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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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For the Religio-Philosophical Journal.
"SCIENTIFIC THEISM."
A Criticism.
By W. B. HAERT, 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 "Lay Sermons."

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 eilat undismayed by the fate of their predecessors, are ever pressing forward to fill up the gap; the witchery of its 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 palling 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. Divested of 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 simply 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 able to give it 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 "philosophical revolution"? If I understand it aright, it is a theism without God as a creator existing outside of his works, the God ordinarily intelligent force, inherent, immanent, in nature, unfolding in the growth and changes manifested therein: "God and the universes 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, forsooth, 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 fluff 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—so 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 to 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 outrided 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 impertinent 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, feasting 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 what 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 intellective 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 exceptionable 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 "something" 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 metaphysics 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 phenomenonism, 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 terms 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 recapitulating 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; any thing 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 inadvertently 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 tenable 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, disregarding vain verbiage and technical flummery, let us conceive these inorganic elements still further resolved into their primordial molecules and atoms. In this condition we observe that 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 relentless fiat of omnipotence. What remains? Come, my amiable enthusiast, we want your services just now. Please apply that superannuated gift of yours; for ourselves we confess things begin to look a trifle hazy. Mind, you are after a hyper-microscopic, 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 variable 'grin' per se. Exactly! And now, since the supposition that it 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 B. 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, if 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.

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. Workmen, organize not to sustain each other in idleness while on strike, nor for destruction of property, but in order to produce and possess your own capital.

right path. Instead of saloons, have club-houses or, what is a thousand times better, homes. Begin your own moral education. If you gain the respect of the highly enlightened mercantile class, you will be seconded by that great middle class. The cry against the Chinaman is principally by foreigners. Their methods are un-American, and the common sense of the community should be sufficient to put them down.

One of the vital needs is to recognize individual rights, and to see that in abolishing one wrong we do not create a greater wrong, when engaged in a strike the injuring of others is not to be forgiven. If wronged, state your case plainly, make reasonable demands and in course of time you will win.

The danger is not from decent workmen but from beer-drinkers who want five dollars' pay for one dollar's worth of work. Seeing men patient, frugal and obtaining means, instead of doing likewise, these dissipated fellows jeer at them and sink themselves lower.

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. Women, let us organize. For a long time woman was the slave of slaves, and to-day in many occupations women are paid only one-half or one-third as much as men for the same work.

You cannot expect us to give a panacea for all social ills nor to diagram plans of reform. We simply call your attention to facts, that are self-evident, but which are made more vital by our earnest pleading. Oh! may the time soon come when the Earth shall fulfill her mission, when everything living shall be glad of life, and when capitalists will see that they belong to the brotherhood of man.

Statute of William Lloyd Garrison in Boston, Mass.

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."

throughout the land. It is the embodiment of a high purpose, nobly achieved by a life of toil and self-sacrifice.

No one of the distinguished men whose effigies ennobled and adorn our public grounds has left the record of a purer life or one which teaches a more inspiring lesson to the people of this country.

From the Journal report of May 14th we extract as follows:

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 bronze form which was there firmly bolted and chained was that of the man who perhaps more than all others had been instrumental in striking the chains from fellowmen—the foremost of the Abolitionists—William Lloyd Garrison.

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. He is seated in a big chair, looking slightly to the right. The pose is easy and graceful. The right hand, grasping a few sheets of manuscript, rests upon the right leg. The left foot is thrown forward more than its fellow, and the left hand rests upon the arm of the great leather-covered chair, the legs of which are concealed by the folds of an overcoat thrown over the chair.

The large features of the work engrossed the artist's attention, and while he has made a statue that satisfies the intimate friends and relatives of the original by its outward resemblance, he has sought also, with good success, to embody in the face and form the deep-lying traits of the man's character; and to explain the reason why he was one of the greatest leaders among men.

PLACING IN POSITION.

The early hours of the afternoon had lapsed before the massive bronze was lifted up from the envolving merchandise 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.

To some the attitude of the head aroused the suggestion of turning away from the Old State House, which had been the scene of the mobbing, and looking toward the Emancipation Group, which seemed to tell the results; while to others it seemed to look beyond that spot in Forest Hills Cemetery where she who had been the companion of his life and struggle had been laid away forever.

The features and even expression can be discerned at a greater distance than those of any other statue in the neighborhood, and when the graceful ranks of young elms which bend over from the parterre on either side are developed they will appear to look out from a rich and vivid arcade.

A KEY TO MYSTERIES.

BY WM. C. WATERS.

The inspired Bible of different races and nations have been prolific in the direction of mysteries that have far outrun explanations. The world has long needed a key to unlock these in a rational appeal to the analytical power of the reasoning faculties. I am persuaded that the far-reaching philosophy that accompanies spirit-intercourse, presents the world with that key.

wheat in his mind, and be just as tenacious of holding fast to one as the other. He will be more likely to fall into bitter antagonisms on the score of the errors gathered up than his facts—his false information being most vulnerable, will be often brought in question, and will need much nursing to keep it from falling out of line.

The student of spiritual philosophy in a matter of argument approaches his orthodox neighbor with serenity of mind being conscious that his knowledge of nature law, as applied to matters both objective and subjective, gives him a wall of defence too strong for anyone, only armed with doubtful traditions. It is much like the Indian bow and arrow, or the old revolutionary musket, contending with the improved revolving rifle. Facts and philosophy are far-reaching, ready and profound while dogmatic assumptions founded on special texts are often weak and short-sighted, having no foundation in unerring principles.

While the Spiritualist, at least to his own satisfaction, readily solves the numerous spiritual problems he finds in sacred books, he just as readily solves in his mind intricate problems touching the present condition of the human family. From his transcendently lofty views of God, and the glorious possibilities planted in every soul, he finds no reason to be alarmed concerning those who are taking the wrong road to find happiness in this life, or the sadly belated in spirit. Their errors may be great, their penalties severe, and their sorrows fearful, but their future restitution has its assurance through the certain law of progress, which is daily being demonstrated before our eyes in the present life and vouches for in the future by millions of souls returning from the future world.

Who can know better how to educate humanity than God? Starting so low down on the ascending stairway, our experience in schooling may at times seem harsh, as though the protecting banner of love had departed; yet through unflinching trust in the infinite purpose the stars peer out in the darkest night of woe. In looking abroad, the confusion and suffering may seem appalling, and the fainting soul asks, "Where is God? Can it be that over all this carnage of sorrow Divine love rules?" O, mortal, doubt it not! How many in the ranks of Spiritualism that for months have watched over the wasting form of friend or beloved child, have witnessed the slow decay, and the writhing anguish of dissolution, and yet so soon after the bodily struggles with death were passed, have seen the sweet child face looking out from a light cloud, and heard the well-known voice saying: "Mother, weep not for me. I'm wrapped in the Holy Father's mantle of un-fading love—eternal sunshine of the spirit is on me now. Be strong, be cheerful, faithful and hopeful ever, and a crown of glory awaits you—farewell, mother, till I come again."

To-day we behold an old poverty-stricken man in rags, feebly tottering along the highway, and we say: "Oh how pitiful the sight," yet to-morrow he dies, and his soul is joined to the heavenly host, no longer poor, no longer an object of pity, but rich in his heavenly inheritance. To-day we behold the reeling sot fallen in the gutter, and we say: "O, Father, can that erring mortal be made fit for the society of the just and pure in spirit?" The angels answer, "Yes! He has a noble soul, and when he comes to us, freed from the base appetites that hold him in a worse than serpent's coil, the spirit force in him will rise to action in the higher faculties, and the repelling and loathsome inebriate becomes a shining saint in a celestial company." Then, dear friends, let us have a sweet charity for the erring—they are our brothers and bound to us through a common destiny.

THE DUAL PERSON.

The inferences of E. Whipple in your issue of April 17th in his "Reflections on God and Christ" are illogical, for they are drawn from imperfect premises. He says: "From the unity of God there proceeded, or was emanated the Word, or Spirit, or Divine Mother." But I affirm that the separate existence of the Divine Mother is as eternal as that of the Divine Father! The distinct feminine nature and functions are as eternally necessary as any force in nature.

wings. 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. Science will not lie. It has no false modesty. It touches with the hand of divine truth these most important and sacred questions. The masculine force cannot be considered except as the counterpart of a feminine force. The feminine force cannot be considered except as the counterpart of a masculine force. They are counterparts to act upon each other to form new creations and to produce harmony by responsive action.

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. From thence will arise a new race movement of counterpartial lives on earth."

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. The higher we go in the scale of life the more distinct do the sexes become. Nothing is to be gained by this dual unity which excludes the separate embodiment of the male and female. Neither purity nor harmony can be enhanced by this independent existence and much would be lost.

If the undeveloped and ignorant condition of the race the powers and functions of being are misunderstood and misused. But the possibility of securing a perfectly pure and responsive relation needs only—to be studied to be seen. Were it possible to evolve a race of beings from this unnatural dual unity, this two-in-one, we should have a completely selfish, independent being, bearing no relation to any one outside its complete self. We cannot even conceive of a relation between itself and its possible offspring. The specimens of bisexed individuals which we now have, are abhorrent to us and it is impossible for them to reproduce their kind. Nature has prohibited a repetition of anything so monstrous. Instead of coming in this unnatural fashion, Jesus will come in his complete manhood.

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. The coming age instead of producing some organic change in the individual, will provide the knowledge and the means for the utmost development of all man's faculties. Jesus will be the representative man of the race, wise in the divine law. He will be the great leader in the movement to establish the kingdom of God on earth. This divine law will be the basis of universal government. He will also establish the divine marriage, which is a complete unity of man and woman in the highest spiritual and physical harmony in sex responses.

He will at some period during this incarnation become associated with a feminine counterpart, who was co-existent with him. She has not always appeared with him in earth life, but was associated with him in founding the Adamic race; and must become again incarnate in the new millennial age, in harmony with the prophecy of David in the forty-fifth psalm.

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

"Harken, O daughter, and consider, and incline thine ear, forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord and worship thou him."

This psalm has always been held alike by Jews and Christians to be a prophecy of the coming kingdom of Christ, but has been given no specific explanation. But these remarkable sentences are lucid under this new light.

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. The feminine nature must be held in still greater honor and reverence. Woman must herself arise and assert her sovereignty as mistress of the divine powers which constitute her a creator of life. The long ages in which she has been more the servant than companion of man has left its debasing influence upon the race. Marriage, divinely instituted, is no longer divine. It has become only a legal ceremony in which spiritual unity and adaptation are left out of account. It is, perhaps, no wonder that in the search for purity we look for a being who has no relations to any other being of equal grade, who can respond with the affection and sympathy which belongs to all life in earthly or celestial spheres. But within a generation woman has begun to awaken to the consciousness of the sacredness of her personal rights, and the trust committed to her in them. She cannot without sin permit these to be invaded by the demands of lust, even though sanctioned by Church and State. Slowly but surely as the dawn is followed by the day, the race will advance to a full recognition of the fact that their powers and faculties are of divine origin and must be exercised only under the divine influences of love and wisdom.

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." Then shall come to pass that which was foretold: "Ye shall be called the sons of the living God."

The will of God shall be known and done in all the earth, and the order of the heavenly spheres shall be reproduced among men.

K. V. G.

A Connecticut Justice has just created a precedent by giving a drunkard his choice between enlistment in the regular army and going to jail. The man chose the former alternative, and was enlisted at Fort Schuyler.

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

Horsford's Acid Phosphate, IN SEASICKNESS.

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.

None knew the port she sailed for,
Nor whether her cruise would be;
Her future course was shrouded,
In silence and mystery;
She was sailing beneath "sealed orders"—
To be opened out at sea.

Some souls, cut off from moorings,
Go drifting into night,
Darkness before and round them,
With scarce a glimmer of light;
They are acting beneath "sealed orders"
And sailing by faith, not sight.

Keeping the faith of duty,
Through evil and good report,
They shall ride the storms out safely,
Be the voyage long or short,
For the ship that carries God's orders,
Shall anchor at last in port.

"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. Like many another wife, she was content to shine in the reflected splendor of her husband's fame, but many incidents of her life show her fine mind.

The journey she made from St. Petersburg to Paris during the memorable winter of 1812-13, traveling through Russian snows with strange attendants and by weary stages to Paris, which she entered during the excitement attending Napoleon's return from the Island of Elba, was remarkable. She was one of the most cultured women who ever graced the White House.

Mrs. Jackson was the victim of a most cruel and wanton slander, which crushed her heart and took her life. She died the winter preceding the inauguration of her husband, and he went to the White House wearing her likeness next to his heart. On Hannah Van Buren, the gentle-looking lady whose portrait bespeaks high-breeding and refinement, a picture is drawn that is in striking contrast with that of its predecessor, though in one point like it.

Mrs. Harrison lived long years after the death of President Harrison, and made her name a synonym of goodness and usefulness. She was not a conspicuous character. The portrait of Mrs. Tyler is a lovely, innocent-looking Southern girl, fair and pure as a flower, and exquisitely refined and attractive. Mrs. Polk, like Mrs. Jackson, came from Tennessee, and the stately, childless woman made the White House entertainments memorable for their elegance and formality.

The ELEGANT MAGAZINE. (E. R. Felton, New York.) This month's contents is unusually varied as the following will show: Newman and Arnold; The Unemployed and the Blot; What is Bi-Metallism? The English Gentleman; Artist-Life in Rome, Past and Present; The Evolution of Theology; Things, Names and Letters; Mozart; Lloyd's; Henry Taylor; The United Kingdom and the Colonies; Memoriam to the Mire; Fige at Sea; The Future of "Society"; Sir Thomas Browne; The Old Viking; Franz List; and Literary Notes.

MIND IN NATURE. (Chicago.) The June number of this monthly discusses the question of Mind in Animals, followed by Notes on Intelligence of the Elephant and the Orang. Dr. Vallin continues his quest for the Spiritual Evidence of Man's Descent, in the Demon of Science. Other good articles are: Is Spiritism a Nervous Disease? A Few Notes upon Mental Phenomena and Mathematics; How to Induce the Trance; The Spirits of Darkness; Electrical Cloud Birth; and Matters Touching Theosophy.

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. And after her, Mrs. Hayes, hale, hearty and happy, vastly overpraised, but with sympathies for the right, and a friend of temperance. The reserved, self-centered figure of Mrs. Garfield and the shadow of the President's mother, next are thrown upon the canvas lurid with the reflections of another tragedy. Like the figure of a camera, we next see the gentle wife of Mr. Arthur, who never lived to see his elevation to the White House, but Mrs. McElroy, his sister, took her place. Then follows Miss Cleveland whom every body respects and likes so heartily. Large of brain, broad of view, a student and a sympathizer in every good work, Miss Cleveland will be remembered with honest sympathy and admiration.

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. She enters a difficult field, with the gaze of all the earth fixed full upon her. And the reporters who follow every motion and report every frill and ribbon she wears, will invade the privacy of her life to a miserable extent. It is a thing to be regretted and deplored,—this toadying and gossip which seriously vitiate American character.

MISS CLEVELAND'S BOOK. 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. In that essay which closes the book, on Joan of Arc, we see the full force of her recognition of the divine. Among other things she says: "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 extraordinary.' 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. Yet they are necessarily neither, but only extraordinary courses of nature, outside of our knowledge of law, yet not, therefore, outside the sphere of law. What is law? Trace it link by link, pursue it phase by phase, chase its shadow until you find its substance, and what, whom have you found? You have found God."

"Resolve the supernatural. Find that which is above nature. Take your line and measure nature, that you may define her limits. Sweep your arc until it is a circumference circumference, so that you may perceive that which is above nature, the beyond nature. What is the measure of your measure? What is the radius of your circumference? Nature, nature! What have you found? Who but her maker, God? He who fills nature and who is nature alone exceeds nature, and is that which nature is not. What is a miracle? A miracle is that which comes about by processes outside the sphere of our observation. It is a phenomenon which is the product of that working of law which is beyond our knowledge of its working. It is a result of that course of nature which is extraordinary."

"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 wondrous 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 not 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."

The words of Miss Cleveland have the ring of genuineness and truth. She is a sane and noble soul, and her moral earnestness is fully abreast of her intellectual ability.

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 Boys' Paradise and A Boy's Camp, will throw much light on the question how to spend the summer, especially for boys who like to "rough it." The Personally Conducted paper carries us to Paris. Mother's Idea, The Satchel, The Left-field of the Lincoln Nine, The story of George Washington and Wonders of the Alphabet, with poems, sketches and pictures, make up a most entertaining contents for this month.

THE ECCLETTIC MAGAZINE. (E. R. Felton, New York.) This month's contents is unusually varied as the following will show: Newman and Arnold; The Unemployed and the Blot; What is Bi-Metallism? The English Gentleman; Artist-Life in Rome, Past and Present; The Evolution of Theology; Things, Names and Letters; Mozart; Lloyd's; Henry Taylor; The United Kingdom and the Colonies; Memoriam to the Mire; Fige at Sea; The Future of "Society"; Sir Thomas Browne; The Old Viking; Franz List; and Literary Notes.

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THE HOMILETTIC REVIEW. (Funk & Wagnalls, New York.) Much good reading on various topics comprises this month's number of the Homiletic Review.

THE CENTURY MAGAZINE. (The Century Co., New York.) A drawing from Hodson'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. The Rev. Dr. Buckley contributes an article on Faith-Healing and Kindred Phenomena. The illustrated papers of the number are a Literary Rambles, American Country Dwellings, Harvard's Botanic Garden and its Botanists, and a paper on Bird's Eggs. The Antietam campaign is the subject of the war papers, the illustrations referring mostly to the battle of Antietam, and forming perhaps the richest pictorial contribution yet made in the series. The Minister's Charge, Meh Lady, and the Hotel Experience of Mr. Pink Flucker, comprise the fiction of the number, and with poems, discussions, etc., complete a most enjoyable issue.

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

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 Filey Brigg; The Singing Voice.

BOOKHOOD. (New York.) This number contains an article by an expert chemist giving a practical method of testing wall-paper. Among other topics treated are: Lives, Fleckles, The Care of Children's Feet, the Selection of a Wet Nurse, etc.

OUR LITTLE ONES and the NURSERY. (The Russell Publishing Co., Boston.) The usual amount of short stories and pretty pictures are found in this number.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis, Mo.) Interesting articles, short stories and notes fill this issue.

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. Dr. Oswald possesses a rare and harmonious combination of genuine literary ability, and aptness for research, as well as a wide experience of men and the things which affect their well-being. He has unusual opportunities for the study and observation necessary to a practical presentation of his sound views on health and pathological as well as therapeutic reform. We predict that this, his latest work, will prove a valuable aid to those who are already of the faith but are asking for "more light."

DOWN THE WEST BRANCH OF CAMPS AND TRAILS AROUND KATAHDIN. By Capt. C. A. J. Farrar. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, \$1.25. In this volume is given an account of a party of Boston boys who make their third visit to the Maine wilderness and find excellent sport. They meet with adventures that later on develop into an exciting drama, but concludes satisfactory to the whole party. The reader is introduced to a portion of the Pine Tree State included in a vast wilderness whose territorial extent is scarcely covered by a large portion of the globe. The romance and reality of forest life is dealt with and the writer has endeavored to expunge all that would be objectional for young readers.

FOREORDAINED. A Story of Heredity and of Special Parental Influence, by an Observer. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co. Price, 50 cents. The subject of this book covers an area of disputed ground with simple, convincing directness and the reader is thoroughly impressed with the importance of guarding against defects of body and mind by pre-natally laying firm foundations of the materials, upon which may be built up an admirable manhood or womanhood.

MACAULAY'S BIOGRAPHICAL ESSAYS. New York: John B. Alden. Price, cloth, gilt top, 50 cents. These Essays comprise Lord Bacon, Warren Hastings and William Pitt. They are remarkable for their brilliant rhetorical power, and their splendid tone of coloring. The author excels in the delineation of historical characters and in the art of carrying his readers into a distant period and reproducing the past with great distinctness.

LECTURES. By Canon Farrar. New York: John B. Alden. Price, cloth, gilt top, 40 cents. The volume is made up of the following: Dante; Temperance; on Ideals of Nations, and Thoughts on America. The admirers of Canon Farrar who were not able to hear his lecture, will be delighted to find his brilliant, scholarly and eloquent thoughts placed in this handsome form within their reach.

EXERCISES FOR THE IMPROVEMENT OF THE Senses for the Young. By Horace Grant. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. Price, 50 cents. These exercises have been prepared for the purpose of providing instruction and adjustment for children who are too young to read and write. The treatise is composed of exercises on familiar objects, their qualities, forms, structure and uses, and have been put in the form of questions.

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 Atlantic. 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. POSITIVE AND NEGATIVE THEOLOGY. By John W. Chadwick. Boston: Geo. H. Ellis. A HANDBOOK OF ENGLISH HISTORY, Based on the Lectures of the late M. J. Grant and brought down to the year 1886. By Francis H. Underwood, M. A. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.25. LECTURES AND ADDRESSES. By Frederick W. Farrar, D. D., Canon of Westminster. New York: John B. Alden. Price, cloth, gilt top, 40 cents. A DISCOURSE Delivered before the Willimantic Spiritualist Society. By John Hooker. Price, 10 cents. LIFE AS IT IS IN THE WORLD BEYOND. Oakes, N.H. Published by the author. Price, 50 cents. BIOGRAPHICAL ESSAYS. By Thomas B. Macaulay. New York: John B. Alden. Price, 50 cents. FORCE AND MATTER or Principles of the Natural Order of the Universe. By Prof. Ludwig Buchner, M. D. Newly translated from the fifteenth German edition. London: Ascher & Co. REPORT OF THE REVENUE COMMISSION. With accompanying Address. Springfield, Ill.: H. W. Bokke. ROMANO MORE: or ye old Pilgrims to ye new one Forefather's Day. By Jeremiah Emmet Rankin. New York: John B. Alden. Price, 15 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. SPIRITUALISM. A Reply to three Sermons preached against Spiritualism, by the Rev. A. B. Grosart, LL. D., D. D., in St. George's Presbyterian Church, Blackburn, England. By E. W. Wallis. 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. Mrs. Clara Estlin Clement Waters is the leader of the Buddhist sect in Queen. She is said to bear a strong resemblance to Queen Victoria.

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SPECIAL NOTICES. The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith.

Modern Scientific Thought—Reaction from Materialism. The trend of the latest scientific thought is away from materialism. The theories which have been used to build up the notion of the potency of matter are now being used to illustrate the truth of a spiritual potency in all and through all.

The late books of John Fisk, "The Destiny of Man" and "The Being of God," show this tendency in the thinking of an able man who has been known as a devoted advocate of the views of Herbert Spencer, but who now sees further and with clearer vision than the purblind Englishman.

A late book of Francis E. Abbot, former editor of the Index, on "Scientific Theism," shows a like tendency. It may be said that Mr. Abbot is a metaphysician rather than a scientist, yet he uses the discoveries and statements of scientists to serve his ends.

These tides of thought run in the air, and uplift souls as the ocean tides lift up the crested waves. It is harder to fell whence they come than the way they go.

Here is another testimony, helping and showing this setting of the tide toward the sky rather than toward the mud. A crowded meeting of the Victoria (Philosophical) Institute in London was lately addressed by Professor Lionel Beale, F. R. S., President of the Microscopical Society.

He read Buchanan's book he would have given one man credit for forecasting the future and for the suggestion of better methods of education. But the good seed is sown, and in due time must come the harvest.

Are we concentrating our efforts on intellectual keenness devoted to money and power, and neglecting in school and home, "the weightier matters of the law, judgment, justice and mercy?" Then our path is down, and no gold or gems can save us.

Ruskin, in England, protesting against the same want of moral development there, said: "I know of nothing that has been taught the youth of our time except that their fathers were apes, and their mothers winkles; that the world began in accident, and will end in darkness; that honor is a folly, ambition a virtue, charity a vice, poverty a crime, and reality the means of all wealth, and the sum of all wisdom."

Although his mode of statement has led

others to materialism, and has given us a deal of chilly and foggy agnosticism, yet he said: "But when you stand on cold bald materialism as the creation and creator of all, I object." It did not satisfy either his scientific mind or his intuitive soul.

In the new and more transparent atmosphere of to-day we must read these "stronger and healthier thoughts" of Tyndall between the lines of his other statements, and so use them for spiritual ends.

A Nature which was really a blind, insatiable, irresistible fate, falsely called law, destitute of intelligence and reason, devoid of mercy and justice, is the Nature held up for our admiration, with the consoling assurance of dictatorial authority that it springs from chaos in obedience to everlasting, self-originating (?) law, and that it will return to chaos, in obedience to the same—all life and work and thought being but the undulations of cosmic nebulosity, and dependent upon the never ceasing gyrations of infinite, everlasting atoms.

A single fact of clairvoyance, one clear case of slate-writing, one proof of intelligence controlling the force that moves a table without contact of visible power, overturns the machine theory and shows man as a spirit served by a bodily organization.

Need of Education in Righteousness. That able writer, Dr. J. R. Buchanan, may well rejoice at an awakening interest in the great truths, and an awakening sense of the great dangers, which he so well pointed out in his great book on "The New Education."

This latent conviction is as yet little more than a discontent with present methods. No prophet has arisen to forecast the future, or point out clearly a method that is better, but we have gone along the present line long enough to demonstrate that intelligence and conscience are not the same faculty.

Had he read Buchanan's book he would have given one man credit for forecasting the future and for the suggestion of better methods of education. But the good seed is sown, and in due time must come the harvest.

The speaker condemned Nihilism and anarchy in the strongest terms, and at the same he urged in no uncertain voice the duty of all Christian organizations to unite and harmonize the differences between these warring forces.

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the community, which does not recognize and provide for body, mind and spirit.

It is hopeful that two illuminated minds see the same great truth. The strife of capital and labor will cease with this new education, and they will be, as they have been, finely called "two wings to carry one bird upward."

By Spiritualists, who of all others should emphasize the culture of man's inner life, this duty of and danger of the hour should be seen and met. In every house moral and ethical culture can begin at once.

Last Sabbath Pulpit Teachings.

Prof. Swing said: "There are thousands of things done by the multitude that are no longer worthy of imitation, and there is an obligation on the individual to rise above the average level among mankind.

Dr. W. H. Thomas alluded to prayer as follows: "Prayer is not an idle wish breathed in the ear of space, but a strong exercise of volition that beats at the door and will not be satisfied with nay. How often has it been seen that the earnest desires of a people, strengthened for the time by the spirit in the inner man, has wrung liberties, reforms, glorious victories from adverse circumstances?

The Rev. Mr. Bland preached at the Wabash Avenue Methodist Church on "The Criminality of the Liquor Traffic and the Coming Triumph of Prohibition." He said: "The overthrow of the rum power will come suddenly. It will come when this Nation awakes to the fact that it employs an army of enemies and licenses them to murder.

Rev. J. S. Greene, rector of St. Matthew's (Reformed Episcopal) church, on Larrabee Street near Fullerton Avenue, preached a sermon upon "Divorce and Its Evils," to a large congregation. He quoted statistics to show with what ease divorces could be procured, and led off with the announcement of the fact that in Cook county alone, last year, there were granted 833 divorces.

The Absorbing Topic.

To the credit of the clergy be it said, they are, as a rule, expressing their views freely upon the present labor agitation. True, many of the utterances are glittering generalities, but even these are better than nothing.

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The Phantom Train.

An old story which may be of interest to the students of physical research, says the Boston Herald, comes from Old Orchard. Before the Boston & Maine Railroad was extended to Portland visitors reached Old Orchard by a branch of the Eastern Road.

tinely the rumble of an approaching train. It came nearer and nearer, and yet nothing was seen. As it came close to them they all involuntarily jumped from the track, and the invisible train passed them, going toward the beach, the sound growing fainter as it went on.

A Clairvoyant Reveals a Fortune.

It appears from the New York Sun that Charles M. Stafford is a trustee of Dr. Talmage's Tabernacle, and is well-known in legal, church and Masonic circles in Brooklyn, being a lawyer and also the present Master of Brooklyn Lodge.

Undoubtedly the above Staffords have a lawful right to the ancient Barony of Stafford and to the manor and baronial castle of Stafford and to other manors and lordships in Staffordshire.

Scandals.

The Northwestern Christian Advocate says: "Newspaper scandals about ministers are numerous just now. Please note the fact that the church does the prosecuting, however. These scandals prove simply that God continues to put his treasure in earthen vessels fall.

Please also note the fact that Spiritualists do the exposing of frauds, and do it fairly and thoroughly. We believe the world "has steadily improved" and hope Methodism shares in that improvement, yet "only a half-dozen recreants" among 12,000 ministers is too low an estimate.

Prudence Crandall.

A few weeks ago a western subscriber asked us for the address of this good woman, that he might send "greenback sympathy" to her.

John C. Kimball, of Hartford, has recently told in a most interesting manner Connecticut's "Canterbury Tale." The pamphlet contains two admirable portraits of Prudence Crandall, the earliest martyr to the anti-slavery cause, who, away back in 1822, said, "The school may sink; but I will not give up Sarah Harris."

Victor Hugo on the Spiritual Body.

More and more do we find the thoughts and views of the great Frenchman filled with the light of Spiritualism. In the Annales Politiques et Littéraires he says: "The butterfly is the caterpillar transformed; but it is still so much the caterpillar that every part of the existing system is on extension, found in the winged creature; yet so complete is the transformation that, to appearance, it is a new creature.

Divorce.

The Christian Advocate says: Saturday is the great and greatly disgraceful day for hearing divorce suits in Chicago courts.

Right education, leading to marriages in which the impulses of passion are hallowed by love and guided by wisdom, is the remedy; greatly needed it is too.

Less dogmatic theory and more physiology; less about sacred books and more about sacred bodies; less about consecrated churches and more about the living temples, shrines to be made fit for the immortal spirit!

GENERAL ITEMS.

The Shah of Persia has refused to join with Turkey in a universal Musselman alliance.

Anarchist Most has been sentenced to one year in the penitentiary and to pay a fine of \$500.

Mr. D. F. Trefry has removed to 550 63rd street, Englewood. He has been closely identified with the Spiritualist cause in this city.

A Wisconsin minister was dismissed from an orthodox pulpit because he built a fire under a balky horse. Fire may do very well for starting a sinner on the right road, but it is cruel to use it on a horse.

G. Milner Stephens, the great Australian healer, has arrived in this city. We have already published accounts of his remarkable healing powers, and now the afflicted can have an opportunity of consulting him.

The Medium and Daybreak says: "A friend much interested in Mr. Massey and his work, desires us to suggest the formation of a Gerald Massey Society, for the publication, diffusion and study of Gerald Massey's works, and for the investigation of the subjects of which they treat.

Dr. J. H. Randall for the past two months has been lecturing in Ottumwa, Maquoketa and Clinton, Iowa, to large audiences, in the interest of Spiritualism and free thought. He lectures June 18th at Keokuk; 19th and 20th at New Boston, Ill.; will be at Clinton Camp, Iowa, August 16th to 23rd; Vicksburg Camp, Mich., August 24th to September 8th.

By four different methods he, Sir William Thomson, has shown that the distance between two molecules in a drop of water is such, that there are between five hundred millions and five thousand millions of them in an inch.

The Hon. Frank Tilford, a prominent California and Nevada pioneer, died at Denver, Col., June 2nd. Mr. Tilford went to San Francisco from Kentucky in 1846. While in California he was elected State Senator and held many other public offices.

In explaining his attitude toward the doctrine of the Trinity, the Rev. R. Heber Newton says in the Christian Register: "There are some of our modern dogmas that it is simply inconceivable to me that Jesus could have held, or could hold to-day, were He upon earth. There are others which I may think it questionable whether He would hold were He back among us, but which present to my mind no moral inconceivability."

Publisher's Notice.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents. Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith.

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 the City...

Giles B. Stebbins suggested the appointment of a proper committee for a critical, fair and thorough investigation and proclamation of the claims of public mediums.

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 eager offer of Cafray to test him again, but he positively refused to give the promised séance.

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, and was a reliable, educated gentleman.

The spiritual thermometer now rose to fever heat, as Mr. F. A. Nittinger accepted the challenge. He declared that December 4th last, without any assistance or conference with any one, he determined to investigate materialization.

After remarks by J. F. Clark, Samuel B. Nichols and F. O. Matthews, deprecating simulated mediumship, and urging acceptance only of the numerous undeniable evidences through honest mediumship, especially in the home circle, the audience slowly dispersed.

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. The occasion that led up to that struggle involved some of the issues, directly or indirectly, that are discussed here.

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.

We are constantly inveigling against the Church for its superstitions; we talk about the Spiritualists knowing, where the church people only believe. Now, as a matter of fact, how much more do some of us know than some of these church people? We are a good deal more liberal than we were ten years ago.

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, and that upon our basis of facts we could build a superstructure in which there should be not a single brick of evil, and so help me God, I propose to live long enough to see it.

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.

I am not one of those who claim that all the free-thought and all the liberalism in the pulpits is the result of Spiritualism, but it has done much towards it. Had there been that quick moral sense, and that active, aggressive, righteousness among Spiritualists which there should be, and which there must be before it will become the grand leader of human thought, the result would be very much greater.

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. I do not know of any worse material for making a good Spiritualist, for instance, than an old dyed-in-the-wool Calvinist.

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. These things we have to expect. We disclaim against superstition in the churches; the ranks of Spiritualism are honey-combed with it.

One of the greatest sources of fraud is this superstitious idea infesting those formerly 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 to it properly in the right spirit will be better for it in the end, but it depends altogether upon the use made of it. If any are just coming into Spiritualism, they should not stop their progress merely because they have become satisfied of the truth of spirit phenomena.

110 Worth st., New York.

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, the latter boys, nine and twelve years old, respectively.

Robinson was a well-to-do farmer, well thought of by the neighbors, and a Christian man. There was, therefore, no one who questioned the truth of the incident he related. He had a brother in Des Moines who was taken very ill, and sent for him, and he left home, expecting to be gone at least a week.

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. His brother was very low, but it was believed that the crisis had passed and that he was mending.

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

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

"Why?" "She beckoned him further away from the bed and then whispered: "To-morrow night, before midnight, three bad men will enter your house to rob and murder. You must go home!"

"How did you learn this?" he asked, knowing well enough that she would not joke him at such a time, but unable to credit her with all seriousness.

"They poisoned your dog to-night," she answered, "and they are now sleeping in the barn. There are two of them now; to-morrow night there will be three. If you love your wife and children do not tarry here."

"But—" "Go—go!" she commanded, backing out of the room.

"Charles, who is that woman?" asked the sick man, and Robinson turned to the bed to find his brother wide awake.

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.

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

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. In hopes of shortening his term of imprisonment at the expense of his comrades, one of the trio turned States' evidence.

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. The little old woman reappeared, sat down, and said to the patient:

"Your brother reached home in time. I am glad to see you getting better so fast."

With that she was gone, and none of the parties I have been speaking of ever saw her again. People who know the brothers well are firmly convinced that they saw and heard just what they allege, and those who scoff at the story find it hard to explain why Robinson started for home as he did, and arrived just in time to arrest three hardened fellows who were promptly sent to State prison.—N. Y. Sun.

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. Cooper, 746 Market Street. Goldsmith, 1000 1/2 Market Street, and 3 Eddy St. Scott, 32 Third Street, and at Stand corner Market and Kearney Streets.

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Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritual Union holds weekly conferences on Sunday evenings at 72nd Street, corner Bedford Ave. and South 8th St. Alpha Lyceum meets in same place Sunday afternoons.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 127 West 43rd Street, New York.

The People's Spiritual Meeting of New York City has removed to 114 W. 14th St. Services every Sunday at 2:30 and 7:45 P. M. No vacation for hot weather.

Metropolitan Church of Humanity, 251 West 23rd Street. Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers: Geo. B. Carroll, President; Oliver Russell, Vice President; Dr. George H. Irvine, Secretary; F. S. Maynard, Treasurer.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall. W. R. MILLS, President. E. J. HULLING, Secretary.

WISCONSIN SPIRITUALISTS.

The Wisconsin State Association of Spiritualists will hold its next quarterly meeting in Mutual Society Hall No. 331 Milwaukee Street, Milwaukee, Wis. June 24th, 25th and 27th, 1886. Speakers engaged for the occasion: A. H. French, of Clyde, Ohio; Mrs. E. E. Warner-Bishop, of Wisconsin.

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Being a graphic account of Witches, Wizards, and Witchcraft; Table Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing; and SPIRIT MATERIALIZATIONS of Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has Occurred in Europe and America since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

This volume, as the title indicates, is illustrative of the Spiritual Philosophy. It is written for the Spiritualist. It is written for the people to a knowledge of the future state of the soul. It can be read by all. It is written for the Spiritualist. It is written for the people to a knowledge of the future state of the soul.

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Voices from the People.

AND 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
There come and go those gentle thoughts so pure...

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 Williamette recently, on the relations between Christianity and Spiritualism...

Natural and Supernatural.

To the Editor of the Religio-Philosophical Journal:
The Christian Register says:
"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, and the unusual or unexplainable to be the supernatural..."

The Golden Rule.

Golden Rule by Confucius, 500 B. C.: "Do unto another what you would have him do unto you, and do not to another what you would not have him do unto you."
Golden Rule by Aristotle, 385 B. C.: "We should conduct ourselves toward others as we would have others act toward us."

For the Religio-Philosophical Journal.
Our Relations with the Spirit-World.
BY DR. C. D. GRIMES.

I write, Mr. Editor, first to give a public expression of my approval and thanks for the well-illustrated and instructive answers to the invited Letter in the JOURNAL of May 29, 1886, to Mrs. Sledge...

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

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...

Clairvoyant View of a Spirit Birth.
Two articles in your Golden Gate of February 27th, one entitled, "Andrew Jackson Davis and the Philosophy of Death," the other, "An Experience of Mrs. E. Y. Wilson during a stay in Bedding, Sheela County, brought vividly to mind the death-bed of a dear sister, who was called to the Spirit-world some months since, and the experience of my sister Menzies and myself at that time.
As we sat around the bed, hourly expecting the flight of the spirit—the time being just between daylight and dark, when all nature seems hushed around the death of another day—the room was suddenly flooded with soft influences which for a time seemed to quell the heart-breaking sadness of those around lingering to witness the passing out of a dear soul, and to place us in such a quiet mood as to enable us to witness the spirit of our dear sister preparatory to its flight to the home of the soul...

Decline in the Church.
The Rev. Dr. William Chauncey Langdon is writing a series of papers 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, while on the other hand there are hundreds of Episcopal clergymen, and among them some of the most devoted, hard-working and spiritually efficient men in the denomination, who are unemployed. Dr. Langdon gives four reasons for this state of affairs...

(Continued from First Page) and science and religion shall eat straw lovingly like an ox.

I have dwelt the more at length on this idea—the noumenon, because it is the key-stone of the arch of this new transcendentalism. The ascription of a something in nature, in which properties or attributes subsist, which itself is not an attribute, is iterated 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 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 "aria" 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 criticizing the 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 but admire 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 phenomenalism 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 medium 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 rediscussed, 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 casting 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 speculation run in the same direction; namely, as respects the "relativity of knowledge," or as touching the correspondence of our cognitions with the reality of nature.

ism, which it seems has captivated the imagination of Prof. Alexander Wilder, I have aimed to meet the issue on the ground where it is set up—meet it squarely, and fairly, without evasion or subterfuge—meet it as befits honorable and manly controversy; but I regret to say that such a course does not meet the exigencies of theism, nor does it seem to commend itself to Professor Wilder, if I may judge in view of two articles published in the JOURNAL last year:—the first, June 13th, entitled "The One Who Is," credited to Prof. W., who, in his article, predicated God on the deliverances of intuition, or as he phrases it—the "higher faculty;" affirming there as now, that the "effect which is visible and phenomenal, depends vitally upon that which is noumenal and invisible." The other article, of July 11th,—"God and the Religious Instinct," was written in reply, by the present writer. In my article, I laid down these simple, plain, easily understood propositions interrogatively and affirmatively, thus:—"But can the finite mind cognize the infinite? To this we must come at last. Has man any faculty by which he can take cognizance of the infinite in anywise? Will any one affirm this? If not, what do we know about this power or intelligence not of ourselves in which we are immersed? Simply that it transcends anything we know of as appertaining to human nature. This is the extent of our intuitions in this matter. But this is not Theism as ordinarily understood. What this power is, or what relation we sustain to it, is just what we want to know, and just what intuition fails to impart. The so-called 'higher faculty,' is no more capable of determining these questions than is the moral sense acting singly capable of distinguishing right from wrong. The intellectual faculties in their collective capacity—the understanding—directing and dominating the instincts or intuitions, is the sole measure of our knowledge. Where it fails, knowledge fails. If there be in the human soul a higher faculty than is here indicated, the onus probandi lies with the party assuming such to be the fact."

Instead of responding to this common sense view of the case, like an advocate confident of the tenability of his thesis, and his ability to hold his own, the Professor, ignoring the issue here presented, sets himself about to hunt up some new sensational evasion, and after a year's cogitation turns up with this marvelous revelation from Boston. I don't know that it is quite becoming in me to mention this little matter of etiquette when others with similar or greater provocation remain silent. I have now in my mind an "Open Letter to Alexander Wilder," from a gentleman in Wisconsin, in which certain criticisms were courteously yet vigorously presented which failed to elicit attention from the Professor. However, waiving this as of no significance or importance, let us turn to the subject in hand. And here I must be permitted to enter my protest emphatically and unqualifiedly against the licentious use of words the import of which no one does nor can comprehend, such as we have been treated with most lavishly in the article under review.

"When the Professor says 'absolute' or 'absolutely,' a form of speech to which he seems attached, I would deferentially first inquire if any body knew anything concerning the idea involved in the word, sufficiently to justify me. And when he affirms, as he repeatedly does, that the universe is 'infinite intelligible,' I should be moved to say 'perfectly intelligible, and then consider my straddle too wide for my breeches. Infinity, eternally, the absolute, the unconditional or unconditioned—phantoms they are, overwrought conceptions, every one of them. What do we know about these plethoric abstractions, which we affect to consider substantive realities? The arrogance which affects to override the limitations of consciousness is conspicuous and obtrusive everywhere in this review, and the constant recurrence of terms indicative of measurements of quantities and qualities the comprehension of which transcends human capacity, challenges our attention, if it does not command our respect, and is the one intoxicating chimeria which characterizes the whole performance. It ill becomes us, finite intelligences as we are, to dogmatize overmuch about the infinities. The more one thinks of these things the more modest he will become, if he thinks in the spirit of true devotion. The truth is, we know really nothing concerning them. We have concepts, indeed, which we employ as counters or symbols, when our real knowledge fails. And as the human mind is prone to speculate, when it cannot know, it is well to have some conventional signs or symbols, in the proper use of which we may find out, not how much, but how little and circumscribed our actual knowledge is. Infinity, notwithstanding the flippancy with which it has been spoken of by the learned Professor, is a pretty big thing to handle, I take it, by ordinary minds. Conceived of as an entity, as a substantive reality, infinity admits of no competitor. It occupies the entire ground to the exclusion of the idea of plurality and all things else. In the very nature of our conception of this thing, it appears to me there can be no two or more infinities in the wide universe, unless we are prepared to affirm that two entities can occupy the same place at the same time. Of course I know religious experts do this, and some of them may fancy they comprehend it; but I am now thinking of secular intellects. According to the Professor's showing, if I understand him aright, there is an infinite universe; there are infinite organisms and infinite environments; and then, these seem, in his manipulation of them, to be as mutable, one into another, and all into one, and vice versa. Then he has an Infinite Self-Conscious Intellect; and this, too, by some inexplicable metamorphosis becomes the universe. Moreover, there are in his estimation, infinite time and infinite space, not to be confounded with any of the above, though all-pervading—especially space, and both veritable entities. Speaking of space, if it be an entity, then, we must allow there is in the universe which is not God, and yet independent of God.

The Professor, overshadowed by the wraith of an ancient mythology from the fascination of which he is unable to escape, evidently has become so habituated to the use of terms of enormous signification, that, I suspect, he is not at all times aware of their true import or appropriate use. Note the following: "The blindly executive will is nothing but the objectively creative potency of the understanding itself. Thought is force, and force is substance. The perception of the absolute fitness of the ideal to become the real is the ground of the eternal creative act. The infinite organism manifests itself essentially as moral being; and the moral nature of man, derived from this moral nature of the universe itself, is the august revelation of the infinite purity, rectitude and holiness of God."

It is amazing the wealth of language and attitudinal dignity presented in this brief paragraph. The wonder, however, is somewhat abated, when, referring to the motto at the head of the Professor's article, we observe it is the united contribution of author

and commentator. And, when, looking still farther and more critically, we discover the whole thing to be destitute of meaning, the exalted emotion drops down to zero, and finally merges into something like that "famous grin," which so "admirably" sets off and enforces 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 signification 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 square 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 signification 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 delinquency 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.

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 bumped on every step. This noise continued until the bottom step was reached, and then there was a dull blow 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

home. Robinson at the same time leaving for Ohio to bring on his family.

What occurred after the family reached the farm is gleaned directly from Robinson and his wife and, in the light of all circumstances, must be taken for the truth. The household goods were teamed out, and as they got there late in the afternoon, the family were invited to remain at their neighbor's over night. This was the same farmer with whom Robinson and the painters had stopped. After supper Robinson, his boy, 12 years old, and a son of the farmer, two years younger, went over to the house to unpack and unpack some of the goods, taking a couple of candles along. It was not yet dark when they reached the house, and the boys started out to make a tour of the place. They had been up stairs about five minutes when they came rushing down in great excitement, declaring that they had heard a woman crying. Robinson laughed at the idea, telling them to look more carefully and they would find a cat. The lads refused to leave the room in which he was at work, but he was busy and paid no particular heed to them.

It was midsummer, and the evening was without a breath of air to move a leaf. Robinson had passed into the parlor with an armful of kids, and the boys stood by an open box in the kitchen, when the cellar door suddenly opened. They ran screaming into the parlor, and their terror was so manifest that Robinson was for a moment unnerred. He was sure that the cellar door had been shut for an hour, and when he walked out and found the door wide open, he was, to say the least, greatly astonished. It might be some one from the other house playing them a trick. He took a candle and went down cellar, but it was empty of any living thing. He finally concluded that the door had not been fully shut, and that some movement of the boys had opened it, and as nothing further occurred he worked for an hour, and went away laughing at the boys who bugged him so closely.

During the next day the house was so far settled that the family occupied it after supper. Everybody being tired out by the day's work, they were off to bed at an early hour. There was a bedroom off the kitchen, and in this the boy slept. There was another off the sitting room, and this was occupied by the parents, while the daughter, a girl of 17, slept up stairs. Robinson saw to it personally that all the doors were locked. There was no lock on the cellar door, but he saw that it was shut. The two bedroom doors were left open, also the door between the sitting room and kitchen. Nothing whatever occurred to alarm any one until about 10 o'clock. The boy was fast asleep, Mrs. Robinson snoring, and Robinson was dozing off, when the daughter came running down stairs and cried out that she had heard the sounds of a woman moaning and sobbing. The father ridiculed it, but while he was speaking the sitting room door shut with a bang. He sprang out of bed to open it, followed by his wife, and as the three entered the kitchen the bumpety-bump began on the stairs and finished off with a blow and a stifled cry at the bottom. This cry awoke the boy from his deep sleep.

Robinson was an old soldier and a brave man, and he did not hesitate a moment to begin an investigation. He lighted a lamp and went down cellar, and then he made a trip up stairs, but he could not discover the slightest cause for the mysterious sounds; let alone the curious manner in which the doors had operated. The rest of the family retired to bed, but he loaded his revolver and sat up all night, fully determined on solving the mystery. Nothing further occurred, however. When morning came he tried hard to convince himself that everything had come about from natural causes—a cat in the garret, rats in the cellar, a draught of air, or something of the sort. His family tried hard to agree with him, but they were so timid that none of them would go up stairs or down cellar alone.

After supper of the second night, Robinson made a careful inspection of the cellar. It was an ordinary farm-house cellar, lighted by two windows, and contained nothing but an empty box and a few stone jars. He inspected the garret, and he found it entirely empty. He sounded the various walls, but there were no hiding places he could discover. No one went to bed. The cellar door was shut, the sitting-room door left open, and two lamps were left burning. At 9 o'clock Robinson went up stairs alone determined to investigate the mysterious sounds, which seemed to start there. He sat for half an hour alone in the dark, when the sobbing and moaning suddenly began. There could be no mistake. The tones were those of a woman, who seemed to be pleading and grieving. They had not continued above two minutes, and Robinson had not located them as coming from any particular spot, when he heard a door down stairs slam to, and the wife and children screamed out in terror. He hastened down. The sitting-room door was shut. He opened it. The cellar door was wide open. The sounds on the stairs began and ended as usual, and Mr. Robinson was so worked up that she fainted away.

The next day Robinson took his family to a country hotel a few miles away hired a sturdy young fellow to go back with him, and passed two nights in the house. On the first night the noise came at half past 8 o'clock; on the second not until after 10. Robinson acknowledged that after the noises ceased on the second night, both left the house and slept in the barn. He packed up his goods and lived in Davenport for several months, or until he had a chance to dispose of the farm. It was his policy to keep the matter quiet, but, among the few who heard of the strange proceedings, were two men who one day accompanied him to the farm, and gave the cellar a careful looking over. In one corner was a spot where the earth had at some time been dug up, as if to bury some large object, but they dug down several feet without making any discovery. It was intended to remain in the house all night, but as darkness fell Robinson's companions weakened and all left the place. The farm was sold to a Swede, but before he was ready to move in, the house burned down one night, and nothing further was ever learned of the great mystery.—Ex.

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