrs. R. P. Hallowell, Medford, Mass. For one year: Anna Garlin Spencer, Providence, R. I.; Mary F. Eastman, Tewksbury, Mass.; Alfred W. Martin, Tacoma, Wash.

The festival of the evening, although many familiar faces of other years were missed, was largely attended. Miss Mary F. Eastman, widely known in connection with various reforms, filled with admirable ease and tact the position of mistress of ceremonies, while a very acceptable collation, music and addresses made the evening one of much interest and pleasure. Mrs. Ednah D. Cheney paid a tender and appreciative tribute to Mr. Potter, and Dr. Marie Zakerewsky gave some interesting reminiscences of him as a physician in his family. Other addresses were made by Miss M. S. R. James of the People's Palace, London, Eng.; Miss Isabel King, late of the Argentine Republic; Rev. Henry Powers; E. P. Starbuck of Harvard University, and Rev. Alfred Martin of Tacoma.

Always in the contest between opponents one must suffer defeat if the other is victorious. In the contest of ideas and principles one need never despair even though the battle be lost for a time if the cause for which he has striven is that of truth. To many who have hitherto been counted among the most radical of the Free Religious Association and the staunchest friends of Mr. Abbott, it seemed strange that in the issue which I have endeavored in this article to describe that they should find themselves opposed to him. But the departure which he and his friends sought to accomplish looked to them impracticable and uncalled for at present. But conditions change and the departed cause of this year may become the victorious one next, or later. At present the religious world, and the wisest teachers of the social and industrial also,

are looking less toward definitions and separations to effect the best ends of religion and civilization than to seeking stronger fellowships, mutual agreements, cooperation and unity of spirit.

Lecky, in his "History of Rationalism," in speaking of the outgrowth of belief in witchcraft, says: "This progress was not effected by any active propagandism. It is not identified with any great book or any famous writer. It was not the triumph of one series of arguments over another. On the contrary, no facts are more clearly established in the literature of witchcraft than that the movement was mainly silent, unargumentative, insensible." And is there not in this passage a hint of the process through which the human mind outgrows not wholly but largely its errors and limitations? Instead of by directing attention to its logical inconsistencies or formulating new articles of belief for acceptance, still more through gradual steps along the line of advancement to higher and ever more absorbing truth in the attraction of which the horizon continually broadens, old things pass away and all things become new.

X—Y—

WHAT CONSTITUTES GENIUS?

By JOSEPH WRIGHT DICKINSON.

II.

Jouvert tells us that "it is not hard to know God, provided one will not force one's self to define Him." I think we can by this time admit that the same may be said of genius. But let us investigate somewhat further, for this proves to be an inquiry that grows more interesting than we at first anticipated. From the standpoint of the conclusion arrived at in our first paper, we must decide that Hogarth erred when he assumed that "genius is nothing but labor and diligence." Erred, too, as radically as Buffon, who defines genius "as only great patience." Neither can we admit Willmot's definition, that "genius is the instinct of enterprise," nor that of Matthew Arnold, that "genius is mainly an effect of energy." And our reasons for such conclusions are the same as heretofore stated, viz., that all such qualifications are merely attributes of true genius, but that its inherent mystery, so far as such explanations are concerned, remain still unrevealed.

From such a standpoint, too, we must decide that Bulwer Lytton errs when he assumes that "every man who observes vigilantly and resolves steadfastly grows unconsciously into genius." Vigilant observation and steadfast resolution are eminently characteristic of the North American Indian, but, saving and except a genius for "general deviltry" on their part, their enemies, at least, have, up to the present writing, discovered but little. We cannot allow his statement to stand unchallenged. Hazlitt informs us that "men of genius do not excel in any profession because they labor in it, but they labor in it because they excel." This is certainly more to the point, and presupposes the possession of that original endowment, assumed to exist, in the case of genius, at the close of our first paper. Matthew Arnold concedes to "the highest power exercised in poetry," and consequently to genius in this walk of art, what he calls "a faculty of divination." And this is in no way objectionable from our present standpoint. On the contrary the phrase seems a happy one, for few will deny that true genius does, indeed, seem to possess what may well be called by such a name. But this "faculty," let it be remembered, is exactly what neither patience, nor energy, nor enterprise, nor vigilance, nor even resolution, can confer; which neither school, nor college, nor public, no, nor private teaching, can communicate which man may not bestow, because it is the gift of God! Patience and energy may and will aid it, but neither they nor aught, whether of enterprise, vigilance, or resolution, can by any possibility, create it. And similarly in the process of its education, it will ever be found that "genius finds its own road, and carries its own lamp." Truly it may be said, in such a sense, to

learn "in that great school in which we teach ourselves: God, ever the head master there!"

This it was that Emerson meant when he says, "that which each can do best, none but his Maker can teach him." And he follows up this with the question, "Where is the master who could have taught Shakespeare?" To Emerson every great genius is "a unique," which is to say that nature broke the mold when she had formed him; and in any case, that such unique formation constituted his peculiar endowment, by means of which should be delivered to the world, "an utterance brave and grand as that of the colossal chisel of Phidias, or trowel of the Egyptians, or the pen of Moses or Dante." In other words, that through such natures, so endowed, the eternal thought may be communicated to mankind.

It is not, then, because of any patience, enterprise or energy that men possess genius, but it is because of the possession of genius that they develop these valuable attributes of character. Indeed a normal and perfect genius cannot fail to possess them, so that they may well be taken as attributes of genius. "Genius is the gold in the mine;" any one of the above named qualifications may act as "the miner who works and brings it out." But while they may, one and all, aid in this work, they, most assuredly, cannot put the gold there to begin with. Hardly may there be, in such a sense, even a "salting of the mine," to deceive a possible purchaser. On the other hand, given this faculty, and then, says Fuseli, "heaven and earth, advantages and obstacles, conspire to educate genius." For, as Longfellow tells us, "all the means of action, the shapeless masses—the materials—lie everywhere about us. What we need is the celestial fire to change the flint into transparent crystal, bright and clear. That fire is genius."

So, as to original endowment, Gay observes that "a genius is never to be acquired by art, but is the gift of nature." Dryden, that "genius must be born, and never can be taught;" while Sir Joshua Reynolds assures us that "genius is supposed to be a power of producing excellencies which are out of the reach of rules of art—a power which no precepts can teach, and which no industry can acquire." And Ruskin observes, in the same vein, that "there are no laws by which we can become Titians. . . . no laws by which we can write Iliads." It is with the same view that Boileau speaks of the uselessness of attempting to gain "the heights of Parnassus," if the writer "does not feel the secret influence of heaven, and if his natal star has not formed him" for his special work.

Carlyle speaks of "spontaneous devotedness to the object, being wholly possessed by the object, what we call genius." But this definition, with the crouching figure of the Miser in our mind, who certainly does not lack spontaneity of devotion to his especial "object," and who as certainly is sufficiently "possessed" by it, does not satisfy us as well as that other definition in which the same writer speaks of "that gift of transcendental thought which is fitly named genius." Meantime, amidst this collection of definitions, which have proven, in the main, so unsatisfactory, we are reminded that, as it has been said that "of the merit of his own compositions no composer can be admitted the judge," so, it would seem, that it is well nigh in vain that we ask of the possessors of genius to define for us the term by which that mysterious faculty is known. Even the great Goethe utters what is only the merest truism when he assures us that "the first and last thing which is required of genius is the love of truth." The merest truism, we repeat, for where ever lived and worked the true genius who did not love to breathe that atmosphere which is and must be to all such spirits even as their natural air: that "deep respiration of God in the soul, which is genius." To be "required of genius," does he say? Nay, rather, it is genius, itself, that shall require it. It is genius, itself, that cannot live without it. It is genius, itself, that sickens and dies of inanition wherever that is not! Truism, indeed! When such a genius

fails to satisfy us with his definition, well may we turn from the famous German poet to the comparatively unknown Frenchman, and reply to him: "True: It is also, equally, not hard to know genius, provided one will not force one's self to define it."

CHICAGO.

AUTOMATIC COMMUNICATIONS.

At the beginning of a sitting one evening this came first: "Wouldn't affirm that communications to-night shall be from thinkers."

Question.—"But we would prefer to hear from thinkers?"

Answer.—"Were not those who have called upon you within the week spiritually one with you, yet intellectually were they not on far different knowledge planes?"

Now only two persons had called on us during that week, regarding whom this statement was decidedly true; though I should never have distinctly thought of them in just the way stated yet I recognized immediately the truth in this way of putting it, but interested to find out how they would explain the statement I asked, "What do you mean by that?" Mr. U— who had recognized the fitness of the statement in regard to these particular callers began to explain to me what he thought I did not understand, but I said "Wait! I wish to know their own explanation."

A.—"That means that what you don't wait for B. F. U— to affirm, is most emphatically true—that spiritual insight may be equal in those who look from greatly differing intellectual standpoints."

Before beginning a sitting one evening we had been speaking of Florence Marryatt's book on Spiritualism, and her Catholic faith.

Q.—"Since the Catholic church makes the month of October sacred to the devotion to angels, does not that imply that it believes in the essential truths of Spiritualism?"

A.—"Belief in man's oneness with the soul of Being—the unfathomable, illimitable Allness, forms part of every form of faith which can take hold strongly of humanity. The Catholic faith is no exception to this rule, and because of its Virgin birth of man's Saviour, born direct of spirit, causes a deeper, stronger hold on the masses who dimly feel without philosophizing, that a spiritual principle rules through all mystery."

Mr. U—, who had asked the question to which this answer was given, now said what I had not known, that he had just written an article which had this question for its basis and now he wished to know whether the thought came from his mind or from that of the intelligence through my hand:

A.—"Souls in sympathy express themselves often in like lines of thought, aiding and suggesting when either side feels at a loss. Therefore B. F. U—'s editorial note formed part of a symphony of thought expression."

I here playfully said that in this "symphony" I was apparently only a tool as nothing was said of my share in writing it:

A.—"Shared equally with us, and with you."

A friend whose experiences in automatic writing and other forms of psychic phenomena ran parallel in time, etc., with my own, had said she thought her hand controlled to write by some one still on earth although a name was signed to her writings which she did not recognize. This caused me to ask if such was really the case. Was S— a living person?

A.—"Pharos says yes. We are all more alive than when going through your terrestrial trial sphere."

Q.—"Will you please state something definite regarding S—. Who was or is he?"

A.—"S— was and is a thinker who believed while with such as you that there existed worlds or spheres of Thought—soul planes where Mind would dominate over Matter, and where solution could be found for the vexing problems of and concerning Being, propounded by the most astute thinkers of earth."

Q.—"But by what name was he known will A.—"E— was the earth name of him taken here the name S—."

Q.—"What is the bond of sympathy between S— and our friend through whom he writes?"

A.—"Starting point of spiritual philosophy touches Egypt."

The friend spoken of is one much interested in archaeology, and especially in Egyptian lore.

Q.—"Why do we not oftener get messages from the relatives we call for?"

A.—"Bonds of sympathetic being are stronger than relationship over here. Many whose silence you wonder at were not in true accord with you, and so are not now in rapport with you—true lines of sympathy are drawn over here."

B. F. U.—"Who writes thus?"

A.—"Your friend, who will introduce himself when you come—who now enjoys your broad view even of this plane of which you know so little."

Q.—"What is your name?"

A.—"Please don't ask."

B. F. U.—"How came you to know of us?"

A.—"Why, my friend, here many times I am an interested listener to the questions asked of those who are given the opportunity to communicate to you through your mediumistic wife, and keenly enjoy your shrewd questionings of those who to you seem phantasms—spirits. Good-night."

S. A. U.—"I wish to ask if any of my relatives are present?"

A.—"Your relatives are those of all thinkers. 'Who are my mother and my brethren?' asked Christ—so may you and your soul mate."

S. A. U.

A DWELLER IN TENTS.

BY MIRIAM WHEELER.

[A letter on the occasion of the presentation of a house from a citizen of New York to the Hebrew, Solomon.]

DEAR LORRIMER YOANNES:

Some exist like trees in one spot, extracting all the food they need from the soil on which their seed first alighted. Others live like Arabs roving here and there exhausting many grounds. But even the tree has in its winged seed been borne hither and thither upon the wayward winds ere it fastened its root cables into the earth, and the Arab in his old age rests from his energetic movements. Life is not wholly life indeed but partly death to those who do not swing rhythmically from motion to repose and from repose again to motion. For my own part I will put into many ports before I come into my final haven, wherein, with other old hulks, I may moulder into elemental dust dreaming of past voyages and of long gone pageantries. Others may wear ruts in which to run smoothly, but I will not grudge to clamber over rough ground so that I get a broader view of life. There are not a few who abide in the cities, at which I touch as a journeyer and a stranger, and who find love in no eyes but such as mirror a three-fold portrait of themselves—in the projections of marriage, family and citizenship. Yet it has always seemed to me that I cannot tell which is my township, who are my people, or discern who is my mother, my wife, and my sister. Ah! here are ten thousand times the duplicates of the patient wistful mother-love that almost teased my boyhood with its wide watchfulness. Everywhere I see in other women the same virtues which my spouse first taught me to find in her sex. And sisters! O! a million times I find you in all lands and homes! You pity us wanderers when the winds assail our fragile tent shelter and pierce our scanty garments with invisible fingers. Think you that thick clothes are desirable and that a house is a good outer casing for a man? Habit alone, which reconciles the king of beasts to his squalid prison in the menagerie, has made you oblivious to the ignominy and discomfort of your two exterior shells. Your multitudinous garments hold the germs of disease. In rain they become sodden and chill you, while in summer they

overheat and oppress you. They are unclean like the caves in which criminals hide, but they serve to conceal the shape of man's body, so often deformed and diseased by his passions. Is it impossible or impracticable to resume a free and natural state? At any rate let us endeavor to simplify the tags and rags with which we adorn ourselves, and the preparation and repair of which form a large portion of our slavery. A house is the hobble about the human asses' neck. These rows on rows of vulgar villas, filled with gewgaws, cheap-jack hideousities, dusty draperies, and carpets exhaling stale odors, with their stereotyped delineation of the minds of the indwellers expressed in the disposition of the useless "shoddies" which they contain, I shy like a horse when I pass their open doors. But you say these are homes; each hearth has some of the divine spark of love leaping from the earth upwards to the sky. These dingy ornaments, meaningless to you, are so many gifts and symbols of affection, treasured many of them for years because of their association with the dear dead. While you utter these words I bow my head; my tongue is silent; the fountains of my bitterness are sealed. This gags my cynicism. Yet your words fraught with fine sentiment neither explain nor justify the almost universal servitude of people to their houses, and I have a theory which in lieu of a better you are logically bound to accept. Man is in the bonds of objectivity and sensation. Woman is too often an object of pleasure. She queens it in proportion to her beauty and her wealth. To adorn herself and her environment for the low end of material happiness she demands the manufacture of aggressive silks, laces, tinsel, and of ostentatious furniture. The supply inevitably follows. The labor expended in these factories enslaves man. It is not really productive of wealth or of well-being. It is the fabrication of armor for woman to compete with woman in superficial attractiveness which stimulates abnormally the sexual passion in man. The production of the necessities of life is relegated to the few who have to bear the unnatural burden of these artificial desires. If the work now devoted to the gratification of the requirements of fashion in ugly and imbecile products was turned to the direct production of essentials, the cause of any poverty which existed would be more obviously, even than at present it is, the result of individual fraud and greed on the one hand, and of incapacity, deficiency of education, intellect or morality, on the other. I feel laid upon me a spirit of prophecy, my eyes are anointed to see hidden things, strange movements in the old, slow orderly march of events. My ears are touched to hear the voices of the toil-worn serfs, of the pain-worn women and hungry children of the earth. No longer are they muffled as in the days long past. Towards liberty the human tide is flowing, obliterating all the barriers in its way. The people join their hands and shout, and at the sound of their shouting the walls of the mansions topple and fall. At the noise of their confident mirth and strength, at the braying of their trumpets the villas, the stock exchanges and the prisons crumble into dust, the dust which holds the power to create a new order, and a new race.

In that day, in that day blessed are the homeless and they who stand alone. . . .

Thus, O Lorrimer Yoannes, I restore to you the misplaced pity which you bestowed upon me, and elect still to be a dweller in tents.

It is true that the winds caress or sting me, that they rend at times the canvass from about me that the sweet rain may enter and purify the ground which I dwell with my sojournings. It is undeniable that the sky scowls at times upon our shelterless heads, then are we but the more of and in all things. At such moments we feel our kinship to the elements, our bodies partake of the excitement and health of the storm. Is not life a phase, a journey? My home does not cheat me to hope of, or belief in, stability amidst the fleet. While I write with my goose quill these hints of the reason of my rejection of your courtesy, the restlessness of my nature takes me, and I rise to fold my home and to ramble around the earth, if not a free man at any rate the less in bondage by the refusal of your well meant offer. (Greeting from the open glades, the flowery waysides, and the dim forests, from the defiant mountain ranges, from the untameable sea, and from thine, Solomon.

THE LABOR CRISIS.

It would seem as though we had reached a critical point in our national existence. With the military encamped in the streets of the second city of the Union in size and commercial importance, with deadly riot and destruction of vast quantities of property, accompanied by almost complete stoppage for a time of communication between Chicago and adjoining places, with the spread of a similar state of things throughout the whole West as far as the Pacific Coast, where civil war may break out at any moment, and with a threat of the heads of labor federations that all labor shall be suspended, it must seem to outsiders that our social system is on the verge of dissolution. To those on the spot matters may not appear to be as serious as this, and yet there are features of the present situation which furnish evidence of a deep-seated disease, or at least of such a condition of the social organism as foreshadows a decisive change.

Remarkable as is the influence obtained throughout the West in the course of two or three years by the President of the American Railway Union, it is less remarkable than the fact that the wide spread strike of railroad men of which he is the head is due to circumstances in which they have only an indirect interest. If the strike at the Pullman Company's works had led to the breaking up, or the removal from the neighborhood of Chicago, of that concern, it would not have affected the employes of the railway companies in the least, and yet they have in large numbers left their own work, suffering loss and running the risk of privation for themselves and their families. This is very properly termed a "sympathy strike," and as such it ought, if not to be treated with some degree of respect, yet to give rise to serious thoughts as to the explanation of such a state of things. But the newspapers of Chicago and of the country generally, which assume to guide public opinion, have with few exceptions, which are the more honorable for being so few, treated the question of sympathy with levity, and stigmatized President Debs as the criminal instigator of riot and destruction of property in the spirit of anarchism, tempered with love of notoriety and dictatorship. Much is said of the foolishness of the "dupes" of the "dictator," but nothing as to the self-denial of those who have wounded themselves in order to bring a tyrant employer of their fellow laborers to a sense of justice.

We have here the real source of the bitterness of the press against President Debs and the members of the A. R. U. They have dared to interfere with the interests of capital, and hence they are all that is vile and deserving of the utmost punishment vindictive law can inflict on them. The newspapers cannot deny the right of working-men to combine or even to strike in a body if they think their interests require them to do so, but they forthwith lay to their charge all the disorders which unfortunately attend such a state of things, especially in a city like Chicago. They have made so loud an outcry that they and their backers have induced the authorities to arrest the President and officers of the A. R. U., and to seize the books of the Union, and even private papers of Mr. Debs, that they may be used in evidence. The Federal authorities are doubtless doing only what they are advised is their duty, but it will be a dark day for freedom in this country if the law declares it to be a crime for one man to endeavor to persuade another to quit work, as the legal injunctions declare. Some persons are very fond of saying that certain things are non-American, but such a decision would be worse, it would be non-human. A lawyer endeavors to prove that it is a common law crime to "induce" men to leave the service of a railroad, because it is criminal to coerce them to do so by threats! It is too late in the day to stop strikes and working men's combinations by legal quibbles. That the President and his ministers are alive to the danger of thus trying to limit the rights of the people appears from the statement that a member of the Cabinet, after referring to an interview he had just had with the British

Ambassador on labor questions, said "both of us agreed it would be preposterous to think of crushing out organized labor in these days of progress and civilization. There is no more harm in working people organizing to secure benefits to themselves than for their employers to do so, and this should not be lost sight of in the struggle for wealth."

But while working people are justified in organizing for their own protection, and of striking in order to render their organization effective, they cannot be allowed to interfere with the liberty of other persons not combined with them. It is a curious commentary on the action of those who pull the strings that, at the time the grand jury were arranging for the arrest of President Debs and his "fellow-conspirators," the former was preparing an "appeal for order" addressed to "all striking employes and sympathizers," in which he says: "I appeal to every workingman to entirely keep away from places where trouble is likely to occur. What under normal conditions would be an inoffensive gathering may now become a demonstrative mob. All good citizens deprecate the loss of life and the destruction of property. Grave as these complications are, our civilization is far enough advanced to find and apply a remedy without resort to violence. We are merely contending for justice for our fellow-workingmen, who have been reduced to want by a power that now defies public opinion."

The defiant power here referred to is the company at the head of which is one of the monstrous growths of our modern civilization, George M. Pullman. It is a significant fact that the newspapers which have hitherto been patting this representative of the gross capital interest on the back, while treating Eugene V. Debs, who is not his inferior in the matter of principle to say nothing of education, as a social parasite towards whom not even ordinary courtesies were to be extended, have begun to cry out against their former favorite. Like the straw that shows which way the wind blows, this change is a sign that political rulers think that even capitalists can go too far, and what is more that the insurrection of labor has not been without effect after all, even should the railway strike apparently fail. The obstinate conduct of Mr. Pullman, in refusing to consent to conciliatory inquiry as to whether there are grounds for arbitration between his company and their employes, has aroused public indignation and has caused the appointment of a conservative committee to inquire into the causes of the strike. Besides which there are signs that there will be an enforced cut in the extravagant rates exacted for the use of the Pullman cars, so that as Mr. Pullman refused to give his employes a fair return for their labor out of his large earnings, these will be considerably reduced.

Thus the strike which has been ridiculed as being one merely of sympathy, and in which women and even children have been driven by stress of sentiment to engage, although supporting too often, unfortunately, lawless conduct, has done good service. It has drawn forcibly to the attention of a somewhat listless public what gross abuses to which the greed of capitalists can lead it. Mr. Debs, therefore, even if he has unwittingly transgressed some subtle legal distinction, such as that between acting in the capacity of trustee of an organized body and in furtherance of a personal ambition while pretending so to act, is deserving of the gratitude, not only of the working classes, but of the public at large of which they form so important a part. Until labor disputes can be legally and successfully arbitrated, or until they cease to exist through the establishment of co-operative labor, which shall give every working man and woman an interest in the profits of the concern for which he or she works, strikes will necessarily take place, and the more perfectly the working classes unite and become organized the more acute will be their social effects. The men and women who abandon their work may act foolishly according to the canons of political economy or even reason, but heartlessness and obstinacy are no less to be condemned, and so long as people are governed in the

conduct by their feelings, we prefer emotional sentiment to unemotional greed.

CAPITAL AND LABOR.

While every one is talking or writing about the paralysis of trade caused by the Western railway strike, it is strange how little is said about the real causes of the social outburst which has occurred. Why should such a paltry affair as a disagreement about wages between the Pullman Car Company and some of their employes lead to the tie-up of railways for thousands of miles, with its many consequential evils? It might be thought that those who are the professed political guides of the people would have at least attempted to throw some light on the subject, but the only light they offer is the gleam from the bayonets of the military. In another article we have pointed out that the present strike is merely a phase of the ever continuing fight between the two industrial forces capital and labor. If the Pullman strike had not taken place the present skirmish would have been put off until the organization of the American Railway Union had become perfected. However, the present fight ends, it is but a skirmish; it will be renewed again after awhile under the leadership of Mr. Debs or of some stronger man, unless the relations between capital and labor are improved.

If capital and labor as industrial forces are so inextricably bound together that they cannot exist apart, then some means ought to be discoverable to prevent them leading a cat and dog life. A man cannot labor without material to work on and the charge of the working man is that the capitalist has got possession of all the material and gives him as little of the produce arising from it as he thinks fit. It is thought by some persons therefore that if all the land in the country, land being the chief source of material, were divided among the people, every one would be alike and have enough to sustain life, and therefore there would be an end of capital and labor disputes. This is a mistaken idea, however, as land regarded as a source of wealth is valuable only for what can be obtained from it by labor, and unless the produce of the whole country were pooled and divided equally, one man would become rich from a quantity of land which in another locality would afford only a bare sustenance. Under the economic conditions of modern civilization it is impossible to prevent some men from becoming rich and others from being poor. If it were a question of individuals, the inequality between the two classes of rich and poor would not be so great as it seems, seeing that there is a constant change of individual members between them. The rich are not always rich, nor the poor always poor. There are exceptions and these exceptions give the stamp to the whole class, but on the side of the wealthy the great inequalities are caused by the existence of trading corporations, with vast capitals, which are in constant contact through their officials with large bodies of working men. The railway companies alone of this country are said to have more than 800,000 men in their employ.

In addition to the great railway companies are a large number of manufacturing companies, of which the Pullman Car Company may be taken as a type, which have enormous capitals and whose shareholders are often enabled from their profits to live in princely style. When the working man, to whose labor the actual value of all material is ultimately to be traced, sees his employers living in such luxury he naturally thinks he is entitled to something beyond mere "living wages." If this is regarded as a sufficient return for his actual labor, he considers he is entitled to something more which shall be equivalent to a share in the profits, a return for the humanity he puts into his work as distinguished from mere brute force. For the latter he is entitled to a minimum or living wage, whatever the market value of the produce of his labor, and the return for the former will depend on the net profits derived from his produce. But here comes in a special difficulty which is at the root of much of all the labor trouble, and which ought to have been put a stop to by legislative

enactment long since. That it has been allowed to increase to its present proportions is a disgrace to this country and shows how powerful is the political influence over legislation exerted by capitalists. We refer to watering stock by many of the large trading corporations, which exact from the public as consumers two or three times the profit they are honestly entitled to and then refuse to share the plunder with those who have by their labor enabled them to do so. They are really worse than appears from that statement, for in many cases the watered part of the stock has been palmed off on foreigners at high prices, and those who suffer when it is depreciated are the innocent holders for value.

It is useless under these circumstances to tell the workers that their wages are determined by the operation of certain economic laws. The personal factor always has to be allowed for, and until it is satisfied there will not be an end of social disturbances. Nor will it be satisfied until labor is put on a perfect equality with capital. By this is not meant that every laborer is to be equal to every capitalist. In the eye of the law every man is equal, but there are certain distinctions, depending more or less on the possession of money, which society and not the law takes cognizance of. Thus a capitalist may, judging from the money standpoint, be worth more than all those who are his actual partners although apparently only workmen. For undoubtedly masters and men do as a rule suffer and prosper together. Wages rise and fall to some extent with profits, but the misfortune is that they do not vary equally with profits. There is an idea in the minds of working men that they feel soonest by a reduction of wages the effects of any depreciation, and that they are the last to benefit by an appreciation in the value of products or rather in the income derived from them. This feeling may be right or wrong, but to prevent it the partnership which actually exists between them should be recognized as real and made the basis of the relations between capital and labor.

The justice of this will be recognized when it is seen that capital and labor are only different forms of property. Capital if money is valuable only for the material it will purchase and the labor it will provide. Labor on the other hand gives materials an exchangeable value, and in return it receives wages which have the purchasing power of capital. But the capital of a business is represented by assets rather than by money. Thus on the one side is property consisting of money chiefly sunk in buildings, machinery and materials, which are to be given exchangeable value by means of labor, and on the other side property consisting of muscles and brain ready and able to give that exchangeable value. Now each of these forms of property should have a fair return for its investment, but as the most important in their result is the labor, which cannot be sustained in an efficient state without food and other necessities, it ought first to receive as a return proper living wages. Capital should then have a fair return for interest and depreciation, and if there is anything left of the proceeds of the exchange of the manufactured products it should be divided between the employers and the employed in definite proportions. In this case working men would be bonafide partners in the concern with which they are connected and would become personally identified with it. With such a scheme there would be little room for strikes, and still less would there be if workingmen themselves combined to carry on manufacturing and other business. Co-operative societies of this kind have long existed in Europe and some of those in Great Britain are both very extensive and very prosperous.

Whether labor is thus peacefully wedded to capital, or whether the programme of the socialists, which would place all the means of creating wealth in the hands of government, is carried out, change from the old order of things cannot take place without serious social dissonance. The first introduction of machinery was attended with riot and destruction by the workingmen, and it cannot be ex-

pected that the capitalists will now without objection accept a position which has been brought about by the use of the machinery which they introduced. But they will have to do so sooner or later, and the sooner they recognize that, although machinery has taken the place of muscle in large measure, it has not yet replaced brain, and that this demands for the work a higher recompense than was accorded while the transition was taking place, the better it will be for both parties. Whatever may be the final result, we fully believe that society is about to undergo a change of far reaching consequences, and although order may be preceded by disorder, as real belief is preceded by doubt as to the truth of old beliefs, we are confident that good will come out of evil, and that when order is established on the new basis it will be found to result in the highest social economy, where wealth will be largely increased and at the same time be much more evenly distributed than at present. In that state the industrious will find work plentiful and well recompensed, while the idle will be compelled to work or leave the haunts of men.

SPIRITUAL "THOUGHTS" OF MARCUS AURELIUS.

The youthful mind inclined to serious thought and inquiry when first newly awakened to consciousness of itself, as a thinker, and the ego as a separate individuality, in this strange world, feels all the joy of new discovery as first one old truth, then another dawns upon its horizon. It fancies at once that these pregnant truths are its very own by right of original discovery and is much surprised when joyfully imparting its news to older minds in the world of thought, to find that long ago those other minds had preceded it in each special field of discovery each for itself drinking from the exhilarating cup of recognition and possession.

This knowledge of previous discovery is often received by the ardent mind of youth with a sense of selfish disappointment and chilled ardor in pursuit of universal truth, not understanding yet that the world is a nut which must be cracked anew by each soul entering it, and yielding so much only of its kernel as is diligently sought after and picked out. It is only in later years that the thinker comes to understand that the discovery is still in a certain sense his very own since he made it isolately, and by methods characteristic of his own individuality, and it is this fact which gives discovered truth its peculiar value to each soul.

But when the student in touch with the latest presentation of thought on any subject scientific, philosophic, poetic or spiritual, turns to the treasured pages of Plato, Aristotle, Lucretius, and other earlier thinkers, he is surprised to find so much which he thinks new to the world, so ably discussed, guessed at or theoretically propounded as possibilities.

In looking lately through a recent edition of the "Thoughts" of the gentle-souled, large-brained pagan emperor, Marcus Aurelius Antoninus, written between the years A. D. 151 and 179, it was surprising to find how really spiritual in tenor many of these most uplifting thoughts of a Stoic philosopher are. It is true that in many passages this Spiritualism takes the form of hope, aspiration and intimation rather than affirmation or strong assertion. He often speaks of his "Dæmon" apparently in the sense of a guardian spirit, for many of the ancients such as Socrates and Plato believed in

"Holy demons by great Jove designed,
To be on earth the guardians of mankind."

By Marcus Aurelius this "dæmon" was held to be the higher moral and spiritual part of his nature, judging from his reference to it. "Nothing" he says, "is more wretched than a man who traverses everything in a round, and pries into the things beneath the earth, as the poet says, and seeks by conjecture what is in the minds of his neighbors, without perceiving that it is sufficient to attend to the dæmon within him, and to reverence it sincerely. And reverence of the dæmon consists in keeping it pure from passion and thoughtlessness, and dissatisfaction with what comes from gods and men." Again.

speaking of worldly attractions, "if nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites, and carefully examines all the impressions, and as Socrates said, has detached itself from the persuasions of sense, and has submitted itself to the gods, and cares for mankind; if thou findest everything else smaller, and of less value than this, give place to nothing else for it is not right that anything of any other kind, such as praise from the many, or power, or enjoyment of pleasure, should come into competition with that which is rationally and practically good."

Speaking of the ephemeral values of earthly life, he says: "Life is a warfare, and a stranger's sojourn, and after-fame is oblivion. What then is that which is able to conduct a man? One thing, and only one, philosophy. But this consists in keeping the demon within a man free from violence and unharmed, superior to pains and pleasures, doing nothing without a purpose, nor yet falsely and with hypocrisy, not feeling the need of another man's doing or not doing anything; and besides, accepting all that happens, and all that is allotted as coming from thence, wherever it is, from whence he himself came, for it is according to nature and nothing is evil which is according to nature."

In regard to the change called death he writes: "It is a man's duty to comfort himself, and to wait for the natural dissolution, and not to be vexed at the delay, but to rest in these principles only: the one, that nothing will happen to me which is not conformable to the nature of the universe; and the other, that it is my power never to act contrary to my god and demon." Again, "Why, then, dost thou not wait in tranquility for thy end, whether it be extinction or removal to another state." "Remember this, then, that the little compound, thyself, must either be dissolved, or thy poor breath must be extinguished, or be removed and placed elsewhere."

This belief in a Supreme Power which rules the universe wisely, spite of earthly misconceptions, is shown in many of these most wise and beautiful "Thoughts," as when he says: "Whatever may happen to thee, it was prepared for thee from all eternity, and the implication of causes was from eternity spinning the thread of thy being, and of that which is incident to it." "All that is from the gods is full of providence. That which is from Fortune is not separated from nature, or without an interweaving with the things which are ordered by providence. From thence all things flow; and there is besides necessity, and that which is for the advantage of the whole universe, of which thou art a part." Again: "Since it is possible that thou mayest depart from life this moment, regulate every act and thought accordingly. But to go away from among men, if there are gods is not a thing to be afraid of, for the gods will not involve thee in evil; but if indeed they do not exist, or if they have no concern about human affairs, what is it to me to live in a universe devoid of gods, or devoid of providence? But in truth they do exist, and they do care for human things, and they have put all the means in man's power to enable him not to fall into real evils."

Of the possibility of continued existence after death, among many similar speculations he meditates thus: "If souls continue to exist how does the air contain them from eternity? But how does the earth contain the bodies of those who have been buried from a time so remote? For as here the mutation of these bodies after a certain continuance, whatever it may be, and their dissolution make room for other dead bodies, so the souls which are removed into the air after subsisting for some time are transmuted and removed, and assume a fiery nature by being received into the seminal intelligence of the universe, and in this way make room for the fresh souls which come to dwell there." Here he seems to have caught the idea of varying planes of spiritual existence in a manner wonderful for his time. May it not be that his demon influenced him to these thoughts.

There is much more we might quote from this

work which is as freshly applicable to the problems of every day life now as when first written eighteen centuries ago. Marcus Aurelius' "Thoughts" should be in the library, and form part of the daily reading of every thinker and admirer of high ideals.

S. A. U.

DESPITE the fact that the American Railway Union has not succeeded in its effort to coerce the Pullman Company into considering the claims of its employes the members of this organization, as of the others, may congratulate themselves on having established one important point. They have secured from the head of the American government a signal and public recognition of the principle of arbitration. The result of the Railway Union's fight to-day is that many of its members are out of work and may not readily get back until some decision is reached with the railway managers, who will probably not be disposed to take back employes except as it answers their business purposes. On the other hand, the Union and its friends among other unions have secured an official recognition of arbitration from the President. It is earnestly to be hoped that the railway employes will not find their voluntarily assumed idleness protracted to their own discomfiture. But quite aside from this possible prospect, they have apparently made one point for labor. It is for them to say whether the precedent now established by the President is sufficient compensation for the stress of conditions which they have endured and may still have to endure for some time to come. Whether or not the project of arbitration is carried to a successful issue there is at least the certainty that it has been clothed with an official and authentic character which it did not have before.—Chicago Record.

It is a grave question how the idea of the interdependence of every social unit upon the whole foundation of society, and the necessary unity of that social framework, says the Springfield Republican, is to be taught in an age which sees in every possible line of human activity the discouragement of individual effort and the overbearing weight of combined or allied strength in seizing upon the advantages of this extraordinary progress of scientific materialism. The influence of education beginning with infancy and carried on thoroughly may develop moral ideals that will restrain or even prevent to a degree the "anti-social man," but what it will do with the trusts, the corruption of legislation by selfish and money-seeking interests, the shallow, short-sighted work of partisan politics seeking the unfit man because he can be a tool—that is a problem greater still. Not all the criminals are those in prison for larceny, burglary, incendiarism, rape and murder. The careful teaching of children in moral, mental, physiological and industrial matters, by teachers who have studied the science of the mind and the soul, is, nevertheless, the most important object to which the interest of every community can now be directed.

GENERAL BRINKERHOFF declares that the moral element must be considered in a degree which as yet no scheme of schooling has comprehended. He thinks the public school begins too late, and that "the first great advance must be made in the direction of kindergartens," and he supports this conviction by the work which has actually been accomplished in San Francisco by private kindergartens which have "practically reconstructed and civilized some of the darkest wards of that cosmopolitan city." More can be done in the formation of character before six years of age than in all the other years of life combined, says General Brinkerhoff.

THE riotous, destructive acts of the strikers or their sympathizers are expensive fun, says the Farmers' Voice. It may appease the longing of the soul to burn cars and other railroad property and to interfere with the business of these corporations. But the dancers will pay the fiddler. The roads will not bear any of the expense of this fun. The tax-

payer must bear all the burden, and who is the taxpayer? He always has been and always will be, directly or indirectly, the farmer, mechanic and workmen. The cantankerous incendiary is simply picking his own pocket and the pockets of our producers. The city, town and county in which there is destruction of railroad property and interference with railroad business must pay whatever damages that may result. The taxpayer, too, must pay the expense of extra police and of the militia. How long, oh how long, must the people be burdened with taxes to sustain tom-fool proceedings to correct real or imaginary wrongs, while the ballot box offers an inexpensive and sure way of doing the work?

SEE how it works again. In New York a boy stole a few pennies after dark. It was highway robbery, and he was sent up for five years. But a man who terribly mutilated his wife with a pair of scissors in his drunken rage was sent to Blackwell's Island for about three months. And so goes on this terrible confusion and contradiction of penalties. What we want is the system of indeterminate sentences, deciding on the guilt of a person, and sending him to prison until he shall be fit to come out. Then, when he comes out, give him a helping hand. But let him not come with a full release. Let him be discharged under parole, so that he shall be still under the surveillance of the prison authorities, and within a year's time be returned, if necessary. Let him try himself outside to see whether he can walk with a firm step; and then, when he is finally on firm ground, let his full release come.—S. J. Barrows.

There was no high morality among men until there came the idea that one's neighbor had as good a right as one's self to life, property, and happiness. Without such a common standard of rights, might would be the measure of right, as too often it has been and is; and the weak would be the prey of the strong. There would be no check to self-aggrandizement, except what should come from the competition and strife of similar self-seeking. Had mankind continued to develop exclusively by the impulse of self-preservation, on the line of the struggle for existence with the survival of the fittest, even though high intellectual acumen had been produced, it may be greatly doubted whether man would have ever become a moral being. All his morality dates from the dawn of that perception within him that between two neighbors there are common rights and common interests, of which each must respect and cherish the other's share as faithfully as his own. Neighbor-love must equal self-love,—there is the germinal principle of ethical society.

Says the Chicago Israelite: The officers of the New York Jewish Orphan Asylum made the mistake of their lives when they sent Mr. Myer Stern to Albany to fight against the abolition of the existing system of giving State or municipal aid to sectarian institutions. The Jews of the United States, almost as a unit advocate the entire separation of Church and State, believing that the very existence of the nation depends upon such condition, and have steadfastly contended for it. Now come our brethren in New York and stultify us in the eyes of the people and justify our accusers who will say that this is another proof that Jews care nothing for principle when there is money involved. They have no right to do this and should be called to account for it.

A Spanish highwayman does not swear at you, and command you to give him your money or your life: he makes a profound bow, places his hand upon his heart, assures you that he is devoutly grateful that you are looking so well, and regrets that he is compelled by pressing necessities to request that you will loan him whatever valuables you have upon your person. Then, thanking you for your promptness and courtesy in sparing him the painful duty of shooting you through the head, he will mount his horse and ride off with a prayer that the Almighty will protect you from the perils of your journey.

VOICE OF THE PEOPLE

RESURGAM.

BY ST. GEORGE BEST.

What if my days on earth are brief As Autumn's yellow, withered leaf— Resurgam.

What if the loved forget the lost, And one usurp the place of host— Resurgam.

What if the prattlers watch no more For their familiar at the door— Resurgam.

What if the months slip into years, And absence dry the mourners' tears— Resurgam.

What if the living count me dead, And "To his ashes, peace!" be said— Resurgam.

What if to dust these bones return, And life's dull taper cease to burn— Resurgam!

OUR HOUR.

BY AUGUSTIN CALDWELL.

"For this cause came I unto this hour."—Jesus.

No lack for that which God hath planned; No wave but our stern voice can stay. Life never knew in all its scope A broken thread—a step astray.

Our feet are sure, our hands are firm; Our eyes behold the Now—the Here. That which was yesterday a bud, To-day a blossom doth appear.

Each word inspired—a prophet tone; Each circumstance a smile of light; Each moment a true pulse of power— God's sign and seal: "Eternal Light."

Ah! blessed it is to be born To meet our hour and wield our fate. Whatever comes a lifted hand Doth break the bar and ope the gate.

PHENOMENAL FACTS.

TO THE EDITOR: Phenomenal facts, such as Mrs. Underwood relates, widely disseminated through THE JOURNAL, are doing vastly more to prove that we live to live again than all speculative philosophy can effect. This is forcibly expressed by the trite old saying, "One fact is worth a hundred theories." I wish to parallel some of the clean cut marvels with which Mrs. Underwood adds to the wealth of THE JOURNAL by relating something of my own experience in psychological research. My most promising grandson seventeen years old killed himself; months after the sad event, the boy's father met Colonel Hollister and myself in San Francisco. He amused himself by ridiculing our conversation about Spiritualism. The Colonel, an old friend of Mr. Mc—, finally said, "I will not submit further to this, unless you will go right now with me to have a sitting with Mrs. Breed."

"I will go to see you fooled," he replied, "but she shan't fool me." Mrs. Breed immediately claimed to be the suicide boy saying, "My dear father I am so glad to meet you. I want to tell you to stop blaming yourself for scolding me the Sunday I took myself off. If I had not disobeyed you by going into that saloon the terrible thing would not have happened, but it is better as it is than that I should have become a drunkard!"

"Pa when you go home give my love to the boys in St. H—." "Which boys?" he inquired. "Why all, but I like the Van boys better than any of the rest, and I like Bud Van better than I do Tom or Bob."

It is certain that Mrs. Breed had never heard of any these names, nor had she the remotest idea of the identity of Mr. Mc—.

She now assumed another character, that of the former President of the Bank of California.

"Mc—," said he (or she which should I say?) after some preliminary words, "I blame you for writing me that letter from Washington. You knew me better than to believe I would allow that note to go to protest. You knew that I was aware that you were detained there on important business. You ought to have felt that you could depend on our old friendship."

Mr. Mc— confessed on their return to the hotel that he believed he had had

intercourse with his "lost" son and felt positive that not a man in the world but himself knew anything about that letter and he had forgotten it till it was recalled at the séance.

The most telling point in all the above is the fact that Mrs. Breed had no possible clue to any of the names except that of Colonel Hollister, who by the way was the California Shepherd King, owning 80,000 sheep at one time.

But for the facts above referred to, I should probably now, when so near the "home of all flesh," be still regarding death as the king of terrors instead of the emancipator from the cares and pains of earthly life.

G. B. CRANE.

MEDIUMSHIP.

TO THE EDITOR: My attention was recently directed to Warner Willis Fries answer March 2d, to an article on "Mediumship"—December 16th. His treatment of the subject is happy and aesthetic. If we are to understand that our Spiritualist friend who contends for the legitimacy of mediumship, vouches for the truth and right of spirit control as is taught by the so-called spirit mediums and clairvoyants then I must insist that Moses was right in Deut. xviii. 11-12 vs.

The system as taught involves the idea of control of self by some outside spirit force. In other words that the controlling influence is other than that exerted by the "ego" and that it is not a part of us psychically as our eyes and ears are a part of us physically, further, that this controlling influence called a spirit can only control a medium on invitation or encouragement. Then I hold that a system that thus courts, encourages and invites for a designated object the invisible forces can be proven beyond a doubt to be a pernicious one. Since W. W. Fries presumes that our healer with "ravishing appetite" was in bad company he admits the possibility of a dangerous companionship in spirit controls and that a medium may unconsciously amalgamate with evil. In this admission of danger in courting, encouraging and inviting spirit forces it is apparent that the only way to avoid the insidious influences of invisible forces, that may be evil, is not to take any of them into your consciousness. For how else can a subject make himself invulnerable to undesirable spirit controls? Again it hampers one's identity or personality to seek a partnership with controlling spirits be they good or bad or indifferent, for how is an individual spirit embodied in a well appointed human mechanism to preserve its personality as an embodiment of new thought, new methods, or a new composite of ideas if always serving old masters, becoming enslaved to them, catering to their wishes and neglecting the individual powers. It is an utter loss of time to listen to, to consult with and to believe in mediums.

Mediums delude when they force the belief upon their audiences that disembodied spirits communicate and are able to materialize through them. They delude much the same way as Indian jugglers, conjurers, and all like performers delude in making their audience believe them possessed of supernatural powers.

The sittings with mediums for test is an amusement far more edifying to the medium than to the audience. The medium at least is satisfied in deluding the people if there is no satisfaction to be had from the delusion of them. A juggler or trickster always gets the best of the bargain. They gain strength financially, physically and mentally from the encouragement given by an audience, besides being greatly amused at the astonishment and credulity of the audience. A medium usually aims at an union of thought, to gain this end singing in concert is often resorted in circles, securing this condition often more directly by turning low the lights to center all psychical attention to the change made when medium makes good his opportunity to draw to his consciousness a dim portrayal of some absent personality, an infinitesimal influence of which is reflected from some individual present and since the medium has hold of all the strings of consciousness through a concentrated attention, he sends out from himself over these same telegraphic strings a cognizance of the personality reflected from one of the audience in whom is, ingrafted as it were, an infinitesimal part of the departed's characteristics, enough to make the influence of the departed felt. Then the spirit is recognized by that one and they all declare that the spirits of the departed surely manifest themselves

through the medium. Research is made difficult because they try to hitch natural with the supernatural. The only satisfactory way of dealing with the question, is to apply only natural laws and class all those people who pose as supernatural or extraordinary creations as all other pretensions to the supernatural are classed—humbug practitioners. Spiritualism is but a revamped idea of the old system of the guidance and protection of mythological gods and the guidance of muses.

Objectionable as these systems of delusions are, they are not without some merit I will admit. For man not knowing self well enough to have faith in individual efforts will be incited to his best efforts if he believes he is under a special guidance. As under the muse delusion some of our poets and other artists were incited to their best efforts. But I question as Moses did the following up of these delusions to the exclusion of self study. Had Napoleon studied self and fully understood his power to execute what he willed he would have made the same great commander that he was under the delusion of the great charm given him by some eastern oracle, with this difference that he would not have finally blasted his whole grand soldieric and imperial career by his want of self control. The charm had worked its magic upon him and maddened him as has the spirit control belief maddened some of our people in this age of enlightenment.

The poets, Longfellow and Oliver Wendell Holmes, may be said to have written by spirit guidance, but it can also be said that had they had full faith in their own powers they would have made as great poets if short a few verses in which they refer to "angel voices" and "spirit guidance." However, they had the poet's license to write about these things even if they did not believe in them and knew themselves better than to waste their time depending upon the promptings of some departed and disembodied spirit. Then too—history does not record that Milton, Shakespeare, Longfellow or Holmes met in a circle off friends for the sole purpose of developing their mediumistic powers, that they sought for inspiration in this way, or that they gave tests, etc. No one has authority to say they did more than Napoleon, just following the inclinations of the "ego" and whenever faltering in doubt of their powers they may have placed more or less faith, as did Napoleon in his charm, in the guidance of muse or spirit.

But, admitting that W. W. Fries is right, that a poet or any renowned writer has been helped to fame by the guidance of disembodied spirits of their departed friends. That every time poets, writers and lecturers wanted to write a poem, book, or deliver a lecture they called together their spirit friends and waited in the circle for inspiration or direction from their guide in the Spirit-world. Then why should he take exceptions to any class of people resorting to their mediumship delusion for spiritual help in getting money or earning bread? Why deny the right of making a business of mediumship for financial gain and personal profit and declare any such practice a disgrace to Spiritualism when the world's great writers, lecturers, artists and teachers cited by Mr. Fries gained their positions in life by spirit control? For all these cannot be said to have given their best efforts to the world without reward, their practice of mediumship, if mediumship they practiced, must have subserved to their interest in some way or other.

If we allow that the practice of mediumship is at all right, then it is just as legitimate for one class of people in humble life, living and thinking in a narrow way to subsist upon the practice of mediumship as for another class of people in a broader and higher plane of life to write or otherwise gain glory if not bread by the practice of mediumship. Had people in all times taken Paul's wholesome advice, "Overcome evil with good," and sought to know self in order to be able to eradicate the evil tendencies and cultivate the good in self would have done much more good for themselves and posterity by establishing faith in the individual powers and showing those powers in good works than they have done, or can do, by cherishing the delusive hope of getting help from spirit control.

S. RUMBAUGH.

CHICAGO.

Miss Mary Garrett, of Baltimore, has founded a European fellowship scholarship of a value of \$500 a year and five graduate scholarship worth \$200 a year at Bryn Mawr College, Pennsylvania.

THE SOUL'S GUARDIANS.

By E. L. E.

I.

Within the palace of the Soul Wisdom and Love alternate guard The open portal. When Love goes To her dark chamber, Wisdom sits Enthroned beside the gate. The Hours Who pass he challenges, and asks If they are linked to Dreams, or forms Of high philosophy. Then they Who are the ministers of Love Afrighted fly. He sees they are But shapes of floating mist, that soon The Sun will drink. So Wisdom smiles That he has driven them away, Who would entice the waiting Soul.

II.

When day declines, then Love comes forth And takes the seat of Wisdom. Then The Hours of Twilight come; and Love Admits them to the Soul. Lo, dreams Fill all the silent chambers. Night Comes with her train of Hours. They bring The Starlight and the Mist. The Sun Of Wisdom has not drunk the dew Upon the roses, red and white That crown the midnight. Then the Soul In deep amazement, asks of Love Why Wisdom all day long has left His palace bare—untenanted By Visions or ecstatic Hours.

III.

And Love says Wisdom from his youth Has been to Beauty blind. Fair shapes He cannot touch glide by him, bright With heaven's own stars. He knows them not Nor whence they come—from the skies, Or the deep caverns of the sea. He calls them Dreams; and banishes Them coldly from the palace door. So, lonely in his inner room The Soul has heard the high discourse Of wan philosophers, who held With Wisdom parley at the gate. But not till Love had opened it, Knew he the happy Hours.

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WOMAN AND THE HOME

OVERWORKED.

Up with the birds in the early morning—
The dewdrop glows like a precious gem;
Beautiful tints in the skies are dawning,
But she's never a moment to look at them.
The men are waiting their breakfast early;
She must not linger, she must not wait;
For woe is that she sharp and looks that are surly
Are what the men give when the meals are late.

Oh, glorious colors the clouds are turning,
If she would but look over hills and trees;
But here are the dishes, and here is the churning—
These things must always yield to these.
The world is filled with the wind of beauty,
If she could but pause and drink it in;
But pleasure, she says, must wait for duty—
Neglected work is committed sin.

The day grows hot, and her hands grow weary;
Oh, for an hour to cool her head,
Out with the birds and winds so cheery!
But she must get dinner and make her bread.
The busy men in the hay-field working,
If they saw her sitting with idle hand,
Could think her lazy, and call it shirking,
And she never could make them understand.

They do not know that her heart within her
Hangs for beauty and things sublime,
They only know that they want their dinner,
Plenty of it, and just "on time."
And after the sweeping and churning and baking,
And dinner dishes are all put by,
She sits and sews, though her head is aching,
Till time for supper and "chores" draws nigh.

Her boys at school must look like others,
She says, as she patches their frocks and hose,
For the world is quick to censure mothers
For the least neglect of their children's clothes.
Her husband comes from the field of labor,
He gives no praise to his weary wife;
She's done no more than has her neighbor;
'Tis the lot of all in country life.

But after the strife and weary tussle
With life is done, and she lies at rest;
The nation's brain and heart and muscle—
Her sons and daughters—shall call her blest.
And I think the sweetest joy of heaven,
The rarest bliss of eternal life,
And the fairest crown of all will be given
Unto the wayworn farmer's wife.

—Ella Wheeler Wilcox.

WOMEN AND SANITARY SCIENCE.

An article full of practical suggestions on the above subject is contributed to the July number of *The Chautauquan* by Harriet Burwell. She argues that mothers fail of their duty who do not make it a point of study to know the difference between good and bad sanitation. She says:

Bacteriology has developed as a science, and dissolved many mysteries. We are assured that typhoid and diphtheria are traceable to impure water, bad drainage, or foul wastepipes, where the disease germ finds a rich cultured field. A badly managed kitchen sink is a menace to every particle of food which approaches it. A damp, musty cellar produces malarial disorders, and unclean drinking water, made so by absorbing impurities, will cause gastric troubles. Things like these are not considered by a large majority of housewives. Indeed, it is unfortunate that enlightenment upon all such matters is often treated with a degree of contempt, until perhaps some death occurs from a cause directly traced to neglect, in just these things. I sometimes think it would be well if the health inspectors were permitted to extend their labors into the very bedrooms of even some pretentious homes. Such haphazard system of cleaning as one frequently finds prevailing where intelligence would naturally be supposed to order otherwise is surprising. The remarkably lax methods can easily be ascribed to the rush and pressure of the age for outside affairs, as well as the "appalling ignorance" of danger arising from poor work. In the palatial home plenty of service makes everything as it should be, and large rooms give better ventilation, but modest homes, built years ago, where rooms are constantly occupied, plumbing old or defective, ventilating apparatus unknown, heating inefficient, cellars musty and damp from age—these require the greatest care. Dust upon corridors and ledges, drapery left to hang for months unbrushed and unshaken, walls never wiped down, sinks and basins

rarely flushed with extra force of water, water-closets never disinfected, and last but not least, the inside of wood-work about plumbing fixtures never scrubbed, but washed only on the outside—these, and more omissions, may be charged to indifference to sanitary science.

Miss Melle S. Titus, the first woman to apply for admission to the bar in New York during the last twenty years, has passed a successful examination before the Supreme Court of that city.

An Italian photographer has taken a portrait of Queen Victoria which has recalled a story of Mr. Downey when he first secured the Queen as a sitter. "What did you say?" and "What did she say?" asked friends. "Well," said Mr. Downey, "I took her Majesty just as I wad anny ither person; and, when I'd settled her, I said, 'Wad it please her Majesty tae put on a more favorable countenance?' And she said: 'Sairtainly, Mr. Cooney.'"

Mlle. Aimee Rapin, one of the most celebrated portrait painters of the world, is an armless wonder, having been born in the little town of Payerne, Switzerland, without hands or arms. Her father died when she was but 12 years old, and a wealthy gentleman becoming interested in her by seeing some painting which she had made by holding the brush and palette in her toes, undertook the care of her artistic training, and sent her to the art school of Lausanne, and thence to Geneva, where she took several prizes at the academy. In 1891 she went to London, and subsequently painted the picture of the Princess May, wife of the Duke of York, and it created a distinct sensation. Commissions from members of the English aristocracy followed, and when it became known that the artist was without hands or arms the interest in her works became greater because of the seemingly insurmountable difficulties which she had overcome in her career. She has established a studio in London, which has become a fashionable resort, and her portraits, though modern in tone and conception, are remarkable for their elegant simplicity.

"A man is very frequently ignorant of the things that lie nearest to him," said Mr. Thomas M. Babson, the Boston lawyer, who has been corporation counsel for many years. "A case in point is furnished from my own experience. The windows of my office look down upon the old Grady graveyard, that is one of the landmarks of Boston. It contains the Franklin monument, the tomb of John Hancock and the dust of a number of old colonial governors. That much I knew up to the big encampment of the Grand Army in our town three or four years ago. It seemed that of all the sights of Boston none attracted the great crowd of Grand Army visitors like the old Granary Cemetery. I think at least ten thousand people made a daily pilgrimage there while the encampment lasted. I was standing with a friend watching the crowds one day when he remarked: 'I guess it's Mother Goose's grave that draws the strangers.' Here was something new to me. Boston bred and born, as I was, I didn't know up till then that the old lady whose rhymes have delighted thousands of juveniles all over the broad land had been laid to rest within a stone's throw of my office. Mother Goose is no myth; her real name was Ann Goose, as appears on her tombstone, which contains nothing else but the simple record of her birth and death. Whether she wrote all the rhymes herself or simply collated them is a vexed question, but in any event Young America will ever cherish her memory."

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

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The Salem Seer.

Reminiscences of Charles H. Foster.
—BY—
GEORGE O. BARTLETT.

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

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

A Square Talk to Young Men about the Inspiration of the Bible. By H. L. Hastings. Scriptural Tract Repository, H. L. Hastings, 47 Cornhill, Boston, 1893. Pp. 94. Price, 75 cents.

This volume is made up of lectures on "The Inspiration of the Bible," which the author delivered in 1881 and a treatise on "The Corruptions of the New Testament." Mr. Hastings was for many years prominent as a Second Advent preacher and controversialist and he has issued a number of pamphlets and tracts aiming to show the divine origin of the Scripture and the ignorance of "infidels" and the wickedness of "infidelity." Mr. Hastings repeats in his own concise way some of the old arguments for the supernatural character of the Bible, relates anecdotes, some of them variations of older ones, designed to show how good believers are, and how ignorant or depraved unbelievers are, and he endeavors to minimize the validity of objections to the divine inspiration of the Scriptures, based on their alterations and corruption, by claiming that the changes made are unessential and do not affect the meaning. This is true of many of them, but it is not true of all. That portion of the book in which Mr. Hastings corrects mistakes of some over-zealous and not well-informed critics of the Bible, is to be commended; but if instead of giving so much attention to them he had stated and met the criticisms of scholars like Dr. Samuel Davidson, or the author of Supernatural Religion, for instance, he would have gained the attention of a higher class of readers. But we do not think Mr. Hastings is adapted to the latter work. As an aggressive assailant of popular "infidelity" in which there is of course as in popular religious beliefs, much error and misconception, the author of "A Square Talk" is probably much more of a success than the average preacher; still we do not think that books like this at the present day, have much influence either for or against religion.

Outlines of a Commentary on the Book of Revelation. By Samuel Davidson, D. D., is a pamphlet of 42 pages printed by the Riverside Press and published by John Burnham, of Orange, Cal.

Dr. Davidson, speaking of the book of Revelation, says: "Readers have been sorely perplexed by its mysteries, while the volumes of those who have tried to explain the book bear striking testimony to the curiosity and folly of the human mind. Mr. Burnham, supposing that my long study of the Scriptures might enable me to throw some light on the obscure production, asked me for a short sketch of my review; in accordance with which request I have copied from a new edition of my Introduction to the New Testament not yet published, my latest thoughts on the subject." Dr. Davidson has been known for many years as one of the most eminent biblical scholars of the age and his works have had a great influence on modern criticism. His views on the book of Revelation are well worth reading by all who are interested in that part of the New Testament.

In the Quarter. By Robert W. Chambers. Chicago: F. T. Neely. Pp. 314. Paper, 50 cents.

A story of art life in the well-known "Students' Quarter" of Paris, a story dealing with artists and their human "models," love, passion, frivolity, and a fast and foolish life. The writer's style is good; the moral of the book is not. It is not in any way helpful.

MAGAZINES.

Direct Legislation Record for June is full of information in regard to the Initiative and the Referendum. Send for a copy to J. W. Sullivan, 104 Elm street, New York, N. Y.—New Occasions for June contains an able paper by Dr. M. L. Holbrook on "Locomotion and Its Relation to Survival" in which are considered movements of white blood corpuscles and amoeba, evolution of muscles, evolution of flight of birds, advantage of flight for survival, evolution of locomotion in men, physical culture, etc. It is full of valuable thought. C. H. Kerr & Co., 175 Monroe street, Chicago.—The July Eclectic Magazine opens with an article by Leslie Stephen on "The Duties of Authors," which should interest all readers, as well as the class to whom it was first delivered as a lecture. Mme. Caillard's treatment of the always interesting theme

"Personality as the Outcome of Evolution," is earnest, liberal and thoughtful, written in her well-known, condensed style. Of a similar type but lighter treatment is a short essay on "The Study of Character," from the Spectator. There are a number of descriptive papers in this number, among them Frederick Carrel's comparison of "English and French Manners," from the Fortnightly Review. The scientific paper of the number is from Dr. Frankland on "Sunshine and Microbes," in which he calls attention to the action of the sun's rays on many of the most deadly bacilli as a powerful foe to their harmful properties, and even existence. Papers on "Kossuth and the Hungarian War," "Horace Walpole," and "Lord Beaconsfield," will interest lovers of biographical history. The aim of the Eclectic is to select a wide variety for its readers, and the July number, with its departments of miscellany and literary notes, fulfill this idea. Published by E. R. Pelton, 144 Eighth street, New York. Terms, \$5 per year.—Mr. C. S. Thomas contributes a masterly study of "Monometalism and Protection" to the July Arena, which shows the actual intimate relation of the financial with the fiscal policy. It is an instructive commentary upon the promises and prophecies and legislation of the present administration. Henry Wood, the author of "Political Economy of Natural Law," and other popular social, economic and metaphysical works, has an article on "The Higher Evolution of Man." He makes a very interesting argument for the theory that, besides the Darwinian doctrine of the survival of the fittest there is a force in the moral world at work for the development in man of those higher spiritual qualities that make the term "fittest" less of a misnomer than it is to many thinkers in its application to-day. The editor writes on "Crucial Moments in National Life," noting the ebb and flow of nations and civilizations, and the moral forces that uplift or drag them down.—In "Coxeyism" Mr. W. T. Stead has found capital material for the character sketch which he contributes to the July Review of Reviews, and all Americans will be interested to see how this "Commonweal" movement appears to an observer across the water. The illustrations accompanying the article are spirited and true to facts. Among the topics of international interest treated in "The Progress of the World" department of the July Review of Reviews are the following: The Miners' Conference at Berlin, the fall of the Casimir-Perier Ministry in France, the Anglo-Belgian Agreement and the objections of France, the resignation of Stambuloff in Bulgaria, the problem of the British House of Lords, Ministerial changes in England, and the Inter-Colonial Conference at Ottawa.—The Phrenological Journal and Science of Health for July, is especially attractive for its varied character studies. Of these Gen. B. F. Tracy is the leading subject. His portrait is the frontispiece, and the interesting phrenograph is by Prof. Nelson Sizer from a personal examination. Dr. H. S. Drayton's outline of a manual for moral education will greatly interest all ethical teachers. Mrs. Charlotte Fowler Wells eloquently sketches a masterful defender of phrenology, the Rev. John Pierpont. "The Faculty of Language," Part II., is learnedly analyzed by Jno. W. Shull. Dr. Beall explains the art of phrenographing photographs, and, as illustrations, gives character sketches with portraits of Lieut-Gov. Sheehan, of New York; ex-Gov. J. C. Campbell, of Ohio, and the Hon. Wm. B. Allison, of Iowa. Address Fowler & Wells Co., 27 East Twenty-First street, New York.

Love of country is the foundation of national progress. To cultivate patriotism the child must be taught it from the beginning. In the July number of St. Nicholas the young American will find valuable lessons in history and loyalty. The prose leader is a story by Alice Balch Abbot, entitled, "Nan Merrifield's Choice." Nan, a young school-girl, with some local reputation for "speaking pieces" of a humorous sort, decides that declamation is worthy of serving higher purposes than raising a laugh, and she therefore learns and speaks Lincoln's Gettysburg Address. From these simple elements, Miss Abbott has constructed a stirring and touching story. As the Fourth is a day of parading, Gustav Kobbé's interesting little article upon the imposing "Drum-Major" may be deemed especially seasonable, if not patriotic. "A Visit to the North Pole" is a bit of natural science that will cause much pleasant discussion. From the author, Thomas Winthrop Hall, we learn that there is really and truly one spot on

earth where it is every time of day at once—and where every wind is a south wind and cold at that!—and where every road leads south!—The July number of the Atlantic has its share of out-of-door papers. They show more than one way of getting a change of scene and air, for besides Mr. Frank Bolle's Nova Scotia paper, "The Home of Glooscap," and Mr. Bradford Torrey's Florida sketch, "On the Beach at Daytona," an unsigned article, "The City on the Housetops," gives a vivid and sympathetic picture of the summer life on the roofs of houses in the most crowded quarters of New York. Mr. W. R. Thayer has edited for the Atlantic the letters of Sidney Lanier to a Philadelphia friend. They are to appear in two installments, the first of which, in the current number, shows them to be of uncommon literary interest and biographical value. Professor Tyrell, of Dublin, takes one into the far past with his study of "Lucretius," and "The Red Bridal," a Japanese love story, by Lafcadio Hearne, goes as far into the remote East. A very readable number.

There is a large private school for girls in one of the principal cities of this commonwealth in which there are several women teachers and five female servants, and where the only representative that the house can send to vote for them at the polls is the man in charge of the furnace. The other day it occurred to the ladies in charge of the school, who had been a little stirred up by the suffrage question, to ask the man how he voted at the last election. "Democratic," he replied. "And why did you vote the Democratic ticket?" "Because the Republican's offered me a coat and the Democrats a hat; and it didn't make any difference which I voted, you know, because it was the same offer on both tickets." They appreciate an "intelligent electorate."

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- Life in Two Spheres. In this story the scenes are laid on earth—and in the purpose of presenting the spiritual philosophy and the real life of spiritual beings. Pp. 243. Price, 50 cents.
- The Convent of the Sacred Heart. 25 cents.
- From Soul to Soul. By Emma Rood Tuttle. This volume contains the best poems of the author, and some of the most popular songs with the music by eminent composers. Beautifully bound. Pp. 225. Price, \$1.00.
- The Lyceum Guide. For the Home, the Lyceum, the Societies. A collection of Music and songs, Golden Chain Recitations, Choral Responses, Memory Gems, Parliamentary Rules, Physical Culture, Calisthenics, Marching, etc., for organizing and conducting Lyceums. By Emma Rood Tuttle. 200 pages, large octavo, beautifully bound to music. Price, 50 cents.
- What is Spiritualism? How to form circles. How to Develop Mediumship. Names of Eminent Spiritualists. An 8 page tract for missionary work. Price, 2 cents; 6 for 10 cents; \$1.25 per hundred.

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The Religio-Philosophical Journal.

"The Progress of Evolutionary Thought." The Opening Address by B. F. UNDERWOOD, the Chairman, before the Congress of Evolution held in Chicago September 28th, 29th and 30th. Price, 6 cents. For sale at the office of THE JOURNAL.

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Morse's Library and SPIRITUALISTS' HEADQUARTERS, Florence House, 26, Osunburgh Street, Euston Road, LONDON, N. W. The Religio-Philosophical Journal is always in the reading tables.

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IN TWO PARTS. By an Initiate in Esoteric Masonry. Finely illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

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OPINIONS OF PRESS AND PEOPLE. "A noble philosophical and instructive work"—Mrs. Emma Hardinge Britten. "A work of remarkable ability and interest."—Dr. J. K. Buchanan. "A remarkably concise, clear and forcibly interesting work..... It is more clear and intelligible than any other work on like subjects."—Mr. J. J. Morse. "However recondite his book, the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful readers' attention and to excite much reflection."—Hartford Daily Times. "It is an occult work but not a Theosophical one..... It is a book entirely new in its scope, and must excite wide attention."—The Kansas City Journal. Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00.

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By the Author of "The Light of Egypt." A work that no Mental Healer, Christian Scientist or Magnetic Physician can afford to be without, if they would become the real masters of their profession in the study of man and the healing art divine.

The Language of the Stars. A PRIMARY COURSE OF LESSONS IN CELESTIAL DYNAMICS.

Mrs. Catherine A. F. Stebbins writes: Interested in the article of Mrs. L. H. Stone under the title of "Cultured Impoliteness," I would like to add an instance of the same character, but to the "impoliteness" I would append, "and inhumanity." Calling on acquaintances whom I value, but never had met in their own house until a few weeks since, I saw a deranged daughter of whom I had probably heard, but did not remember, and talked with her in the garden where we sat, as also with her mother, who is an artist, and with her sister, a teacher. When coming away I bade them all good-bye, and the teacher told me that there were ladies who called upon them that would not recognize an introduction to her sister when given by her mother or self, and upon my remarking that such conduct seemed unnatural and inhuman, and that a decent self-respect should lead them to show her the same courtesy that by common consent we accord to those we meet in mixed companies, not knowing whether they are worthy or greatly unworthy, the sister said that in the town they came from the unfortunate one had a good many homes among their neighbors, where there was not only politeness, but tenderness shown her. In spite of sermons and of "humane societies" and blessed care of the sick and unfortunate, what a host of men and women are still to be instructed, not only in the ranks of "uneducated foreigners," but of those exchanging "cards," "visits," and "afternoon teas" in polite society! How could such possibly understand the eloquent marble in the World's Fair gallery, where Jesus, with majestic, benign aspect, was preaching to the accusers of the woman who had sinned, while she was covering sheltered by his robe? It was a grand and pathetic expression of the "Redeemer" and needed no catalogue to name it.

Judge A. H. Dailey writes from Mill River, Mass.: I came here for my health. I am able to say that I am improving, for I have been very ill. Be careful and not overwork and keep your digestive organs all right. I am stopping with my friend, Hon. H. D. Sisson, to whom you are sending THE JOURNAL. There are a few Spiritualists in this little village which is a part of the town of New Marlboro. What a change thirty years have made in many of our New England towns. The farmers who carefully educated their sons and daughters, for vocations of usefulness have largely passed away, and their children have gone in many instances to the cities, large towns, or to other parts of the country, while the children of their servants, the Irish, have possessed themselves of the farms; and I find a thrifty, growing Catholic population, filling up this part of New England. The quiet, steady, persistent methods of the Catholics, essentially, are bound to have a telling effect in this country unless there be in the wider and deeper education of their young in independence of thought, which will finally cause, yes force the head of that church to conform to the progressive spirit of the age, of which there certainly are indications.

The increasing interdependence of man kind brings more forcibly to the front every day the necessity of order in the social world. In the destruction of property the social economist recognizes the loss of all, not merely of the individual directly affected. Every strike in a railroad interferes directly or indirectly with the well-being of all the people of the United States. The seriousness of the problem cannot be overstated.—The Scientific American.

Mrs. Winslow's Soothing Syrup for Children Teething softens the gums, reduces inflammation, allays pain and cures wind colic. See 254 311 2.

ONSET, MASS.

The Onset Bay Grove Association opened its meetings this year July 8th. Dr. H. B. Storer, the President, and Mrs. Clara H. Banks being the speakers. Meetings were continued through the week. The next Sunday Edgar W. Emerson and Mrs. J. B. Hagan-Jackson gave addresses. The programme after that is given below:
 Tuesday, July 17, p. m., Mrs. J. B. Hagan-Jackson.
 Wednesday, July 18, p. m., Prof. J. W. Kenyon.
 Thursday, July 19, p. m., Mrs. J. B. H. Jackson.
 Friday, July 20, p. m., Edgar W. Emerson.
 Sunday, July 22, a. m., Edgar W. Emerson.
 Sunday, July 23, p. m., Mr. Geo. P. Colby, of Florida. Tesis by Edgar W. Emerson.
 Tuesday, July 24, p. m., Mr. Geo. P. Colby.
 Wednesday, July 25, p. m., Mr. Geo. P. Colby.
 Thursday, July 26, p. m., Mr. A. E. Tisdale.
 Friday, July 27, p. m., Conference.
 Saturday, July 28, p. m., Mr. A. E. Tisdale.
 Sunday, July 29, a. m., Mr. A. E. Tisdale.
 Sunday, July 29, p. m., Mr. J. Frank Baxter.
 Tuesday, July 31, p. m., Mr. A. E. Tisdale.
 Wednesday, August 1, p. m., Mr. J. Frank Baxter.
 Thursday, August 2, p. m., Conference.
 Friday, August 3, p. m., Mr. F. A. Wiggin.
 Saturday, August 4, Mass. State Society of Spiritualists
 Sunday, August 5, a. m., Mrs. Carrie Twing.
 Sunday, August 5, p. m., Mr. F. A. Wiggin.
 Tuesday, August 7, p. m., Mrs. F. A. Twing.
 Wednesday, August 8, p. m., Mr. W. J. Colville.
 Thursday, August 9, p. m., Mr. W. J. Colville.
 Friday, August 10, p. m., Conference.
 Saturday, August 11, p. m., Mr. W. J. Colville.
 Sunday, August 12, a. m., Rev. James K. Applebee.
 Sunday, August 12, p. m., Mr. W. J. Colville.
 Tuesday, August 14, p. m., Mr. W. J. Colville.
 Wednesday, August 15, p. m., Rev. James K. Applebee.
 Thursday, Aug. 16 p. m., Dr. H. B. Storer.
 Friday, Aug. 17, p. m., Mr. Joseph D. Stiles.
 Saturday, Aug. 18, Conference.
 Sunday, Aug. 19, a. m., Mrs. Cora L. V. Richmond.
 Sunday, Aug. 19, p. m., Mr. J. Clegg Wright.
 Sunday, Aug. 19, p. m., Tests by Joseph D. Stiles.
 Tuesday, Aug. 21, p. m., Mr. J. Clegg Wright.
 Wednesday, Aug. 22, p. m., Mr. J. Clegg Wright.
 Wednesday, Aug. 22, p. m., Jos. D. Stiles.
 Thursday, Aug. 23, p. m., Mrs. Cora L. V. Richmond.
 Friday, Aug. 24, p. m., Mrs. Cora L. V. Richmond.
 Saturday, Aug. 25, p. m., Mr. Joseph D. Stiles.
 Sunday, Aug. 26, a. m. and p. m., Mrs. Cora L. V. Richmond.
 Sunday, Aug. 26, p. m., Tests by Joseph D. Stiles.

FEEBLE AND PEEVISH.

My little girl Prudence, was feeble and peevish, but since taking Hood's Sarsaparilla she has improved very much, is fleshing up and acts like a different child. Mrs. Annie Maught, Croton, Ohio.

If you would have an abundance of dark, glossy hair, if you would have a clean scalp, free from dandruff and irritating humors, or if your hair is faded and gray, and you would have its natural color restored, use Ayer's Hair Vigor. It is unquestionably the best dressing.

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We have been fortunate enough to secure these views and descriptive articles from Mr. Stoddard himself, and have made of them a series of art portfolios, each of the series containing sixteen or more full-page views, 8x10 inches in size, printed on heavy enameled paper and substantially bound. The series complete will make a picture gallery of inestimable value and interest, and contain articles descriptive of the scenes in the language and style that has made Mr. Stoddard famous the world over.

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The Diet Cure.

The Relations of Food and Drink to Health, Disease, Cure. By T. L. Nichols, M. D. Price, cloth, 50 cents.

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

Mrs. Louisa Southworth writes: I like your attitude upon the labor question. Yours seems to be the only paper I have seen that has grasped the fundamental principle of the problem that is before us. May THE JOURNAL continue in its just appreciation that labor is prior to capital and has the higher claim to consideration.

Our venerable friend Prof. J. B. Turner, of Jacksonville, Ill., advises us to devote THE JOURNAL now entirely to the consideration of the social and industrial questions of the hour. We feel it a duty to give considerable space to these topics, but we do not care to change the character of THE JOURNAL which will be conducted on the lines hitherto pursued.

As one of the dailies remarks a sympathetic strike, to have the slightest hope of success, in times of depression like these, would need be carefully and systematically planned months in advance; what nonsense, then, to suppose that out of mere sympathy hundreds of thousands of workmen, now supporting their families with difficulty, would stop all labor to give aid to a movement whose back had already been broken by military intervention!

During his trial Prendergast's behavior was generally described by the papers as pusillanimous and cowardly, and the impression prevailed that when he was brought to the gallows he would be terrified and would break down. On the contrary he was in his manner calm and stoical, and in the morning hours preceding the execution he exhibited none of that excitement and fear which were anticipated. His conduct when he faced death seemed quite in contrast to that shown during his imprisonment and trial. In the poor assassin existed a strange combination of qualities. If he had been securely confined in an asylum for the insane we believe that the action of the constituted authorities would have been more just and more in the interests of society.

The Freethinkers' Magazine has been removed from Buffalo to Chicago where it will henceforth be published. Mr. Green says, "that Buffalo, though a pleasant city to reside in, is too staid, conservative and orthodox for the home of such an advanced publication as the Freethinkers' Magazine." The new address is Postoffice drawer 670, Chicago.

A prominent railway official recently said: The Government will go into the railway business. The interstate commerce commission, which now stands between the transportation companies and their customers in regulating rates, will ultimately take on a similar relation between them and their employes and regulate wages and hours of work. A gang of engineers or switchmen who are not satisfied with their pay will complain to the commission for an adjustment of wages, just as dissatisfied shippers now seek their interference in matters of rates.

Peter Swenson, Caddo, Stephens Co., Texas, writes: "Will you be so kind as to announce to your many homeless and landless spiritualistic readers that they may correspond with me in regard to acquiring land and building homes to insure them employment against want or the fear of want, to provide educational and recreative facilities of the highest order, and to promote and maintain harmonious social relations on the basis of co-operation. I have the land to turn over to good moral men and would do all in my power to help such needy people.

The step taken by the President to bring the United States troops to the protection of railway property on his own motion is, says the Springfield Republican, a step in advance, but it is constitutional and logically grows out of the relations previously assumed by the general government to the interstate roads. It will not be retraced. It means the assumption by the government of even closer control of the roads, and the end of their operation solely for private profit and under the rule of law giving to employes the right to conspire to tie them up and paralyze interstate commerce.

Mr. Judge, we believe, is accused of having disseminated, for theosophical campaign purposes, certain literature purporting to issue from the astral and astute intellectuals of some mahatmas, whereas, as a matter of fact, it emanated from the carnal hand of Mr. Judge himself, says one of our dailies. If this is the charge upon which the vice-president and general secretary is arraigned his defense will be simple and conclusive. He need simply say: "It's true I wrote it; but the mahatmas gave me leave to. If you wish to disprove it fetch on your mahatmas." There's the great beauty of the mahatma—as Mme. Blavatsky and others discovered—you can say anything you like of him and nobody can possibly disprove it.

The Springfield Republican says that when the Government assumed regulative control of the roads in the interests of shippers and the public in 1887, it became only a matter of time when it would also extend its control to the body of railway employes and stand between them and their employers in the adjustment of all grievances and disputes in regard to wages and hours of employment, and adds: There should therefore be an end of these attempts of managers ever since 1887 to get around and beat the interstate law. They have been acting lawlessly and setting a poor example to the labor organizations. They have been cutting rates secretly and discriminating unjustly be-

tween persons and places and resisting the attempts of the interstate commission and the courts to stop their evil practices, and raising a fog of legal quibbles, under cover of which guilty managers and agents have been able to escape. And so they have been fomenting a spirit of hostility to the roads among the people which they can ill afford to encourage.

Judge Grosscup, in his charge to the federal grand jury, recognized fully the right of labor to combine and to delegate its functions to a single head, which shall act for it even to the point of determining whether the wages received amount to a sufficient sum. Under this principle there can be no oppression of labor through the courts or through other agencies of government so long as it refrains from violence and respects the right of every man who chooses to judge for himself the conditions under which he will work.

Miss Sarah J. Farmer is the leading spirit of the experiment at Greenacre, Elliot, Me., this summer. In unity with her is a company of most unselfish helpers, who are simply in earnest to have a summer resort that shall be a feast of delights and a blending of harmonious minds. Greenacre is described by a visitor as "lovely for situation. The Piscataqua is a mile wide at the foot of the hill. The violet sunsets are comparable with Italy. The restful river and unbroken stillness make it an atmosphere in which spirit and brain are refreshed."

J. P. Quincy of Boston writes from London: I have been familiar with your work in The Index and Open Court, but I did not expect to meet it again when I subscribed (for the sake of seeing the papers read at the Psychical Congress) to the Chicago journal with the somewhat pretentious name. I trust that, even in these desperately hard and uncertain times, Mrs. Underwood and yourself may be kept in the places you are now filling. I appreciate the soundness and moderation, as well as the scientific spirit, of all that you write. The strong probability of a future existence for man, which is the outcome of an unbiased study of psychic phenomena, must be an important factor in the inevitable social transformation towards which we are hastening; it must affect habits, convictions, ideals; it must tend to substitute the safe process of gradual renovation for what would otherwise be attempted by futile shocks; it should add a much needed vitality to the dead intellectual atmosphere of psychical science. Far above any gain to individuals, I place the social utility of combining in one chain of organic unity the present and future destinies of man.

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