

RELIGION AND PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religious-Philosophical Journal.

"SCIENTIFIC THEISM."

A Criticism.

By W. B. HART, M. D.

"There is a path that leads to truth so surely, that any one who will follow it must needs reach the goal, whether his capacity be great or small. And there is one guiding rule by which a man may always find this path, and keep himself from straying when he has found it. This golden rule is—give unqualified assent to no proposition but those the truth of which is so clear and distinct that they cannot be doubted."—Descartes, as given by Huxley in "Evo Sermon."

If anything were wanting to convince the thoughtful observer that Theism presents essentially an insoluble problem, it is the constant decadence and renewal of the theistic exposition, and the ever-shifting phases of its defence. Positions are taken and abandoned with a facility truly amazing were it not so frequent. Ambitious schemes are hypothesized on some flimsy recasting of an old exploded conceit. Scarcely a year passes but some new venture of the kind is blazoned forth with high sounding terminology, and heralded in laudatory reviews, to be supplanted by a competitor the next. But the enthusiast is not discouraged. Fresh aspirants for metaphysical eel undismayed by the fate of their predecessors, are ever pressing forward to fill up the gap; the witchery of the puzzle lures them on; the circle must needs be squared, and some lucky Ph. D. in gimp and fustian can do it.

Descartes and Locke have had their day; Dr. Adam Clarke's famous demonstration is barely hinted at in modern systematic treatises on the theistic paradox. Paley's brilliant defence of the last century, which suddenly rose into the zenith like a constellation of the first magnitude, is now falling away before the rising star of evolution, and is barely visible above the horizon. His "Natural Theology" I am told, is not now used as a text book at Oxford. Yet, these were mighty men in their day, cosmic forces in the upper currents of thought, who still hold their own where they did not attempt the impossible, and are likely to hold their own when the parvenu of to-day is forgotten.

The latest contribution in the theistic line which has come to notice is a treatise entitled "Scientific Theism," by F. E. Abbot, Ph. D., Boston, an appreciative summary of which is given in a late number of the JOURNAL, by Prof. Alexander Wilder. Its "elaborate technology," though deplored by the learned reviewer, was undoubtedly given it for a purpose. Diverging from its pedantic verbosity and affected verbal precision, I discover in it nothing new, or if new, nothing notably profound. The subjects discussed unquestionably are profound; but it is one thing to talk about "phenomenon," "noumenon," "God and infinity," and a "universe, per se," and quite another to establish a theory, or to so elucidate it as to bring it within the apprehension of another, or of one's self for that matter.

It is to be regretted that our reviewer, in preparing an elaborate synopsis, such as he has given us of this new metaphysical conundrum, contented himself, as it seems he did, with simply stating the contention, results, and ratiocinative processes by which these results were arrived at, without at the same time being moved to so simplify and elucidate the subject matter presented, as to have brought it within the easy apprehension of minds unaccustomed to the "elaborate technology" of an affected scholasticism. As it is, though I have read the article with some care, I am not quite sure I have in every instance, grasped the precise idea intended to be conveyed so as to make it safe to venture an opinion upon the several topics discussed. But as the learned Professor has

laid the readers of the JOURNAL under obligations in thus furnishing something of a novelty to think of, he might naturally feel chagrined if the benefaction were allowed to pass without eliciting some acknowledgment, even though it comes in the shape of a critique. And as no one else has come forward, I propose, without attempting to traverse the entire field of discussion, to indicate some of the points concerning which my judgment inclines me to say—*non sequitur*.

The curious reader will naturally inquire, What is the new scientific theism which in the expectation of its author, is to effect a "philosophical revolution"? If I understand it aright, it is a theism without God as a creator existing outside of his works, the God ordinarily understood; but a conception of an infinitely intelligent force, inherent, immanent, in nature, unfolding in the growth and changes manifested therein. "God and the universe are one," says our reviewer. Again, "Modern science is rapidly reaching; nay, has almost reached this sublime conception of the universe as a living and glowing organism." That is to say, this sublime conception contemplates the universe as a huge animal, if such a characterization will apply without irreverence—pantheism, in short, with a new name and a new style of presentation. Again, "The universe, per se, is an infinite, self-conscious intellect, which, though infinitely removed in degree, is yet essentially identical in kind with the human intellect." On points so momentous, one is naturally solicitous to know how these things are proven, and how this sublime conception is reached. Unfortunately the Professor is a little hazy on these questions—or we are. It is not easy here as elsewhere, to see the connection between the premises and the conclusions; when we do, we too often find an unproved assumption. A quotation or two will suffice to indicate the contention and the method, sufficiently, perhaps, to enable the intelligent reader to form an idea of them so as to follow the thread of the discussion.

"He (the author) has undertaken by the principle of 'Objectivity of Relations together with its correlative and derivative principle of the Perceptive Understanding,' to solve the problems of the century, which he enumerates as the theory of Phenomenism versus the theory of Noumenism; the theory of Idealistic Evolution versus the theory of Realistic Evolution; and the Mechanical theory of Realistic Evolution versus the Organic theory of Realistic Evolution. This solution, he declares, must determine and decide that of the problem of Theism, Atheism and Pantheism. . . . The foundation of Scientific Theism, he declares to be the Philosophical Scientific Method, and the ground-principle of this method is the infinite intelligibility of the universe, per se."

Without stopping to notice just now, the doctrine announced in the first section of this extract, which can scarcely be understood without elaborate explanation, except by those whose information is abreast of the times, we will here confine our attention to the so-called "ground-principle" stated in the closing lines.

Most people, I imagine, will consider it a serious oversight, that in a matter so important we are not informed as to how the knowledge of this ground-principle—the "infinite intelligibility of the universe"—is arrived at. In what consists the proof? In view of this vital question, our reviewer is silent. At the threshold of the discussion, strange to say, we are offered an assumption, a bold begging of the question. And this, *fortissimo*, is in imitation of the "scientific method"! Is this ground-principle so self-evident that proof is unnecessary? I should say not. Infinitely intelligible to whom? Certainly not to finite man, for at best his knowledge reaches only to the infinitesimal portion of the universe, and of the surface at that. This is a queer way, surely, to found a scientific theism, when science demonstrates at every step, Mr. Abbot, I find, deduces God, or rather the indwelling intelligence or self-conscious intellect, animating the universe—which universe, nevertheless, is God—to said intelligibility; in other words, "he argues from the intelligibility of the universe, to its intelligibility." Of course unless the premise is proved or granted, the conclusion is worthless. Dismissing this paradox, let us turn to the following:

"The external world exists per se, that is, in complete independence of human consciousness so far as its existence is concerned; and man is merely a part of it and a very subordinate part at that." But inasmuch as this existence is known only through consciousness, and only to the extent certified by consciousness; or inasmuch as consciousness is the only witness we have or can have to such existence, its testimony in the case is all we can claim, and what may or may not exist independent of consciousness, we have no means of knowing, and no warrant for assuming. To dogmatize where we do not know and can not know, may gratify egotism, but to do this betrays weakness.

"The universe per se is not only knowable but known—in part, though not in whole." If known only in part, then, why assert that it is infinitely intelligible? This is like counting the chickens before they are hatched. Just to the extent the universe is known and no further, can it with truth be affirmed to be knowable. What territory lies beyond actual discovery, no one can tell until explored.

The sharp issue is this: Either an external world exists independent of human consciousness, or else all human science is false.

The claim of science to be real knowledge of a real and intelligible universe is the voice of the collective experience and reason of mankind. Upon this basis Mr. Abbot therefore, has reared his entire superstructure."

It is well to understand this paragraph, for upon the ground here taken the battle is to be fought, as the reviewer suggests. The claim here put forth for science, if I understand what science claims, is unwarrantable, and contrary to the truth. I am not aware that science asserts a real knowledge of a real universe in the sense here intended to be conveyed—that is, physical science. But I am aware, that metaphysics does this just at present, and I am moreover aware that metaphysics has intruded its assumptions into the domain of natural science ever since and before it compelled Galileo on his knees to forswear his convictions. I grant that the physicist, when assailed by the metaphysician, or when setting aside impermanent issues, does at times say a word concerning the noumenon or the essences of things. But physical science in its proper sphere, has to do with phenomena, and phenomena only. The "real knowledge of a real intelligible universe," contended for by Mr. Abbot, I understand to be a something back of phenomena—a hypothetical essence—which physical science has never yet been able to grasp, or find in its crucible as a residual substratum over and above the properties belonging to corporeal things.

We here recognize as we do all along, the assumption, that human consciousness necessarily corresponds to the reality of things. Here as elsewhere, no proof is offered. That this assumption is valid is exceedingly questionable, when we consider the fact that different animals seem to receive unlike impressions from one and the same object;—instance, the tobacco-worm, feeding on nicotine, the may bug on ordure, the turkey buzzard and carrion crow on animal putrescence. Can any one in his senses believe that the perceptions in these instances would be identical with human perceptions under similar conditions? And if in these several cases the perceptions are unlike which corresponds to the external reality? Which represents the true property of any of these substances? Take the case of the color-blind. Precisely the same property which one considers green, another understands to be red. Which is right? Undoubtedly they are both right, because each is a faithful photograph, true to the impression made on the retina of the optic nerve. If the retina varies the properties of external objects vary. Convert the optic into an auditory nerve, and the eye would become the vehicle of sound instead of color. An inappreciable modification of the optic apparatus, as in insects, renders it microscopic, in the eagle, telescopic. Develop in the cerebral substance of a human being an additional sense equal in range to the eye,—who can conceive the beauties, nay, transcendent grandeur of the new universe thus opened up to human contemplation? and this, too, without an additional property being superadded to the world without. Now, it is indubitably certain, that however the properties inhering in matter may be, all we can be sure of is our own cognitions; that is to say, we have a certain consciousness in view of something external to ourselves, but this consciousness is determined by the mechanism of nervous pulp, which may certify in one case with a little change in another, it will contradict. Again, "Philosophy is intelligently regarded by thinkers as treating of the inmost truths—of things as they are, of causes and their immanency. Science is analytic by its very nature, and treats of apparent facts and law; of effects generally; and as cultivated and promulgated, is entirely alien from every consideration of causality, or intellectual perception." In this paragraph I find a concession which I have italicized, and which makes me doubt whether I understand the reviewer aright. It looks like an interpolation in view of the affirmation just commented upon. And it is difficult to understand how it can be made to tally with the least exceptional portion of it, to wit:—"Either an external world exists independent of human consciousness or else human science is false." If, as just defined, science treats of apparent facts (phenomena) and law, it should turn out that phenomena and law are facts, science is not false, for, in such case science makes good its claim; it is found to be a true interpreter of nature, and this is all that science proposes to do. The contingency of an "external world" does not and can not affect the facts as facts; and whether there be an external world or not, the facts remain. The existence of an external world in the sense here predicated, is an inference, not a cognition; and whether the inference be true or false, does not affect the truth of science. The phenomena are real; the "somewhat" behind phenomena, may or may not be real, but whether the one or the other, is immaterial so far as the truth of science is concerned. Science affirms a knowledge of phenomena and law, and until this affirmation can be shown to be fictitious, science must needs be allowed the undisputed possession of the ground she occupies. On this *terra firma* we are sure of our footing.

The intrusion of a meddlesome metaphysician into this domain comes of the conceit which would substitute haze for solar light. And it is just here that the arrogance of so-called philosophy attempts to supplement science with an hypothetical entity, about which science knows nothing, and, be it observed, philosophy knows nothing, and can know nothing unless she is able to show the possession of faculties in the human mind reaching to the essences of things. But this is

just what Mr. Abbot contends for. His whole theory is built on the postulate that knowledge of Being is real as well as seeming—of perception of the noumenon, as well as perception of the phenomenon. As I wish to be perfectly fair with my subject, I must here be permitted to give a lengthy extract, which, I trust, will bring the issue clearly into view.

The theory of phenomenism, he (Abbot) considers as the root of modern idealism. By this he means the notion that nothing can be known except phenomena and that all these depend for their existence upon individual or human consciousness alone. The universe itself is thus included as being only a mental picture; and reality, existence and being itself are mere forms of relation, without other validity. He vehemently declares this theory false—root and branch. Even a phenomenon-universe, a universe which is only one in seeming, must have something to represent. This something which it represents is its cause—a noumenon-universe, or a universe which actually exists. He admirably sets forth his meaning by recapturing the admirable story of "Alice in the Wonderland where the maiden has the curious experience with the famous and ever-grinning Cheshire cat."

"I wish you wouldn't keep appearing and vanishing so suddenly; you make me giddy." "All right," said the cat; and this time it vanished quite slowly, beginning with the end of the tail, and ending with the grin, which remained some time after the rest of it was gone.

"Well! I've often seen a cat without a grin," thought Alice; "but a grin without a cat! It's the most curious thing I ever saw in my life!"

"The attempt to conceive the universe as a phenomenon without a noumenon, as a manifestation or appearance only, without a substantial cause, is an attempt to conceive 'a grin without a cat.'"

The questions here mooted go down to the foundation of things, and concern the nature and certainty of our elementary cognitions, and the problem of Being in its profoundest aspect, as viewed by mundane intelligences. It is here at the very outset, where Mr. Abbot comes in conflict with the almost unanimous verdict of all deep thinkers from Aristotle, St. Augustine, Melancthon, Bacon, Spinoza, Newton, Sir William Hamilton, down to the present English school. A pretty formidable array of authorities, surely. In this enumeration of distinguished minds, I have followed Sir William Hamilton, as cited by Spencer, though I observe Mr. Abbot claims Aristotle as a noumenist.

The conviction arrived at by these scientists, philosophers and divines, is, that, aside from our most elementary intuitions, absolute knowledge is unattainable; that with this exception, all human cognition is a perception of phenomena, of appearances only, and "that the reality existing behind all appearances is, and in this world must be, unknown." Hence the noumenon, whatever it may be, passes human comprehension. Mr. Abbot, we see, meets this interpretation of our cognitions with a flat denial, insisting on the reality or noumenon, not only as the necessary complement of our cognitions, but as equally valid and equally knowable.

The attentive reader, I doubt not, by this time has a clear apprehension of the terms "phenomenon" and "noumenon"; but to avoid all uncertainty I here transcribe what Webster has to say of them. "Phenomenon—An appearance; anything visible; whatever is presented to the eye; whatever in matter or spirit (mind) is apparent to, or apprehended by observation, as distinguished from its ground, substance, or unknown constitution; as phenomena of heat or electricity; phenomena of imagination or memory." Prof. Wilder, in a note has favored us with his version of the correlative term—noumenon. Without wishing to disparage this effort of his, I shall venture to give preference to Webster as authority, whose definition runs thus: "Noumenon: The of itself unknown and unknowable rational (spiritual-mental) object or thing in itself, which is distinguished from the phenomenon in which it occurs to apprehension, and by which it is interpreted and understood." If without presumption I might venture to suggest a simplification of this wording, I should say that noumenon, denotes the unknown and supposed unknowable substratum in which qualities, properties or attributes, of whatever kind, are said to inhere; in other words, Noumenon denotes substance as distinguished from qualities, properties or attributes.

Of this noumenon as here defined, Locke had the courage to confess he knew nothing; that whatever it might be we can have of it at best only a "confused idea of something to which qualities belong, and in which they subsist." "The name substance," he says, "denotes a support, though it be certain we have no clear or distinct idea of the thing we suppose a support. So that if any one will examine himself concerning his notion of pure substance in general, he will find he has no other idea of it at all but only a supposition of he knows not what support of such qualities which are capable of producing simple ideas in us; which qualities are commonly called accidents." If any one should be asked what is the subject wherein color or weight inhere, he would have nothing to say but the solid extended parts. And if he were demanded what is it that solidity and extension inhere in, he would not be in a much better case than the Indian who saying that the world was supported by a great elephant, was asked what the elephant rested on? To which his answer was, a great tortoise. But, being again pressed to know what gave sup-

port to the broad-backed tortoise, replied, something, he knew not what. And thus here, as in all other cases, where we use words without having clear and distinct ideas, we talk like children; who being questioned what such a thing is, which they know not, readily give the satisfactory answer, that it is something; which in truth signifies no more, when so used, either by children or men, but that they know not what, and that the thing they pretend to know and talk of is what they have no distinct idea of at all, and are perfectly ignorant of it and in the dark."

I have thus given these definitions, and this argument of Locke's, that the reader may clearly understand the nature of the issue in question. In the review which I am here reviewing, I find nothing as fact or argument going to controvert this reasoning of the English philosopher. In fact, nothing whatever in the way of argument on this point is attempted. From beginning to end we are treated with a begging of the question. And I should probably not have noticed it at all in a public way, but for the fact that this doctrine broached and maintained by Mr. Abbot, is getting quite popular with a certain class of religious teachers at the present day who assume to lead public sentiment. If there is any positive knowledge of substance, as apart from its properties, one would suppose it would be easy to give an example illustrative of the fact. True, in our contemplation of outward things as they affect our senses,—matter, or rather its properties,—we are accustomed incontinently to infer a substratum as lying back of all appearances; but that we know of any such by actual cognition is denied, and has been denied by all deep thinkers of every school of any note for many hundred years. Whether or not this inference just mentioned, is feasible as a probability or conceivability, it is not my purpose here to discuss. It is enough to show that it makes no part of our assured knowledge.

Notwithstanding what I have offered in rebuttal of this assumption of a noumenon, there may yet be a lingering doubt in the minds of some that after all, there must be a basis of truth where so much is claimed. Suppose then, at this stage of the discussion we pause a moment and institute a search for this *ignis fatuus*—the noumenon. How shall we proceed so as to be in rapport with the genius of the "philosophical method"? Understand, we are now to deal with an entity per se, assumed to be lying back of all phenomena, devoid of properties or attributes of any kind or degree, the absolutely nude thing itself. For our experiment we will take—no matter what, be it solid, fluid or gaseous, ponderable or imponderable, it is not material so we have a satisfactory test. Take anything with which we are familiar—take, say, the venerable Doctor Abbot's cat, which figures in the Professor's review as the one sole illustrative example given in a mass of abstractions—take it with or without the "grin," we are not particular, it will answer for our purpose as well as for the Doctor's. Obviously we must begin by first abstracting or eliminating every sensory quality, such as color, taste, smell, form, weight, extension, etc., with the single and definite purpose of detaching and isolating the residual substratum—the noumenon. We will consider our subject as having undergone organic dissolution, and as having been resolved, in these retrogressive processes, into its inorganic constituents—mineral substance and gases. Now, dismissing all verbal verbiage and technical nomenclature, let us conceive these in organic elements still further resolved into their primordial molecules and atoms. In this condition we observe they, the inorganic elements, have reached the ultimate stage of attenuation of which matter is supposed to be capable, and taken rank among the imponderable cosmic forces. Notwithstanding which, assuming the Newtonian law of gravitation as universal, each and every atom is held within its invincible and all-pervading grasp, and hence possesses weight and impenetrability, however infinitesimal. But we observe also, that, during these processes we have supposed to have been going on, all the tangible, visible and other sensory properties of the subject of our analysis, have disappeared as properties cognizable by any of the human senses. However, every really fundamental attribute remains intact, persistent; such as impenetrability and some form or other of extended outline in the atoms themselves, as a bar to further change. These, be it observed, are essential to our conceptions of matter as matter, and we can not get rid of them by any trick of the imagination. But, for the sake of the argument, we will suppose these likewise extinguished by the resistless fiat of omnipotence. What remains? Comp, my amiable enthusiast, we want your service just now. Please apply that superabundant gift of yours; for myself we confess things begin to look a trifle hazy. Mind, you are after a hyper-microscopical, mathematical point. Have you found it? How does it seem on close inspection? What is its complexion, front and bearing? Vain questions these. They imply attributes which we have assumed to be defunct, extinct, annihilated. "Ah, I have found it!" Well, what is it? "It is—something,—that's what it is, the noumenon itself—the veritable 'grin' per se." Exactly! And now, since the ultimate fact is finally demonstrated and confirmed, doubtless the era is dawning, and now is, when the "leopard shall lie down with the kid and the calf and the young lion and the falling together; and a little child shall lead them;"

(Continued on Eighth Page.)

The Vital Needs of the Hour, or Co-operative Labor versus Strikes.

Abstract of a Lecture Delivered in Metropolitan Temple, San Francisco, Cal., May 9th, 1886, by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John H. Cummings.)

There is an Arab saying that the world is upheld by four things: the learning of the wise, the justice of the great, the prayers of the good and the valor of the brave.

All noble work is prayer, and we can worship God best by working, it by wise thoughts and brave actions we help to trace a way to realize the universal brotherhood of man, and help mankind to fulfill its divine destiny.

The great question of Capital and Labor is bound to be settled within ten years at the latest. There will be a better understanding much sooner. But, workmen, be patient, and above all be on your guard against the enemies of workmen, all of whom do not live in palaces.

One vital need of the hour is for those in comfortable circumstances, who are never hungry,—this intelligent class that is earnest when interested,—to arouse themselves now and turn their attention to something besides money-getting and ease, and recognize their duties as factors in the grandest form of government that ever existed.

One of the vital needs is that the men who see that money is becoming the standard here should bestir themselves and elect good men in place of wine-bibbers. Let us work.

There is only one way by which strikes can be averted and the other desired ends attained, and that is by co-operative labor. That there is some method by which this may be done there can be no doubt, if the intelligent will always keep this fact in mind, that to permit a single wrong to go unredressed is to allow a growing danger which threatens the safety, the happiness of all.

Labor can do without capital better than capital can do without labor. Give the laborer time and opportunity, and he can produce capital for himself.

Turn your attention to your homes. First appear to moral living and to rescue your fellow-workers who have strayed from the right path. Instead of saloons, have club-houses or, what is a thousand times better, homes. Begin your own moral education.

When the Metropolitan steamship Gen. Whitney was moored at the north side of India wharf Thursday morning a massive figure resting in a sheet of white was seen in the centre of the deck.

The statue represents Garrison when years and peace had placed their hand of placidity upon him. One sees a venerable man, the fine lines of whose head and face tell the story of how and why he was victor instead of vanquished.

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The early hours of the afternoon had lapsed before the massive bronze was lifted up from the enervating merchandize and borne toward the pedestal. As it passed Washington street there was instinctively brought up the memory of that afternoon about the same hour when Garrison was forced to leap from the rear window of the Liberator office, and was with difficulty rescued from death at the hands of the mob that blocked this thoroughfare.

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Statute of William Lloyd Garrison in Boston, Mass.

The Boston Journal reports the placing of a noble bronze statue of Garrison on its granite pedestal in one of the finest streets of the city. The report closes with a letter from a committee to the Mayor presenting the statue to the city and the reply of that official, in which he says: "William Lloyd Garrison should be remembered for all time in the city where most of his life was devoted to human rights, without distinction of race or color."

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PLACING IN POSITION.

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Through science we may receive the knowledge of these laws necessary to completely develop the spiritual character and give it power to act or express itself.

Mr. Whipple says: "This is the Christ who is to come the second time, in his complete dual unity, male and female, two in one, and who is to fulfill in his own person the state of counterpartial life as it exists in the inmost interstellar heavens.

Impossible! else the law of evolution is no law. That law demonstrates that it is only among the lowest forms of animals, plants and living beings, that the sexes are united in one organism in the same individual.

There can be no fundamental change in the organic plan of man, for there is no need. Within his spiritual, mental and physical nature, inheres the attributes of the Most High.

He will at some period during this incarnation become associated with a feminine counterpart, who was co-existent with him.

"Kings' daughters were among thy honorable women, and upon thy right hand did stand the queen in gold of ophir."

This most certainly refers to a condition of life upon earth. It is sound common sense. In the ideal world we always picture the crowning of woman as the queen of her husband's heart and life, as the fulfillment of a natural hope and expectation.

It is then that a new race movement will begin—not of "dual unity, two-in-one," in the same organism, but of the separately organized, perfectly developed and perfectly adapted man and woman, acting under the highest possible impulses and governed by supreme wisdom.

With this high conception of the creative powers will come a correspondingly high conception of our responsibility in their exercise, and parents will consent to confer being only under the "overshadowing power of the Highest."

A Connecticut Justice has just created a precedent by giving a drunkard his choice between enlistment in the regular army and going to jail.

A New York woman who is fond of notoriety has had the hoofs of her horses gilded, and they create a sensation when driven in Central Park.

Horsford's Acid Phosphate, IN SICKNESS.

S. S. PARKER, Wellington, O., says: "While crossing Lake Erie, I gave it to some passengers who were seasick, and it gave immediate relief."

Woman and the Household.

BY HESTER M. POOLE. [106 West 29th Street, New York.]

SEALED ORDERS.

Out she swung from her moorings, And over the harbor bar, As the moon was slowly rising, She faded from sight afar— And we traced her gleaming canvas By the twinkling evening star.

"A New," or "Bridal Edition" of the "Ladies of the White House," or "In the Home of the Presidents," by Laura C. Holloway, has just been issued by Funk & Wagnalls of New York.

The book begins with the story of pretty Polly Dandridge, the belle of Gov. Dinwiddie's Court at Williamsburg, and later the happy girl-mistress of the plantation-home of Col. Custis, which was then known as the White House.

Between her and the next who wore the public honors of a President's wife—Abigail Adams—there was a cordial friendship, which showed itself when the latter went to live at the new Capitol in the wilderness, and in the unfinished and dreary building designed for the future home of the Presidents.

Mrs. Monroe is not as well known to the American public as she deserves to be; for, even had she performed no other noble deed, her service to Lafayette, in perilling her life and her husband's position as Minister to France, in visiting Madame Lafayette in prison, and thereby saving her from the scaffold, is one that should endear her to all Americans.

Mrs. Adams, the wife of John Quincy Adams, was a native of the South, and one of the best educated women of her day. Had she been married to a less learned man, her intellectual qualities would have received a recognition greater than she was willing should be bestowed.

Mrs. Jackson, the wife of Andrew Jackson, was a native of the South, and one of the best educated women of her day. Had she been married to a less learned man, her intellectual qualities would have received a recognition greater than she was willing should be bestowed.

The memorable and tragic administration of Mr. Lincoln brought the wife of the President into prominence. She drank the cup of sorrow and bitterness to its dregs, and death must have been a blessed change to her.

world knows of her! Yet she was a power behind the throne in the life of that President. Mrs. Grant follows; a quiet, womanly figure, devoted to her family and mixing little in politics,—a common place good woman, with nothing distinctive about her.

Before these words are printed, the first wedding of a President will have taken place in the White House. The young, ambitious, innocent girl united to one so much older and world-worn, will win the sympathy of every woman.

In looking over "George Eliot's Poetry and other Essays," by Rose Cleveland, the sister of the President, I am struck anew by her living faith in spiritual potencies and laws.

"We find to our purpose certain words of old Bishop Butler, who had somewhat to say of the extraordinary: 'There are two courses,' he said, 'of nature. One is the ordinary, the other the extra ordinary.' It is this extraordinary course of nature which produces those phenomena, that being out of the common, are out of our sphere, and, therefore, which we are accustomed to call supernatural, a miracle, a marvel.

"I reduce all the mystery and marvel and miracle of Joan's history to the extraordinary development of our human capacity, love; the extraordinary exercise of one human capacity, faith.... In this scientific age, this age of iconoclasm, it is greatly good for us to confront things rich, rare, out of the common, things above our power to destroy. It is well for us who are so blind to the rose-color in our daily lives, to be forced to acknowledge its existence in the imperishable canvas of history.

"For the enduring quality in this wonderful figure of the centuries, is the common quality. If I know any thing for certain of the individual Joan, it is only because I know something for certain of her sisters of to-day.... The blind fanaticism of that age is wholly fled. And yet, superstition, ignorance, fanaticism remain; and unless we can share in this, our luminous century, that one priceless gift of God, which in this poor shepherd girl, along with her ignorance and superstition and fanaticism was her power, and must be our power if we have any, then we may well put this complex age, full of knowledge and discovery, into the balance against that age, and watch in vain for any turning of the scales in our favor.... Her power was but the power which many another woman may have, the power of a buoyant, masterful faith in God, in herself, in humanity, and a will to come to the rescue.

Magazines for June Not Before Mentioned. ST. NICHOLAS. (The Century Co., New York.) The new serial "The Kelp-Gatherers" is a leading feature of the June issue of this sterling monthly. Little Lord Fauntleroy is continued and has lost none of its interest.

THE CENTURY MAGAZINE. (The Century Co., New York.) A drawing from Houdon's bust of Benjamin Franklin is the frontispiece of the June Century, and several pages of unpublished letters of Benjamin Franklin, add to the interest of the number.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Orange, N. J.) Contents for May: Worship; The Educational Problem; Conversion; Additional Word; The Ideality of existence; Addenda; The God Bacchus; The American Akademie.

THE ENGLISH ILLUSTRATED MAGAZINE. (Macmillan & Co., New York.) Contents: My friend Jim; Yarmouth and the Broads; Days with Sir Roger De Coverley; The Unequal Yoke; In Umbria; The Witch Maidens of Fife; The Singing Voice.

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

HOUSEHOLD REMEDIES. For the Prevalent Disorders of the Human Organism, by Felix Oswald, M. D., New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, cloth, \$1.00.

DOWN THE WEST BRANCH OF CAMPS AND TRAMPS AROUND KATABIAH. By Capt. C. A. J. Farrar. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, \$1.25.

FOREORDAINED. A Story of Heredity and of Special Parental Influences, by an Observer. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, 50 cents.

MACAULAY'S BIOGRAPHICAL ESSAYS. New York: John B. Alden. Price, cloth, gilt top, 50 cents.

LECTURES. By Canon Farrar. New York: John B. Alden. Price, cloth, gilt top, 40 cents.

EXERCISES FOR THE IMPROVEMENT OF THE SENSES FOR THE YOUNG. By Horace Grant. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, 50 cents.

THE LADY OF THE LAKE. By Sir Walter Scott. Cassell's National Library, number 14. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 10 cents.

THE WISDOM OF THE ANCIENTS and the New Atlantis. By Francis Bacon. Cassell's National Library, number 16. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, 10 cents.

FOREORDAINED: A Story of Heredity. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, pamphlet form, 50 cents.

HOUSEHOLD REMEDIES, for the Prevalent Disorders of the Human Organism. By Felix L. Oswald, M. D. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, \$1.00.

A HANDBOOK OF ENGLISH HISTORY. Based on the Lectures of the late M. J. Guest and brought down to the year 1880. By Francis H. Underwood. A. M. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.20.

LECTURES AND ADDRESSES. By Frederick W. Fowler, D. D., Canon of Westminster. New York: John B. Alden. Price, cloth, gilt top, 40 cents.

A DISCOURSE Delivered before the Willamette Spiritualist Society. By John Hooker. Price, 10 cents.

LIFE AS IT IS IN THE WORLD BEYOND. Oakland, Cal.: Published by the author. Price, 50 cents.

BIOGRAPHICAL ESSAYS. By Thomas B. Macaulay. New York: John B. Alden. Price, 50 cents.

THE SKETCH BOOK. By Washington Irving. New York: John B. Alden. Price, 40 cents.

FRANCIS BACON. By Lord Macaulay. Cassell's National Library, No. 17. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. Price, 10 cents.

ANNOUNCEMENT AND CATALOGUE OF THE NATIONAL MEDICAL COLLEGE, Medical Department of the Columbian University, Washington, D. C., for the 65th Session, 1885-1887, with Historical List of Graduates. Washington: W. H. Moore.

"For economy and comfort, every spring, we use Hood's Sarsaparilla," writes a Buffalo (N. Y.) lady. 100 Doses One Dollar.

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MICHIGAN CENTRAL. THE NIAGARA FALLS ROUTE. There is but one Niagara Falls on earth, and but one direct railway to it. Passes close through without change from Chicago, Toledo and Detroit Grand Rapids, Saginaw, Bay City, Mackinac, Toronto, Buffalo, Syracuse, Boston, Albany and New York. Unrivalled Dining Cars. Trains leave Chicago, foot of Lake Street, daily at 8:00 p. m., 9:15 a. m. and 9:35 p. m.; and daily except Sunday at 6:20 a. m., 9:00 a. m. and 4:00 p. m.

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RECENT EXPOSURES.

The Spiritual Conference at the Grand Opera House.

To the Editor of the Religio-Philosophical Journal: Sunday afternoon, May 31st, the Spiritual Conference at the Grand Opera House, New York City, excited great interest in New York City.

Mr. Hamilton, the courageous and fair-dealing reporter of the New York World, was received with much applause, and informed the audience that he had accepted the offer of Caffray to test him again.

Mr. McCarthy, the zealous conductor of the Parker Fraternity, said that Mr. Hamilton had received the Victoria Cross from the English Government for his bravery.

This day calls to my mind some twenty-five years ago, when as a stripling and full of patriotism I was doing my level best to get a chance at some of our people down South.

faith in Spiritualism was so sublime, my knowledge of the facts so well grounded, that I felt certain that in the end the magnificent truths of Spiritualism would prevail.

We are making head-way, and making it faster than many of you imagine, and the time is near at hand when no Spiritualist who regards his own good name as worth anything will attempt to belittle or excuse or defend in any way, shape or manner, persistent fraud.

I believe thoroughly in the fact of materialization, which I suppose is the bone of contention here. I have no question about it. I have seen genuine materializations in a room as light as this, while I held the medium, and without any cabinet.

I will say further, what I have said repeatedly before, and in the RELIGIO-PHILOSOPHICAL JOURNAL, that unless Spiritualists take this thing in their own hands, and control it themselves, it will become such a tremendous source of error, of crime, of delusion, that the State will be called upon to take it in hand.

Two weeks ago you had in one of your New York City papers details which are a disgrace to Spiritualism. It is more of a disgrace for you people in the city of New York, because you had fair warning of this man.

That is all wrong. When a Spiritualist paper advertises a medium, it should be able to vouch for the genuineness of that medium's manifestations, not necessarily for his infallible moral character, because all of us are liable to vary from the path of rectitude.

Now, I am very much more interested in disciplining Spiritualists, in making them all that they ought to be, than I am in discussing the merit or demerit, the superstitions, etc., of the various religious sects.

Many charges are made against Spiritualism, for which it is not responsible, and which are due to the weakness of poor human nature. We have made Spiritualists out of pretty bad material sometimes.

ers or Spiritualists as before, but this is not the fault of free-thought or Spiritualism, but of the years of training these people inherited.

One of the greatest sources of fraud is this superstition, the idea infesting those former church-members. They look on the mediums as creatures divine, a little different and higher, more sacred than anything mortal.

These meetings here have been of great use for many years; they have educated men to think, but it does seem to me it is time that the Spiritualist societies of N. Y., especially this Conference, which has always represented the radical and aggressive side, should take hold of these matters.

I believe that every person who goes at it properly in the right spirit will be better for it in the end, but it depends altogether on the use made of it.

The Little Old Woman's Warning. In 1875 there lived in central Iowa a family by the name of Robinson, consisting of father, mother and two children.

Robinson was in perfect health when he left home, and there was no reason to feel anxious for those he left behind. He reached Des Moines of a Saturday night.

The doctor thinks he is much better. "You must go home," she brusquely remarked in answer. "Who-me?"

"But I came to help take care of James." "You must be home by ten o'clock to-morrow night," said the old woman.

Robinson passed into the sitting-room, and from thence to the kitchen, but the woman had disappeared. He called his brother's wife, but she had no such person on her list of acquaintances.

parties were identified as the fellows. They had slept in the barn, and they had been joined by a third. They intended to rob the house and steal a horse and buggy to get away with.

Now comes another singular feature of the case. At 11 o'clock of the night on which Robinson reached home, his wife was sitting up with him, and as he was resting very easy, she fell asleep.

Mrs. E. J. Pike of Boston, Mass., located now at No. 3, Lafayette avenue, Brooklyn, N. Y., responds to calls from the Medical Faculty to administer electricity from the "Electro-Medical Apparatus," and gives treatments at their patients' homes.

THE RELIGIO-PHILOSOPHICAL JOURNAL. Is on sale at five cents per copy by the following newsdealers in San Francisco, Cal.:

BOUNTIFUL NATURE AFFORDS NO FINER SPECIFIC for skin diseases than Sulphur, a fact that is clearly proven by the action upon the cuticle afflicted with eruptions or ulcerous sores.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites. Possesses the remedial power of those two valuable specifics in their fullest degree.

Pico's Cure for Consumption is the best Cough medicine. 25 cts per bottle.

Business Notices. HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall.

The Society of United Spiritualists. The Society of United Spiritualists, Chicago, meets each Sunday at 2 P. M. at the Madison Street Theatre.

WISCONSIN SPIRITUALISTS. The Wisconsin State Association of Spiritualists will hold its next quarterly meeting in Musical Society Hall No. 231 Milwaukee Street, Milwaukee, Wis., June 25th, 26th and 27th, 1886.

ANY GIRL Can run Maria's Feet. Lashes, BEAUTY made. Price \$30 and upwards.

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REAL LIFE IN THE SPIRIT-LAND. Being Life Experiences, Scenes, Incidents, and Conditions Illustrative of Spirit-Life, and the Principles of the Spiritual Philosophy.

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal. Musing.

BY O. W. BARNARD.

I love to sit and muse upon the past, When through the lighted chambers of my soul...

Spiritualism as a Help to Christian Life.

An address has just been printed, delivered by John Hooker of Hartford, the reporter of our supreme court of errors, in Williamite recently...

Mr. Hooker does not believe that the spirits are infallible in what they tell us. "Their talk about the future is little more than human conjecture...

In a note to the address, Mr. Hooker says that new truth is never popular first. The old prophets were the cranks of their time...

Mr. Hooker's prominence in legal circles and among the conservative Congregationalists of the State...

Natural and Supernatural.

The distinction between the natural and supernatural is the distinction which has been preserved from an age in which the usual was supposed to be the natural...

The Golden Rule.

Golden Rule by Confucius, 500 B. C.: "Do unto another what you would have him do unto you..." Golden Rule by Aristotle, 385 B. C.: "We should conduct ourselves toward others as we would have others conduct toward us..."

Our Relations with the Spirit-world.

BY DR. C. D. GIBBES.

I write, Mr. Editor, first to give a public expression of my approval and thanks for the well-timed, practical and instructive answers to the "Sealed Letter" in the JOURNAL of May 22d, to Mrs. Siegel...

Translation to higher spheres is not redemption or salvation from trickery, deceit, selfishness or vile and disgusting practices on earth. The first sphere after leaving this, while interspersed with many good and true things...

The first sphere of existence after this is an unorganized kingdom of the heavens; not even spoken of as a resurrection, because there is no spiritual change in the translation. It is simply an awaiting sphere, awaiting the slow and sure processes of evolution...

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dead to remain on earth forever. Behold the way of my Kingdom is upward; rather shall man on earth seek to rise upward, than that the Angels of Heaven go downwards."

The Fisk Will Case—An Important Decision.

To the Editor of the Religio-Philosophical Journal:

Many of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL may be aware that for the past three years there has been a case pending before Judge Lyons as Surrogate of Tompkins County, which involves \$1,600,000 bequeathed to Cornell University...

It seems that such a claim has been made the estate to be bequeathed to literary or charitable institutions. Is this because there is a dangerous tendency towards too much charity and too much literature, and not sufficient regard for selfish ambition, pride of wealth and personal glory?

There is one feature in this famous will worthy of note. Agnostics beware! After sundry other appointments of \$15,000, \$25,000 and \$50,000, the text of the famous document contains the following:

Now, this is legitimate and will doubtless be sustained and carried out to the letter. But suppose Mrs. Fisk had been a Spiritualist, and had decreed that no part of her bequest should be used in the purchase of "any book, paper or periodical which has been or may be created or published in opposition to the Spiritualist's religion or doctrine..."

John Murray was branded an infidel, an enemy to the religion of Christ. The Unitarian theology is anti-Christian to the great body of orthodox worshippers. The works of professors Tynall, Huxley, Huxley, and other light and airy writers, considered by thousands as the most fatal enemies to the Christian religion...

Narrow, Very Narrow Sectarianism.

Mr. Beecher Speaks Very Plainly About the Sunday-School Union.

In Plymouth Church, Sunday morning, May 24th, Mr. Beecher, after giving notice of the proposed parade of the children of the Sunday-schools on Wednesday...

"Behold I said unto you in olden times, try the spirits and see if they be of God. For the angels who wander about on the earth, know not my Kingdom, and they deny me, and await all order and system and discipline in heaven and earth..."

Two packs of foxhounds are sustained by English settlers in the north-western corner of Iowa for the sport of chasing the prairie wolf or an occasional fox. The hunting is carried on chiefly in the spring, and is described as having all the elements of the liveliest sport of that kind...

Chairvoyant View of a Spirit Birth.

Two articles in your Golden Gate of February 27th are entitled "A Spirit Birth" and "The Philosophy of Death." The other, "An Experience of Mrs. E. V. Wilson," during a stay at Redding, Shasta county, brought so vividly to mind the death-bed of a dear sister, who was called to the Spirit-world some months since...

As we sat around the bed, hourly expecting the flight of the spirit—the time being just between daylight and dusk—the sisters soon hushed and sat at the death of another day—the room was suddenly flooded with a soft influence which for a time seemed to quell the heart-breaking sadness of those around lingering to witness the passing out of a dear soul...

For a time all was hushed; then the spirit forms separated, forming an aisle from the bed to the door, through which the faces gazed with a look of expectancy on each one as though heralding the approach of some one for whom they had been waiting. In a few moments three forms moved up this narrow aisle, and beckoned the spirit to follow them...

As time wore on and the spirit still lingered, the forms around the bed moved in some slight confusion, and were soon lost to our view, whether it was that we became very nervous at the near approach of dissolution, or that the spirit forms passed out of the room, I am at a loss to know...

In the evening all of the family at home passed into the room to look upon her face which would be hidden from our view ere the setting of another day. As we gathered around the casket, my sister Memosa saw the spirit form of her whose body lay within step up and look into the casket. She seemed confused, and not to understand. To her own words, "How can there be two of me?"

Exposures.

The New York World of Sunday, May 10th, devotes four columns of matter besides numerous wood cuts representing individuals and scenes, witnessed by two reporters of that city. The names of the reporters are prominent in the report...

It is the medium through which the public are informed of what is transpiring, not only in their own immediate vicinity, but in all parts of the world. There may be prejudicial journalists and there may be bigoted editors, but no reputable journalist will deliberately assail a man or woman's character unless there is sufficient reason for their doing so...

We wish it distinctly understood that we do not include in our denunciations honest mediums for any phase of phenomena, we refer to the frauds, tricksters, who by tricks and premeditated deception, rob honest people of their money, and palm off upon them human forms disguised and made to appear as materialized spirit forms...

When will people learn that every unkind or uncharitable thought they indulge in is so barbed as to wound the spirit that sends it forth, far more grievous to be what it purports to be. We know something of the character of the "Lying Spirit" who cannot think unkindly of a fellow-being, he ever so great a sinner, without warring our own soul, and hereby retarding our spiritual unfoldment.

Decline in the Church.

The Rev. Dr. William Channing Langdon is writing an excellent paper for The Living Church on the Church's lack of clergy, which, though intended to apply especially to the Episcopal Church, probably applies more or less to all the Christian denominations. There are, according to Dr. Langdon, 1,500 parishes and mission stations in the Episcopal Church without ministers...

Notes and Extracts on Miscellaneous Subjects.

There is a Folsom State Prison in California.

Buffalo goats are going mad to death in the lower Mississippi Valley.

Dick Holcomb, of Sand Lake, Wis., claims to have shot 193 rats in a day.

A bunch of oats eight feet three inches in height is displayed at Winter, Cal.

Battle Creek, Mich., street car drivers are wearing a uniform with G. A. R. buttons on it.

An Athens, Ga., firm offers \$4,000 for the exclusive privilege to sell liquor in the county.

Last week Alpena, Mich., shipped 8,469,000 feet of lumber, 250,000 lath, and 7,938 barrels of salt.

Experiments are being made in Philadelphia in the breeding of silk worms from eggs of worms bred in this country.

Trout sell for 50 cents per 100 on Chingoteague Island, Va. Other fish are equally as plentiful and proportionally cheap.

The Indian Agriculturist estimates there are 250,000,000 coconut trees in the world, which produce 10,000,000,000 nuts every year.

The hour hand of the clock which is to be placed on the tower of the Philadelphia City Hall will travel about six and a half feet in an hour.

The first sugar cane was cultivated in Louisiana in 1722, on the Jesuits' plantation, where stands to-day the office of the New Orleans Times-Democrat.

During the late storm in South Carolina the destruction of cattle and other live stock was unprecedented. Rivers rose thirty feet in the same number of hours.

Ten students of Heidelberg College at Tiffin, O., were arrested for hazing a "Sopha." The affair caused a sensation and will be bitterly contested in the courts.

An Iowa House of Correction convict, whose term expired one day last week, celebrated his return to liberty by eloping with the daughter of one of the guards, and the two were married at Lowell, Mich.

Application for divorce has been made by a Lewiston, Me., couple, who, it is said, did not exchange words for nearly a quarter of a century, until a month ago. They lived in the same house all the while.

There is a colored church in Newton County, Georgia, whose members have a mania for funeral sermons. One old fellow's funeral sermon has been preached six times at this church within the past eight months.

A Bavarian who returned after an absence of two years on a whaling voyage was willing to give all that he had made for two weeks' board, when the long voyage books were balanced his dues amounted to just \$5.

Boston is excited over a scheme for condemning the mansions on the apex of Beacon Hill for the purpose of erecting new buildings for the use of the commonwealth. The estates have been handed down from father to son, and the buildings are rich in tradition and history.

A Chinaman named Lee Ah Dot and a woman, You Gim, have been arrested in Sacramento, Cal., for holding three young Chinese girls in slavery. Tom Keck, one of the girls, told a reporter that the defendant had paid \$2,000 for her. The culprits were held in \$3,000 bail each.

The Sabbath Association of Philadelphia has asked the Mayor of that city to enforce a law of 1749, which says that no places of business shall be open on Sunday. There are 15,000 such places in the Quaker city, and the Mayor is asked to see that the 120 policemen of the town enforce the law.

One of the features of the 25th anniversary of the founding of Springfield, Mass., which will take place shortly, will be a reproduction of the old Pynchon house, built about 1630. This will be borne on a wagon in the procession, and Puritan soldiers will be seen firing from the loopholes at imaginary Indians.

John Bridgman was bitten on the right temple by a skunk while prospecting in Texas. He went to Dallas and called on a doctor, who was applied and clung to the wound five hours before it dropped off. The Waco Examiner says he was in that city a few days ago suffering from the wound, and looking for another madstone. The bite of a skunk is thought dangerous.

The fourteen miles of street railway in Glasgow are owned by the city, and bring to the treasury a rental of \$76,000 annually. There is no uniform rate of fare, but a penny a mile is charged, with reduced rates morning and evening, when the working people travel. The original purpose of the tramway, in fact, was to enable workmen to inhabit the suburbs.

To be sure this country is growing. In 1881 the village of Gladwin, Mich., had one store, a printing office, shoe shop and blacksmith shop. Now it contains fourteen stores, four blacksmith shops, two shoe shops, two harness shops, planning mill, one meat market, one livery stable, one cabinet shop, three hotels, a good bank, also good church and school house buildings, besides several professional men have since located there.

Three years after date the floating islands of pumice thrown up and into the sea by the stupendous volcanic eruption at Krakatoa, in the Java seas, are found to have drifted along the Indian Ocean in the last twelve months 676 miles in a direction west by south from where they were one year ago, or about five miles a day. This accidental help to hydrographers and all who study ocean currents and drift, is probably the best they have ever had, because the origin of the pumice is well known, the floating expanse of it is so large that it cannot escape notice, and the dates and other particulars about it are all matters of record.

Palm wine, or lakmi, is made from the sap of the date palm. Trees in full vigor are selected for tapping. The juice oozing from the wound is conducted by a reed into an earthenware pot, and may amount to two gallons daily at first, gradually sinking to about half that quantity toward the end of the tapping, which is seldom allowed to exceed a month. Much of the wine is drunk fresh, when it resembles sparkling cider, but becomes much better losing its carbonic acid. Its color is opalescent and milky. After undergoing alcoholic fermentation it contains 4.88 per cent. of alcohol, 23 carbonic acid, and 5.60 of mannite.

A. H. Drayton, of Springfield, Ohio, purchased a fine spring chicken in market and took it home for Sunday dinner. Three little eggs, without shells, were found in that portion of the bird usually devoted to that industry. They were put in a still and to be fried with the dismembered chicken. Just then a peculiar thing happened. The eggs ceased to cook until they struck the bubbling hot—these three, one white and two yellow, came into the pan, and flew where it is seen of the living parrot, and as to strike the ceiling. Had they been granite they could not have acted more explosively. The cook was badly burned by the explosion, and contented her remarks all the rest of the day.

Science and religion shall eat straw together. The more at length on this point—the momentum, because it is the key to the arch of this new transcendentalism. The description of a something in which properties or attributes are involved is not an attribute, is repeated and reiterated in every conceivable form of speech as if sheer persistence in dogmatizing would commend it to the judgment of sensible men.

In the perusal of this remarkable review of a remarkable theism, I have had repeated occasion to notice that wherein the author's showing appears to be deficient in proof, the deficit is more than made good by the zeal of the admiring commentator. In fact, it is this person we have mainly to deal with, as he evidently has made the author's cause his own. So identified is Prof. Wilder with his theme, that it is clear he has made himself responsible for the sentiments advanced. The zeal of the convert is apparent everywhere; the author and the expounder are in double harness, tugging together in the same quagmire. A quotation or two more on the topic in hand, and we will dismiss this phase of our subject:

"Noumenism, the philosophy latent in the modern scientific method, therefore establishes the fundamental principle that self-existent being, whether known or unknown, is absolutely and infinitely knowable; that the universe, *per se*, is intelligible through and through, and transparent to finite thought just so far as finite thought can go." Fine rhetoric this, and the qualifications judiciously slipped in at the close, in a measure protect its logic, but checks somewhat the momentum of assertion. Once more: "What then, is intelligibility? Strictly speaking nothing is intelligible but relations." Here we are on tenable ground at last, and the query arises, if nothing is intelligible but relations, why so much ado about that "grin" back of relations, and why so much rhetoric wasted on a phantom? "And there is no relation except in and with the things of which it is the relation. Things and their relations, though necessarily distinguishable, are absolutely inseparable in being and in thought." That, implied in the "things," we understand is this ubiquitous noumenon, ever asserted but never proved. Again: "The understanding or intellect is nothing but the faculty of relations." Most true, and hence, with nothing but relations does it concern itself. Granting this, we naturally inquire what, then, does it know of the Noumenon? If the intellect is nothing but the faculty of relations, of necessity the perception of relations exhausts its capabilities. "But the infinite understanding which creates both the form and the matter of its own constructions, creates organisms, and rightly interpreted, organisms alone." That is, the infinite understanding creates "matter" and it does not create matter, but the form, i. e., "organisms" alone. These weighty affirmations, just considered, our commentator dignifies and designates as "principles."

A theistic proclamation of whatever kind, would hardly be considered complete, or sufficiently self-assertive nowadays, without a show of locking horns with Herbert Spencer. I have noticed of late years that every aspirant for metaphysical distinction in the domain of theology, seems instinctively to realize that in order to make good his claim, he must be thought capable of criticising this foremost apostle of Agnosticism. Hence, no effort of any pretension is deemed satisfactory without a passage at arms—at a safe distance, with this overshadowing intellect. Below is an example in point:

"Whatever exists is intelligible, because it is or may be apparent. There exists no unknowable; Spencer, to the contrary notwithstanding. The only 'unknowable' is the non-existent.... The unknowable is nothing but the non-being—the non-existent and the nonsensical. One can not admit the exquisite egotism unconsciously exhibited in this short passage; the tremendous assumption of a capacity to grasp everything but the 'non-existent.' I understand agnosticism to be this: That it modestly affirms of human consciousness certain limitations as inherent in its constitution, precluding absolute knowledge of fundamental essences back of phenomena; that the 'depths of being are unfathomable by any faculty of man; and if it has not the right to affirm this, it does insist upon the incontrovertible fact that no human intelligence has hitherto been able to justify its pretension to other knowledge by a demonstration that will command the suffrages of the higher intellect, or in the language of Mr. Abbot, 'the unanimous consensus of the competent.'" Once more.

"Dream as phenomenon may, the fact stands firm, if there is any firmness in modern science and the scientific method, that the universe, *per se*, is independent of man, yet thoroughly knowable by man, as far as man has wit to know it." Precious little "wit" is needed to see that this is not saying much. "Make his wit infinite and he would know it all." Ah! "The knowable unknown is one thing; the known unknowable is a very different thing. In short the known unknowable is an absolute myth, and the agnosticism founded upon it is a parvenu mythology." Thus much for the animus. Pity such thrusts were not reinforced with a modicum of logic! But enough of this.

It is unfortunate for the ontological argument for the being of God, that theism is perpetually shifting its base. Impelled by adverse criticism, ever and anon the theistic idea comes up in a new form, destined, it seems, ever to be routed and ever to be renewed. The reasoning on this subject which quitted if it did not satisfy the cravings for demonstration of such minds as Descartes, Locke, Adam Clark, Sir Wm. Hamilton and others, who were sufficiently orthodox in their day, is found in this nineteenth century to be inadequate to meet the assaults of modern thought. Hence, the philosophical tenets relative to human consciousness, and the nature of human cognitions, which satisfied these deep yet sober intellects of a by-gone age, are now being rediscovered, repudiated and set aside by the accredited conservators of theological opinions.

The Rev. Dr. Nathaniel West, of St. Paul, in a series of addresses last winter in Farwell Hall, to the Young Men's Christian Association, on Evolution, and what he was pleased to call "modern infidelity," is among the number like Dr. Abbot, who have abandoned at least some of the old defenses, and are coming about for something new; and I am told that his efforts in this direction were received with satisfaction by the conservative religious element of Chicago. But in looking over such reports of these addresses as were published in the papers, I can discover nothing more tangible in the way of argument, than the postulates of Dr. Abbot's, with which they are identical, so far as the two lines of demonstration run in the same direction; namely, as respects the "relativity of knowledge," and as to the correspondence of our cognitions with the reality of nature.

and when looking still further and more critically, we discover the whole thing, as he ostentatiously means, the whole thing, drops down to earth, and it falls into something like that "famous grin," which so "admirably" sets off and foresees the Doctor's thesis. Passing over all else, we will give our attention simply to the last five words which I have taken the liberty to italicize.

With reference to these, my idea is, that when we talk about the infinite purity, rectitude and holiness of God, we deceive ourselves with a phantom; the mind is confused, as if "seeing through a glass, darkly." Words represent ideas, and have their determinate meaning, and necessary limitations. Some are so fixed and unalterable, that the significance they bear exhausts their capacity of expression to that extent that no qualifying adjectives can augment or intensify their import. Such I take to be justice, rectitude, purity and holiness. The question then is: What do we understand by justice, or rectitude, its equivalent, as applied to Deity? In briefest statement, it is this: "Strict conformity to right." To do justly, is to do all that is required of any one. There are no degrees of this thing. Strict conformity to right is justice or rectitude. Anything short of this is not justice or rectitude. An act is either just or it is not just. To speak of infinite justice or rectitude, is a solecism, and absurd as to say a yard stick is infinitely straight, or a cube is infinitely square. The stick is either straight or it is not straight. A cube is either square on its six equal sides or it is not cube at all. Any manifestation of justice or rectitude, comprehends all there is of it. The possession of this attribute by the Supreme Being, does not change its nature nor intensify its quality. It is simple justice or rectitude in every form or position it can be viewed. Anything less than simple rectitude is not rectitude, anything more is inconceivable. The idea of infinity, therefore, cannot attach to such a quality as rectitude. It is always and under all circumstances a fixed quality, neither more nor less. We cannot conceive of this attribute of the Almighty, as we do of the manifestation of his power, in the light of more or less. Again, purity and holiness, as applied to God, are synonymous. I waive the matter of tautology. My contention refers to the significance of terms. As applied to the Supreme Being, Webster defines holiness thus: "Perfect moral purity, or integrity of moral character." And purity—"Freedom from guilt or defilement of sin." Purity or holiness, then, in its very nature cannot be infinite, because there can be no degrees of perfection. Again, Webster defines the word perfect, thus: "Especially, not defective, having all that is requisite to its nature and kind; without deficiency or blemish." Hence we see, rectitude and its cognate attributes, whether inhering in man or God, imply perfection simply: perfection refers to a standard, infinity to quantity.

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Supernatural Manifestations in Mr. Robinson's New Home.

In the year 1870 a family named Robinson removed from Medina county, Ohio, to a farm near Davenport, Iowa. Mr. Robinson made the purchase before his family left Ohio, and bought of a real estate agent in Davenport. It appeared that the farm had changed hands several times within a few years, and that the last owner had lived on it less than a fortnight. There was a good frame house on the place, the barns and sheds were in good repair, and the land was certainly rich and fertile.

Mr. Robinson got the place at what he called a great bargain, and he had few questions to ask about former owners and why they left. As the house had been tenanted for several months, there was need of repairs. Robinson hired a couple of painters, and was with them about the place for three days, all taking board at a near farm house. On the evening of the first day one of the painters went over to the house after a pipe he had left. The time was just after sun down. The kitchen door was not locked, and he went in that way to go up stairs, leaving the door wide open. The door leading from the kitchen to the cellar was shut. The door leading into the sitting room was open.

As the painter halted in the kitchen for a moment to look at the new paper on the walls he heard a sound on the cellar stairs which filled him with amazement. It was as if somebody was walking backward down the stairs and dragging something which hummed on every step. This noise continued until the bottom step was reached, and then there was a dull blow, a half cry, and all was still. The painter pulled the door open and asked who was there but all was quiet. At this same moment the kitchen door, which he had left wide open, and the sitting room door, which he had noticed was open, both slammed shut. Then, from some spot he could not locate, came the sounds of sobbing and moaning.

The painter had the courage of the average man, but he could not face that. He pulled the back door open and rushed out, all desire for an evening's smoke having been driven from his mind. However, on the way back to the other house he made up his mind to say nothing of his adventure, fearing the ridicule which is always justly or unjustly heaped upon the man who becomes frightened over what he cannot see. His pale face and agitated manner were subjects for inquiry, but he excused himself on the ground of sickness. The next morning he wondered if he had really heard what he thought he had. The more he thought of it the stronger became his convictions that he was the victim of some temporary hallucination. To prove or disprove this he put up a job on his comrade by borrowing his knife and leaving it on the sill of one of the windows. He took notice as they quit work that every door in the lower part of the house was shut.

After supper the painter asked for his knife, as was expected, and when told where it had been left he set out for the house. He entered also by the back door. The knife was in the sitting room. As he crossed the kitchen the sitting room door, which he saw was shut, was violently opened. The painter stopped in his tracks, believing at first that some tramp was in the house. After half a minute the door shut with a slam and the cellar door flew open. Then came the sounds which the other had heard, and as they died away the back door shut with a bang. The man as he readily acknowledged, flew out of the house with his hair on end. Not being so fearful of ridicule, he returned to the other house, called his companion out, and related his adventure. When they came to compare notes they agreed that the house was haunted. There was no wind stirring to operate the doors in that manner, and if there had been, how could the noise on the stairs and the moans and sobs be explained? It was agreed to say nothing to Robinson or others, and this compact was held to. The work in hand was finished next day, and the men went

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