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DISEASES OF PERSONALITY AND SENSIBILITY—
A TYPICAL CASE.
By Dr. M. L. Hoarbrook.

If a person looks at his image in a series of glasses suitably arranged he may see it reflected and again reflected so that there may be a score or more of them in one and the same. If he will take a many-sided glass ball and in the proper angle look at another person he may see him divided into as many images as there are facets on the surface of the glass. It is a common amusement for the young thus to break up the faces of their playmates so as to make a dozen or more out of one. The explanation is simple and does not need to be gone into here.

If one, however, in ordinary health by introspection undertakes to study his own personality and bring it into his consciousness he cannot see it in any way except as a unit. There is a oneness about it that is very persistent. It will not split up as the image in the mirror breaks up the face and body. It is well that this is so, for however much we may wish to divide our powers, we must do it by improving, training and strengthening them rather than by their subdivision. We may indeed see if we study our personality, that it changes constantly. It is never the same for any two consecutive hours. At times when weary and sleepy it dwindles down to a very small affair. But in any of these states it is a unit. It does not break up into many units.

In some diseased conditions, however, the personality changes. These changes are often very curious and interesting and usually attract the attention of the physician and greatly annoy the patient. We have not yet advanced sufficiently to explain these satisfactorily for the reason that our knowledge of nervous physiology and also of its perversion are so meagre, but this will not always be the case. I write this to put on record a case of disordered sensibility and perception, with double consciousness and other phenomena which are to say the least very curious. It is of a concealed woman interested in physical matters and she will tell her own story—so she does not wish her identity known. She will be simply Mrs. A. L. M.

About the year 1860 I suffered from an attack of peritonitis of a very severe sort, during which I was the subject of a series of hallucinations, quite vividly externalized. I had previously had other acute attacks of the disease, and have had others since, but with the slightest development of hallucinations. My general health has always been excellent, and my power of resisting pain, cold, the action of drugs, depressing circumstances, etc., is better than most people I know. It is a common amusement for the young thus to break up the faces of their playmates so as to make a dozen or more out of one. The explanation is simple and does not need to be gone into here.

At a different time, while suffering from an attack of peritonitis, I experienced a phenomenon of a different sort. It was in the year 1855, when the crematory at Buffalo had just been started. I was very ill at the time, and had heard or seen no mention of it. Several years before there had been some discussion in the local newspapers in regard to having a crematory or not, but that had passed entirely out of my mind. One day my doctor, whom I liked and on whose visits I greatly depended, was very late in coming.

When after several hours delay he finally arrived, I looked at him attentively and questioningly, remarking presently that he seemed a little disturbed and was red about the eyes. Then, without knowing why, or how I knew it to be so, I said to him, "Doctor, you have been watching a body being burned." He smiled and answered lightly, "some one has been telling you, I suppose, that the crematory has just been opened today; and, yes, I have been watching the first trial of the apparatus." He laughed when I persisted, and would never believe that I had been told of the crematory, and guessed of his visit because his eyes were red. I think myself that it had come to me through some technical increase of some sensibility; during those same days I could hear every word of conversations going on in distant rooms of the house, and out on the street, not the least sound of which was audible to anyone else.

On other occasions I have had of a like sort, but in this instance I was at the time in perfect health and vigor. I was returning late from a ball in Philadelphia, and after dismissing the carriage at our door, went up stairs. I then discovered that I had left a valuable shawl behind—as I supposed in.
Apart from anything that Paine has said, I will first give an example of my own selecting, in order to make it clear to the reader the mode of comparing the Bible account with the facts of history. Let us take the Bible account of the crossing of the Red Sea by the Israelites under Moses and the destruction of the Egyptian army (Exodus XIV, 21, 29), and compare it with the account of that event as given by Dr. Wellhausen, then Professor of Theology at the University of Heidelberg, in his article "Israel" in the British Encyclopaedia. Ignoring the verse numbers in the biblical account—and giving it in running order, it reads thus: And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all night, and made the sea dry, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, over even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning, when the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily, so that the Egyptians said: Let me die; for this day I have known that it is a day the Lord hath brought against his enemies. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

This account is as clear as words can make it, and needs no comment, and its author in order to make sure that he is understood, repeats the statement and gives the details: "The Lord said unto Moses: Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, which was turned into dry land; and the waters were divided; and the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left."

Now what does Dr. Wellhausen translate this, one of the most extraordinary miracles of the whole Bible? Why in this way. He writes out the account and gives the circumstances of the whole event, as he might have happened to any two armies. Not a word about the "pillar of fire." Neither does he say anything about "the sea was turned into dry land." Not a word about the "dry land" at the former bottom of that sea, where the Egyptians came to a watery grave. "Pharaoh's horsemen, horses, and chariots went down into the sea." He does not mention a word about "the Egyptian army went down into the sea, and they were drowned."

The Egyptian army was annihilated. "And Moses stretched out his hand..." The sea was turned into dry land. "And the waters were a wall unto them on their right hand, and on their left." But the evidences of the ancient writers, according to their traditions, are perfectly clear about this event. Those were the words that came from the lips of Moses, not at all a written document, etc. In other words, in short, Dr. Wellhausen believes that the Pentateuch corresponds to the story of the crossing of the Red Sea, and that it was not written until a thousand years after the death of Moses. That is what Thomas Paine believed. Not only believed, but very clearly demonstrated. He also states that no one who reads the book of Ruth, and this is fully admitted by Dr. W. R. Smith in his article "Ruth" in the British Encyclopaedia. Both Paine and Smith are agreed that "Ruth" is not the "word of God," but the "word of men," that it was not written until a thousand years after the death of Samuel, and that it was written by the priest and the scribe. As a mere summary of history, it be-
reasonable, and moreover it is very refreshing to hear an Episcopal divine talking about "grave double" and "conjectures" with reference to materialization. The latter expression of the argument is a change of method, and by no means the last word on the subject...

33.—At the second stage of materialization we have the well known phenomenon of a materialization which is visible and tangible indeed, but only a partial or incomplete materialization. Such is the appearance of hands at seances which has occurred at various times. The hands were seen and felt, but they took place in the light while the medium was in the circle of siters. When asked for later in dark seances, these hands were felt though the medium was completely under surveillance. At such seances it was found that the hands were not experienced, of faces, busts, more or less ethereal forms, but in darkness. When finally the medium was isolated in a dark cabinet or behind a curtain, which served as a formative place for the forms, appearances of hands, busts and faces were obtained which were in the light and yet related to one another in dim light, according to the principle of the theory announced this phenomenon must correspond to a partial dematerialization of the medium—thats is of some special organ, or of a general dematerialization of the medium as a whole... As to the medium, who in those cases always entirely alone in the cabinet, no direct observations could be made on the changes in her body which accompanied the creation of these phenomena. But at last, in case of the Rev. Dr. E. (which I am about to describe very fully, we have received the complete confirmation of this logical result: While Mrs. E. was sitting close to the curtain in a dim light materializations were being formed behind the curtain, for example, appearances of hands and bust, a half materialization of her body with her foot and lower limbs has been evidenced by the sight and feeling of several persons. 3rd.—At the third stage we have the complete materialization, that is that of an entirely visible and tangible human form which for the eye is not distinguished from a normal human body, for the mind is the highest development, the no plus surfs of materialization, in which the medium is isolated in a dark cabinet and usually in a trance. A long investigation of this phenomenon completed the recognition of the medium—factual evidence and concrete a materialization of the human form was obtained, it undoubtedly here in itself the features of the medium, hence sprang up many grounds for suspicion, exposure, etc. All attempts, to see the medium and the entire corpse of hands and bust, a half materialization (in which the relative position and condition of both bodies, that of the medium and form—were unfortunately not investigated.) When finally by exceptional guaranties (for example when the hair of the medium was taken) nothing was obtained. We then proceeded in the case of Mrs. E. when the medium was encompassed by a galvanic current.) It was determined in an absolutely convincing manner, that the medium could not consciously or unconsciously play the role of the medium in the act of materialization, the medium was a medium in a form to the medium was in spite of this complete or nearly so, (as in the case of John King's who resembled his medium William, or Katie King, who resembled her medium Miss Cook) and so we were able to identify a double—one medium of the double—or the doubling of the medium as is at the bottom of the phenomenon. But this expression leads to a false conclusion: for the medium was a medium in a double—or the doubling of the medium as a single form.
the medium. What must have become of the real body of the body in the meantime? We cannot reason­ably suppose that the medium is in a given moment has two complex, perfectly identical bodies. We have already said, that it is logical to believe that the degree of materialization of the form must cor­respond to the degree of the dematerialization of the medium; if, consequently, the materialization of the huma n form which appears is a complete one, then the dematerialization of the medium must be a complete one, or at least advance to such a degree that it would become invisible to our eyes, if one's condition at the time of this ph enome non could be ascercerned.

In order to express myself comprehensively—so that I may keep continually in sight the fundamental principle that every materialization includes a corresponding dematerialization of the medium—the general statement of the multiform phenomena of materialization may be presented in this wise:

1st. The invisible, commencing materialization, corresponds to a slight, invisible dematerialization of the medium, who remains in this visible.

2nd. The visible—that is only as it concerns the form of presence—partial, incomplete materialization corresponds likewise to a partial or incomplete dematerialization of the medium, who entirely or in part is visible.

3rd. The visible and complete materialization of an entire human form corresponds to a complete very considerable dematerialization of the medium to a point where he may become invisible.

AUTOMATIC COMMUNICATIONS.

There were often given personal communications which though of interest to us, dealt so entirely with private affairs that they must be held sacred. But I give here a few in addition to these already pub­lished which are of interest from their statements as to conditions, etc.

Q. — "Who will communicate?"

A. — "Spirit of L. L."

This was one who had while here been locally ac­tive in various works of reform such as Anti-Slavery, pleasurable at the possibility of personal communication with one whom he has long been known as a fellow­worker in the field of rational reform and wishes to assure B. F. Underwood of the genuineness of con­tinued communications.

Q. — "What prompts you to come to us espe­cially?"

A. — "Love of the truth—which I ever loved, but until now dimly understood. I have here the prospect of work for humanity as great—yes, far greater than I was permitted to accomplish when walled by sense conditions."

Q. — "Can you give us a description of the state in which you are present yourself?"

A. — "I wish to give you what is asked, but have not time now to decide as to test. I am new here, and cannot communicate directly, only by dictation, and with mistakes at that."

There was generally no slightest suggestion in my mind as to the conditions of the spirit or to the change we call death. I have been through these communications as one taught and my ideas thus gained are all based on falsehoods must here aver that they are the most reasonable falsehoods my mind has ever entertained in regard to the mysteries of life and death.

BORDERLAND ON MR. BUNDY.

Mr. Stead has some words in his magazine, his­terland, which on the whole are quite compli­cary to our departed friend, Mr. Bundy, which we believe him to have exulted in, by saying that Mr. Bundy suspected fraud everywhere and we do not think that his attitude was unfa­vorable to any genuine phenomena with "any 'human' psychic" who came to know him personally. This among whom he established "a holy terror" and "a 'telepathic' psychic who did not know him personally and had been trained to fear and dislike him from the misrepresentations of those he had exposed or of their mistakes sym­pathizers. But we repeat on the whole Mr. Stead’s profuse gratitude to Mr. Bundy for the efforts and work he has done; and we hope that he may continue to have his efforts in a pleasure to transfer them to these columns.

The corrupting and degradation of Spiritualism, although disheartening and discouraging, after a fashion, for devoted spirits of pure integ­rity, when the chosen people of God, delivered from bondage after many signs and wonders, so soon have become as such delinquent as the good things in the midst of the bad, and often find themselves temporarily bereft of the present, which of the good things in the midst of which the bad flourishes and multiplies. It has come a pleasure to pass the reforming zeal of the now Impartial, once so blind, who that they were unsympathetic to the manifestation of genuine phe­nomena, and this in turn prone to hypocrisy and deceit, and they shrink from submitting themselves to tests, which, in their own interest, the world ought to call a life of testing. Of this a notable instance was afforded by the career of Colonel Bundy, the first editor and founder of "Borderland," a magazine which has been set up in the Holy of Holies. Hence Spir­itualists who are truly spiritual, or who are desirous of the obligations of scien­tific research have been driven to take up at ari­tude of more or less opposition to Spiritualism, and have produced some unfortunate effects. The reformer is always apt to think men the bad against which he is always his best, and the good things in the midst of which the bad flourish and multiply. So it has come a pleasure to pass the reforming zeal of the now Impartial, once so blind, who that they were unsympathetic to the manifestation of genuine phe­nomena, and this in turn prone to hypocrisy and deceit, and they shrink from submitting themselves to tests, which, in their own interest, the world ought to call a life of testing.

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THE DUTIES OF CAPITAL.

Since the commencement of the railway trouble questions of the duties of capital have become prominent. Uniting energies actively the cause of the Pullman employers, the newspapers and the law courts have been busy defining the duties of working men, particularly those engaged in railway work. Little has been said with reference to the part played by capital, and it is almost evident that unless the heartless conduct of one member of the class was condemned the whole body would suffer loss in public opinion, it might have been thought, judging from the silence that has prevailed, that neither profits nor duties but no duties. It is a mistake in these days, however, to try to enforce the old legal dictum that a corporate body has no soul. Those who have the conduct of the affairs of a corporation are wholly and legally responsible for its misdeeds, and they ought to be so also for its neglect of duty. This is a serious consideration, for duty is always strictly proportionately to right, and it is evident therefore that trading bodies with the vast prerogatives which the possession of a large amount of capital gives them, must acquire very serious duties. This is true no less of individuals than of companies, and it applies indeed to all employers of labor; whether they belong to what is known as the capitalistic class or not.

It may be well before speaking of duties to say something as to rights. Most persons think they have the right to make as much money as they can, by improving their business opportunities to the utmost. This is, however, a great mistake. So long as a stockholder of a corporation makes the best bargains for himself that he can, he is harmless in this way that has given the proverbial “Yankee” an unenviable notoriety. But there is a higher law, that of conscience or cosmiical order, which declares that no man shall knowingly take advantage of the necessities of others to his own eminently profitable, nor yet of their helplessness or ignorance. Every infringement of the law will have to be atoned for, if not in the present life then in another. Every attempt at “cororning” or particular profit, whether it be the taking money wrongfully out of other people’s pockets, the stealing of stock and other modes of giving a fictitious value to shares or property come within the same condemnation, as do trusts and monopolies having for their object the restriction of others to his own advantage, and thereby to raise the price of consumers above what they ought legitimately to pay. In all these cases money is taken out of the hands of the many for the benefit of a few, and this is done in every case by the violation of the power given by the possession of capital, which in the court of conscience is regarded as a trust.

The first duty of those invested with such a trust is therefore not to violate it. But this is a mere permissive duty. What of their active duties? The first is the payment to those who labor “a fair day’s wage for a fair day’s work.” What such a wage should be will always depend on circumstances, but there are moral principles which should in every case govern the employer, and the wage, however large the power given by the possession of capital, which in the court of conscience is regarded as a trust.

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affirmative. He believed in the story of the Lord appearing to and speaking with his disciples; and also raising the spirit of Samuel for Saul, and he fully called Samuel; in the story of the witch of Endor there was no more smooth sailing for him. Among other questions Tracey put the following:

"Of course you have read the story of Baalam and his death. Finally Tracey said to him: 'Dr. Patterson, who held to such belief was necessarily insane."

The Doctor replied that he straightening himself to his full height—he was over six feet and stout in proportion—he said, with much emprise: "Now, Dr. Patterson, will you answer me yes or no to this question: 'Don't you think that it is reasoneable for one to believe that spirits from another world can as easily communicate with us by speaking through a medium as of the angel speaking through the ass to Basalam, and all that. Now, Dr. Patterson, do you believe that story to be true?"" The Doctor replied that he certainly did. On this Tracey rose to his feet and, straitening himself up to his full height—he was over six feet and stout in proportion—he said, with much emprise: "Now, Dr. Patterson, will you answer me yes or no to this question: 'Don't you think that it is reasonable for one to believe that spirits from another world can as easily communicate with us by speaking through a medium as of the angel speaking through the ass to Basalam, and all that.'"

He adds a few sentences further on: "The great fortunes of this country have been amassed within a few years, and chiefly from manipulations of railroad property. If the people permit these practices to go on without restraint but a few years more, the property of the nation will be largely under the control of a few bold adventurers." It is well to recall these words at a time when the Interstate Commerce Act is being treated of as a Jim-Crow law led to a railroad strike the bitterness of which is a foretaste of what will soon occur again with double intensity unless other means are found for curbing the "insolence of wealth. Where all the large companies are tarred with the same brush it is hardly necessary to particularise, but the notoriety of the cases of the Pacific roads is so great that we may refer to the fact that it was reserved to the Union Pacific and the Atchison to place their roads from the beginning to an amount equal to twice their actual cost, or, in other words, to virtually receive them as a present from the Federal Government, bond them for all they were worth, and in addition, issue stock to an amount largely in excess of the cost of construction, and then try to earn interest and dividends on the whole amount of securities issued.

Railways are highways established for the benefit of the people at large, but their promoters have abused the privileges conferred on them and made their franchises the means of temporarily enriching themselves, and have restricted themselves to the use of sharp legal methods. Every pooling combination of railroad companies for the maintenance of rates is, in the opinion of Mr. Larrabee, evidence of a violation of common law, and a violation of the Interstate Commerce Act was passed to repress such combinations. In the passage of the Act, the great companies affected by it have done just what the law demands of them; they were to render it inoperative, and the law was to be enforced against them. The Federal Judges quickly issued injunctions against the operation of the Act, and a great battle was fought before the Supreme Court, and in that struggle what they regard as an infringement on the part of the carriers of the Interstate Commerce Law.
control a judge of an independent mind they have often resorted to the stratagem of offering him a princely salary to become their legal adviser, and thus a railroad "gets rid of an undesirable judge and princely salary to become their legal adviser, and could well have afforded to pension the judge." In ft gains a desirable solloltor at a price at which they could have afforded to pension the judge."

AUG 4, 1894.

Miss Isabel L. Johnson writing from Paris to Mrs. Underwood at the time of President Carnot's funeral, says: "Paris is still mourning for President Carnot. We drove about the city the night before his funeral, but the lights covered with that black stuff that is always in use on the day of a hot day of the funeral when the judges and other functionaries looked quite so much as if they were going to a fete as to a funeral. We attempted to see the procession forming, but the crowd nearly crushed me to death. Mr. L. E. got me out by telling the people I was ill and by our trio using great effort to be free from it. It was reported that six men were killed. The gens d'armes let their horses come close to the crowd and if it does not go back, make them kick up their heels. I never saw such a crowd as we were in. It is frightful to think of. Places at win­
dows were five dollars each and more. The people claimed Carnot's death was a great loss and speak of their sorrow; but many of those who had been against him were saying that when he died we were in. It is frightful to think of. Places at win­

THE STATE OF SAVAGERY.

The court and spectators must have been taken much aback when Mr. Erwin, the attorney for "Debs in Its action by human motives, and it is therefore hard to imagine that a recourse to the law of savagery or na­

nity; we have not reached the time when that frag­uent of an individual or a class of individuals, or against some persons and not against others. The judicial decisions are beginning to be looked upon

harm has been done to any fragment of the commu­

ment has the right to make war and overthrow peace

by Judge Woods they would not, as being against the laws of the State have either gone un­
nonfeasance or misfeasance. In the past, offences

against the laws of the State have either gone un­

nonfeasance or misfeasance. In the past, offences

might be severely dealt with. It may be a question how

society in which the will of the people is not sycophantic courtiers of the higher

people. We went to the umbus station at Saint Sulpice. In the church of Saint Sulpice it is said there is the
tune entered and found there were services for the

repose of Carnot's soul. I sat down in a chair (in­
tended for the faithful to kneel upon) with my back to the altar, when a man—corresponding to a beadie in our country—is to be made a priest. He told me he

was in that church I never saw before! The raiment of the priests and their attendant was gorgeous.

The first impulse of people brought up under the­

teachings, in the presence of mortal peril or a great natural convulsion, is to drop on their knees and fall to praying, as though behind the danger, the tempest, earthquake, or tornado, were a being intelligent, enlightened persons have ceased to offer

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GRAVITATION AND ETHER.

the force which holds in its grasp, the heavens themselves.—Professor TyndalL

of religious fear and servile, selfish devotion will

recognized as of the highest excellence and as rightfully

paramount over all selfish objects of desire." So

Stuart Mill says, "the strong and earnest direction

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GRAVITATION AND ETHER.

the force which holds in its grasp, the heavens themselves.—Professor TyndalL

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paramount over all selfish objects of desire." So

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The Society for Psychical Research (sometimes abbreviated SPR) was a British learned society formed for the investigation of paranormal and psychical phenomena. Its journal, **The Journal of the Society for Psychical Research**, was established in 1882 and continues to be published to this day. The journal covers a wide range of topics, including mediums, psychical research, and the relationship between the physical and spiritual worlds.
THE ETHICS OF VISITING.

It is invited to a friend's house, the first time, only as a matter of courtesy and
politeness. To be really necessary, it must be attended to. A deliberate, thoughtful,
considered invitation, is an agreement to invite the guest at some future time, and to
allow this, the guest must not squabble with the host and hostess, must not be
anxious for toil and trouble, must not put their friend to an inconvenience.

A woman who does not like to be called a visitor, but prefers to be called a guest,
never, in the least, thinks of her hostess as being put to any inconvenience, or
any trouble, by her visit. She is aware that her friend will have a carbah in
waiting, clothes on hand, a tea-basket ready, and a fire laid.
and described. Every lady should secure
sion; evening, morning and promenade
handsome designs suitable for every occa­
plate
help counteract the tendency of the degra­
The aim of "Labor's Foregleems" is to
duced wages, to place the masses on a
through their wealth and by means of re­
is likely to be an effort made by the capi­
good thought in behalf of the toiling mil­
soever could be explained away. The
In like manner any contradictions what­
best scholarship of England and Ger­
referred to as a "triumphant" answer, and
utterly falls to reconcile them. What this,
tradictory, and Mrs. Reed though she has
was many pungent paragraphs; a sketch of the
T. Headland, of Peking University, re­
price, 80 cents. The In­
cent*.
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Distribution of Government Publica­
fears will be furnished. Postage should be sent
3. The furnishing of literary matter and the
O. The preparation of Indexes to scientific works,
(Books necessary for the treatment of special sub­
4. The making and revising of translations Into

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The Science of the Soul and the Stars,
In Two Parts,

By an Initiate in Esoteric Masony

Finely Illustrated with Eight Foliage Engravings

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and thtoriously opposite to the scientific
The Bible is a collection of books written by
various places, and we should naturally expect
connection of such books. Why assume the Bible infallible and
then attempt to prove black white and what

L a b o r ' s  F o r c g l e a m s .


The Changing Called Death.

By Mrs. E. B. D U F F Y .

An exchange in reviewing this work truly
may reveal the fact that the "dead", for the
death, of a spirit that returns and gives it graph­
reality, but that it would be of value to
wholly new to read, who desires to know something of
the nature of its mission and objects. Mrs. Duffy has given us in spiritual literature for a
number of years.

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An excellent sketch of George Moore's
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in-jugation. — In the opening article of The
Great Magazine of Spiritual Aggronie and
John Dewey, of Michigan, attacks one of
their number. Under the title "The Chaos in Moral Train­ing"
The ramifications of a class in
the moral teaching received from
their parents material the
children, and the one
whatev­


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The Chicago Literary BUREA U.
An extremely human characteristic of our planet's age is the ability to think.

The journal by Madame Blavatsky presents its June and July numbers the account of the trial of Madame Blav and Deroz for the illegal exercise of the profession of mediums. The witness for the prosecution was Madame Blav who has shown to have cured several cases of disease, obesity, neuralgia, eczema, etc., condemned to a fine, and the court acquitted the defendants, but looked for an appeal and was acquitted by the higher court. Deroz abandoned his practice of magic on being prosecuted.

Herbert Spencer's SYNTHETIC THOUGHT.

By R. F. Underwood.

"As IIs ToBe." By COYA LINN DANIELS.

Richard Dodson, Secretary American Branch of the Society for Physico. Rey. Ensh. I have re-read with much pleasure, in the pages of this work, the wonder at the cause of electricity, or explain the laws of the formation of the stones that fall from meteors. There may be links, blanking backs, some of us, and which we do not perceive, with which we cannot imagine. We know very little, but, in my opinion, we know enough to hope for the immortalization of the individual that will come when the barriers between thinking beings, near or surrounding us, are broken down.

M. BUNDY'S HOROSCOPE.

We closed last week another section of our planetary chart called "The First of the Planet's Life," with a book of the same title. We call it "The First of the Planet's Life," referring to the mechanical device and book, apart from their scientific feature, as ready made easy. They enable us to ascertain what were, according to astrology, the planetary indications when we was born (if not earlier than 1825) and thus to make our own horoscope. The fact that the moon was in a different place at birth and career, were born on the same day, is enough to make a careful investigator disposed to ask questions, but the planetary indications are as different as the planet and no doubt the career of any particular individual is liable to be largely affected by special circumstances, whereas the astrological tendencies must convey a chief piece. We may therefore ascertain a certain amount of truth in the statement that astrology influences, without stopping all the conclusions of the so-called scientific of astrology. To give our readers an idea of what may be learned from the "First of the Planet's Life," the we wrote a short statement of the indications given in the book, which will be found on page 827.

The whole of the earth was in the vital sign of the quarter of the day, with Neptune in the vital sign of the quarter of the year, and the ruling planet of the sign was Venus. Venus in a mental sign signifies the ability to work and carry forward the idea of the world. Neptune in the vital sign is a symbol of the nameless, and executive ability is the result. The moon was in the first sign at the date of birth, and this causes a person thus affected to swing the weight of his mind to one side or the other. Mercury in a mental sign signifies ability and work to carry forward the idea of the world.
Religious and Philosophical Journal

Founder and Editor, 1865-1877. B. S. JONES, Editor 1877-1895.

Published at 92 LaSalle St., Chicago.
B. F. UNDERWOOD, Publisher and Editor. B. F. UNDERWOOD, Associate Editor.

Seven days of sickness the patient rises from bed, eats, walks, and in word, performs all the usual functions of life. All though his eyes are closed he can see and read through objects. For example: A visitor proposed to him a game of cards. The patient consented. They played and, without making any mistake, the seer tells one by one, cards from the bottom of the pack, their values, and the position of even their defective. Still better, this man who hardly knows how to write has, according to Dr. M. Lepine, composed a piece of poetry. The medical faculty are following this case with great interest.

We send to our readers this week a fine half-tone picture of theformer editor of the 'Tur Journaux,' Mr. John J. Todd, on the second anniversary of his death (which occurred August 6, 1860) of the valuable work which he did in exposing error and false and promoting truth and justice. The picture is from a portrait of Mr. Bundy taken but a few months before he left us and is a good likeness of his manly face.

We have received the Freethinkers' Magazine for August, the first number which has been inserted into the journal's pages. The object of this first number was to remove Chicago. It has for its frontispiece a good picture of Dr. Edmond Arago, the philosopher and mathematician, and a sketch of this great philosophical writer. We wish Mr. Green success in continuing this creditable representative of liberal thought.

Miss Judson's Books. "Why She Became a Spiritualist: or, From Night to Day, or, An Apologetic for Spiritualism, or, How to Get the Most Advantage of Its Connexion with the Most Interesting Event of the Century." By Miss Judson.

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An interesting game for the parlor, suitable for both boys and girls. Each of the four players to be provided with a set of cards, the pack of which contains seventy-five, and enables every player to see his own set and those of his opponents. The mechanical chart and book of the game from which the players learn the plan, being published, is entitled, 'The Plan of the Plain.'

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Galileo, what it always does, plants itself squarely in opposition to every newly discovered or revealed fact that makes doubtful some previous and long sustained theory, and resolutely denies and traduces until it is literally shamed into silence, if not acquiescence.

It is the province of man to create, to originate truth, but to discover, to apprehend. It is neither his attitude blindly to receive and dogmatically to defend what a less intelligent and advanced age bequeaths to him. A person is introduced through birth in the present century to the environment, the facts, the phenomena, the life and the offerings of this century, and is to live the thought of his time, to pluck and to appropriate to his own use, from the tree of knowledge the fruit that has ripened for his special need, and which could not have matured at an earlier period. Each age has its special demands, and in the great looms of the time are woven the fabrics that only can supply the imperative needs of the hour. It is only the inventive genius of to-day that can supply the demands of to-day. It is only the spiritual sun, now high in the heavens that can warm into life and cause to bud, blossom and fruit, the spiritual nature of those born to-day. As well call to our aid in ocean navigation the primitive man with his "dug-out," as to take for our sole guidance the chart of the early ecclesiastical in sailing the great spiritual sea whose perpetual throbbings are as the pulse beats of the Infinite.

We are enthralled in an atmosphere vitalized with the enduring thought of the past, pregnant with the active, progressive spirit of the present, and electrified with the subtle currents that come sweeping down from over the eternal hills which form the great "divide" between the seen and the no longer real. A sense of conscious ness of the unseen, aye, intelligent forces which are playing all around us; of the significance of the phenomena which challenge the attention of the world on every hand; of the thinness of the veil which hangs between the two worlds—speaking thus; of the deep yearnings of the human heart to know if death be transition rather than extinction; of the deep-seated and growing discontent of the masses, and their growing away from the myths which have so long held them in their lethargic embrace; of the necessity and possibility of finding the rock of evidence on which to stand after feeling the sands of a mythical faith going out from under our feet; of the need of the substitution of "I know" for "I believe;" of the necessity for the emphasis of the enduring and redeeming good in man, in place of the false and degrading belief in his natural depravity, knowledge. I may say, of all this, and its bold, distinct and earnest avowal, marks in living letters—to be read of all men—our position on the great doctrinal battle field of the world—a position, of necessity, of such elevation as permits a backward and forward sweep of vision such as those of lesser faith and on different ground can in no wise enjoy. Our position, and it is not personal or denominational egotism to say it, is a commanding one by virtue of the important problems which Spiritualism essays to solve; and on principles, too, which do no violence to enlightened sens or the finer impulses of the race. Just to the extent that it represents and stands for a universal truth, weighing impartially in the scales of man, justice the merits and demerits of men, giving to each his exact due and demanding of each, and not of a substitute, what he truly and justly owes, just to that extent does Spiritualism challenge the thought and the attention of the world.

When bigots and the ignorant fall, as they invariably do, to recognize its true import, the comprehensiveness of its philosophy, the depth of its soundings, the breadth of its mercy, as alike its demand for justice, their lips should be sealed against a public definition and measurement of what comes not within the range of their mental or spiritual vision. It stands in no cringing attitude implying the favorable consideration of the fashionable world. With unfeigned respectability, mock ceremony, pious chant and seal-sealing religion it has nothing in common. It is nearly—not quite, possibly—an unpopular with the high priests and high church dignitaries of to-day, as was the poor carpenter's son with the same class when he came in the simplicity of truth to teach a less pretentious, a truer and more perfect way of living.

Spiritualism has a message to give, and if unsalable to some it is because it is of the right and way of cutting the nerve of doctrinal theories which show an easy and convenient way of escape from the natural consequences of moral transgressions.

There was never urged for acceptance, in my opinion—and it is not a presumptuous statement to make, for there is no such thing as the rule of life—call it what you may—so rational, so just, so morally perpendicular and rigidly exacting, and so perfectly in harmony with the divine promptings and needs of the soul as that presented and involved in the all-embracing system of Universal Spiritualism. We greatly mistake, or it comes nearer than all other systems to answering in the most reasonable and satisfactory way, the inquiries of man touching the great mystery of being, the purpose of life, and the probability of the continuity of personal existence.

It cannot be denied that if you run the popular doctrine of the day, that which ministers under the spur and inspiration of princely salaries plead for with the apparent sincerity that a lawyer pleads for his client, that which has its birth, anchorage and home in the acknowledged creed of christendom into its logical and practical application, it can be called none other than the gospel of despair; and that is not the gospel to preach in an age of steam and telegraphs; an age in which the subtle forces of nature are made to minister to the requirements of the human race. It might be excused and tolerated, perhaps, at a time when the people had not means at command to disprove the theories and vagaries to which they were made to minister to the requirements of the human race. It might be excused and tolerated, perhaps, at a time when the people had not means at command to disprove the theories and vagaries to which they were made to minister to the requirements of the human race. It might be excused and tolerated, perhaps, at a time when the people had not means at command to disprove the theories and vagaries to which they were made to minister to the requirements of the human race.
...if it could but be called a thing or personality so much more persistent, immutable, plausible, and lived little scoundrel in the world. It holds the truth—until it is completely battered out of existence by the missiles of truth which, happily, are becoming more and more accessible to man.

But let us turn the page. Through, indeed, its breadth—its length—its borders touch now territory every 2

1.

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But let us turn the page. Through, indeed, its breadth—its length—its borders touch now territory every

1.

The world is full of seeming mysteries, but there is nothing so incomprehensible to me as the attitude of the so-called Christian opposer to the tenets of the spiritual philosophy. This adherent of the old and chilling faith huge to his bosom the creed that all power to save was predicated on the innocence of his nature after death; that consigns, it may be his nearest and dearest kindred to endless misery, and yet it is to him a cherished, soul-satisfying faith and so holds him in its thrall that he finds it easy to pronounce all who do not subscribe to it aliens of God, heretics, unbelievers, and necessarily—by implication at least—bad men and women; for, of course, God would not consign good people to endless wo.

Now while thus buttressed in this transmitted, revered and unalterable, millions of people embarking a large per cent. of the most intelligent, moral, and cultured minds of the world, are not sufficiently moved upon to-day by a new doctrine that supports them in their uncertainty and unanswerable to the great divine power within which forbids moral, cultural, and scientific minds of the world to accept the creed—speaking by facts irrefutable, data undeniable —that his belief is a mistaken one; that his friends are not morally dead and candidates for eternal punishment; that God's ways and purposes are more humanly, rationally and lovingly revealed to the masses in this, who are under present conditions as helpless—than they possibly could be under Asiatic shades which obscured the heavens two thousand years ago.

They tell the materialist that life ends not with the decay of the body; that the evening shadows of our day are not yet crimsoned with the last rays of the world that is about to depart. They tell the Asiatic, speaking by a (species of meekness and pious sub-

4.

...ing into life and activity the spiritual energies, hopes and aspirations of the race. Who apprehends, for instance, that this great movement stands unqualified upon high and holy ground. Little troubles, little difficulties that so peremptorily journalistic across his spiritual disk; yet he briers out the mind like mildew have no existence, in the spiritual high-banks now touched by the eclipic feet of the millions who are emerging from the darknesses of a paralyzing and exclusive faith instead of the spiritual philosophy. This adherent of the old and chilling faith huge to his bosom the creed that all power to save was predicated on the innocence of his nature after death; that consigns, it may be his nearest and dearest kindred to endless misery, and yet it is to him a cherished, soul-satisfying faith and so holds him in its thrall that he finds it easy to pronounce all who do not subscribe to it aliens of God, heretics, unbelievers, and necessarily—by implication at least—bad men and women; for, of course, God would not consign good people to endless wo.

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opens to the world its inherent wealth and stupen-
duous possibilities, all in the name of another.
Will he or will he not be the herald of a new
era of Truth, of Good, of Respect and Justice?
Dr. M. C. OBRIEN.
In some parts of the world the ethics of
Journalism varies considerably from that which
obtains in this country. -I may say on this continent
they have a pleasant custom of writing a public
man's biography and epicdium during his natural
life. The purpose is to make him a Epicure of the
people, to make him a part of the public good.
A dearth of popular pounding as ever welds more
fiercely appraising capacity. In the thing of
military, political, financial, to a certain degree
(1) by the work of the editor, (2) by the
considerations as to wisely sit in judgment during this period
of mental manipulation.
If the faith is such as to give perfect peace to the
mind of the individual in the hour of death, and matured, such as in no sense
is violence to enlightened reason, such as to in-
hibit the infinite with attributes which would not dis-
credit the finite, there will be little need or desire
to change, at least so far as relates to funda-
mentals. An individual who in the midst of a fight,
and in the course of a battle, has suffered a
wound and is lying on the ground, is not likely
to hoard and to make a part of one's being shall be
the inertness and the glory of that life which it is
the privilege of each to live; and to live, as we have
reason to hope and believe, through the unending
years which shall constitute what we term eternity.
To that extent that we are intensely individual,
living, but slightly the borderland of others' thought, we live a positive life, butressed in our
mental castle—in a certain sense—a proper and nee
cessary one to live. But the perfection of life, the
greatest of all thevarieties to which a human
soul is subject, is in the union of the individual
Truth is diffusive and all-absorbing, and at its star
we may kneel individually or in groups. There is
a certain glory which attaches to marked individuality.
To stand alone, unalloyed in a conscious superiority in
knowing, is a magnanimous and noble ambition,
said, a certain amount of happiness; but the major-
ity of us so live in the atmosphere of others, so reach
out to feel the heart-beats of a brother or sister, so
desire to share with others our faith and our hopes that we are not to lose ourselves, in a measure.
Thus the common faith of the community or an organi-
sation which shall weld into one the faith of the
individual unit.
Self is we may be ordinarily, when we touch upon
the subject of death, that we cannot believe in the
after-life we do, somehow, feel very solicitous that all
our neighbors and friends shall go along with us
—to beane! And will it be at all invidious in our
clime for the Spiritualism a degree of happiness over
their evinced brethren which is in the ratio of
their superior and rational hope touching the fu-
ture condition and progress of the human family?
I concede honesty of purpose and faith to all, but
be such one decide for himself which must be the
happy and true faith to believe God with all his heart?
Mr. B. F. Underwood to beware of subjecting himself
in the Review to the operation of what he then, with his usual
art. Only by adopting this method is it possible for
daily newspaper, to whom the deficiency of the day
by the belief that man can express as much as he pleases any
man in any of the great man's existence.
 Thus, for example, in the pigeonholes of the Los-
angeles Express the following is written by the
biographer of Mr. Gladstone, Lord Salisbury and a
number of others scarcely less famous in several
spheres, whether of politics, literature, science, or
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chance, which I will not particularize, Trumbull was claiming its victims, among them being Trumbull's apprehension of a young peasant who about the same
mained to them was on this occasion perverted by
grant. Arriving in Liverpool He engaged a passage
groups of famine stricken wretches and now and
pie through the failure of the potato crop, passing I asserted itself; and could the disembodied spirit re

crown (sixty cents) I will say nothing. In the en­
law when they reached their port, and many an anx­
ious colloquy did he have with Trumbull on this sub­
to be placed in quarantine at an island judged to be

captain of the ship was lowered over the side
in a large basket and taken to hospital while the man
disease and presumably unwhipped of justice.

whatever I may think of the hyperbatic assertion that "he ac­
tent to look upon himself as the result or outcome of

But man, endowed with reason, soon recognizes
But progress goes on nevertheless, though with­

dullness, the unselfish Haves who wish to see something 1

and the unselfish Haves who wish to see something 1

true; but does it not also demand intellectual weight?

One may differ from his conclusions, but there can
be no question as to the value of Mr. Kidd's work

and the unselfish Haves who wish to see something 1

For the interests of the individual and of the social organism are not identical, but antagonistic. A state of war
culminating in the military supremacy of Rome rep­

reason, according to Mr. Kidd, of reason arrayed
against progress at so heavy a cost to the individual.

Are the two absolutely opposed, as Mr. Kidd asserts?

We admit that the development of the individual and
the progress of the race are antagonistic, for one is
bound up with the other indissolubly. The individ­
ual is never so great as when he embodies the life of
the race, and becomes the motive power for the struggle between the lD Jj

The theory enunciated in this work, by Benjamin Kidd, published by Macmillan & Co., is novel and
original. Accepting the conclusions of modern biol­
ogy Mr. Kidd applies them to the elucidation of so­
cial phenomena. The condition of life in progress is something so vast, so remote, there is no line of sight from it; not to advance is to go backward. What is
true of life is true also of society and civilization.

Man adds to the struggle for existence two new forces—reason and the social instinct. But reason, when
asked to correspond to Mr. Kidd, would extend the struggle so far as each individual man is concerned, and thus
way to continual progress and evolution. For the
interests of the individual and of the social organ­
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for existence has become so tremendous, the pressure
of reason, according to Mr. Kidd, of reason arrayed
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primarily these are life, liberty and the means of prosperity according to the laws of trade, which while brains, enterprise and capital should be reasserted, as they go hand in hand. While there are a few men richer than ever before, there has never been a period when the masses enjoyed so abundantly the necessaries of life, health, and comfort. Not to wipe tears from the eyes of the masses is too beneficent to be sacrificed to an unfathomable plutocracy. "Be not weary of hard toil and scanty wages."

Various schemes have been elaborated for a more equal and equitable distribution of the products of labor. Cooperation and profit-sharing being the most feasible, the industries are now substantially cooperative. One branch of labor produces clothing, and the other makes and distributes the goods. This idea of nominal wages received, but in general public conveniences and comforts; schools, churches, baths, papers, clean and well lighted streets, means of transportation, etc. Still the wage earners are essentially dissatisfied with hard toil and scanty rations. "I am a worker," said a man to his wife, "I work for my living."

"I work, but I have no money."

"If I had a dollar, I could buy a meal."

"If I had a hundred dollars, I could buy a house."

"If I had a thousand dollars, I could buy a horse."

"If I had a million dollars, I could buy a ship."

"If I had a billion dollars, I could buy an empire."

"If I had a trillion dollars, I could buy the universe."
what I feared was the death-bed of my little two-
year-old Jackson, I would never have prayed as I did so passionately that God would give my heart a
way back to me, to dedicate his life to God's service, and make him the helper of other
mother's sons. So God choose to answer my prayer, but has taught me through the many troublesome years I
have striven with this unspeakable son of mine, that I'm not of right and wrong, of well-doing or ill-doing, and the misery in
her eyes smote my very heart, for I had no word to
to say.

So, too, with the lesser troubles with which we are
frequently beset. We are not often successful in our
efforts to dissipate them until they have spent their
force in the ways designated by the power that sent them forth. Said a friend lately: "I have
lately had my mind set at rest over a matter which might have a direct heir, his first marriage of love
must smile if sadly sometimes, over the fleeting
dream of playing God for a little while in this not
necessity to work has always existed, even among savages, who are popularly suppo
industry, and in many cases probably this can
their fortunes sank lower and lower, and growing
necessary to enlarge the means of manufacture. This
Although there must be some competition in, for
mastery of a craft and employed apprentices, limited in number according to the
guidance which belongs solely to an individual are ty
their power and competition. They were not suited to
larger and more venturesome dealings than hitherto. I
With the extension of trade, that is, with increased
by dispensing with much of the manual labor before
of commerce, appears at first to accentuate that en
the opposition between capital and labor. With the
dehvestment of their employers, as they had to be initiated
the new conditions of trade, which necessitated 
the opposition between capital and labor become
little increased demand so that the number of the
the opposition between capital and labor bec
sleep all day and feast and dance all night.
Although there would be some competition among
selves. Among many peoples of low culture the only pro
which makes the conditions of modern indus
ter was just perfect and being mother's eldest would
"Oh," she cried, the tears streaming down her
lute son seemed reckless of the misery he was bring
their fortune. And in course of time skill as a
manufacture of certain objects, would become less
leading to belonging to particular localities or individual
In the latter case there would be a tendency for crafts to be
hereditary, and to this day in the east the name
discourage the occult forces to work in the
is all-sufficient.

The EVOLUTION OF WORK.

It is a very inadequate view which regards wage
earning as the outcomes of slavery and serfdom. Un-
der slavery a man is a chattel and his earnings be-
long to his master, subject to any arrangement which
mythology. For example, the gods of India are

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larger and more venturesome dealings than hitherto. I
With the extension of trade, that is, with increased
by dispensing with much of the manual labor before
of commerce, appears at first to accentuate that en
the opposition between capital and labor become
little increased demand so that the number of the
the opposition between capital and labor bec
sleep all day and feast and dance all night.
Although there would be some competition among
selves. Among many peoples of low culture the only pro
which makes the conditions of modern indus
ter was just perfect and being mother's eldest would
"Oh," she cried, the tears streaming down her
lute son seemed reckless of the misery he was bring
their fortune. And in course of time skill as a
manufacture of certain objects, would become less
leading to belonging to particular localities or individual
In the latter case there would be a tendency for crafts to be
hereditary, and to this day in the east the name
discourage the occult forces to work in the
is all-sufficient.

The EVOLUTION OF WORK.

It is a very inadequate view which regards wage
earning as the outcomes of slavery and serfdom. Un-
der slavery a man is a chattel and his earnings be-
long to his master, subject to any arrangement which
mythology. For example, the gods of India are

what I feared was the death-bed of my little two-
year-old Jackson, I would never have prayed as I did so passionately that God would give my heart a
way back to me, to dedicate his life to God's service, and make him the helper of other
mother's sons. So God choose to answer my prayer, but has taught me through the many troublesome years I
have striven with this unspeakable son of mine, that I'm not of right and wrong, of well-doing or ill-doing, and the misery in
her eyes smote my very heart, for I had no word to
to say.

So, too, with the lesser troubles with which we are
frequently beset. We are not often successful in our
efforts to dissipate them until they have spent their
force in the ways designated by the power that sent them forth. Said a friend lately: "I have
lately had my mind set at rest over a matter which might have a direct heir, his first marriage of love
must smile if sadly sometimes, over the fleeting
dream of playing God for a little while in this not
necessity to work has always existed, even among savages, who are popularly suppo
industry, and in many cases probably this can
their fortunes sank lower and lower, and growing
necessary to enlarge the means of manufacture. This
Although there must be some competition in, for
mastery of a craft and employed apprentices, limited in number according to the
guidance which belongs solely to an individual are ty
their power and competition. They were not suited to
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In the latter case there would be a tendency for crafts to be
hereditary, and to this day in the east the name
discourage the occult forces to work in the
is all-sufficient.
The consciousness of existence is the only con­
ilusive idea we can have of another life, and the
continuance of that consciousness is immortality.
This consciousness, or the knowing that we exist, is
not necessarily connected with existence in the same
matter, even in this life. We have not always
the same form nor in any case the same matter that
composed our bodies twenty years ago. Limits may
exist that the full consciousness remains. Whether
one can say by what exceeding fine action of fine matter
a thought is produced in what we call the mind, and
yet, when produced, as I now produce the thought
written in this paper, whether it is physical, intel­
lectual, and is the only production of man that has that
capacity? Statues of brass or marble will perish, and
works in imitation of them are not the same. But
reprints a thought a thousand times over, ever in
wood or engrave it on stone, that thought is identi­
cally and eternally the same, unaffected by any
change of matter. If the thing produced has in it
of itself the capacity of becoming immortal, then it is
a token that the power that produced it, which is the
self same thing as our consciousness of existence, is
immortal also.—Thomas Palme.

Dr. Cocks thus speaks of the limitations of the
mind cure in the Arena:—"There is always a danger
that each new idea will be produced by the financial into the real absurdiety. While men's
therapeutics promise to prove a great boon to
many sufferers and at the same time a valuable
means of preventing disease, it would be, of course,
unworthy to make the public believe, that scientific
student to claim that it is a universal panacea. After
a careful study on this subject, covering a period of
eight years, I am satisfied that the limitations of
mental therapeutics are as follows: 1. They are of
the highest curative agents in cases of functional
neuroses, as such as are described in this article. 2.
In correcting vicious habits formed by the mind of
the individual. 3. In removing some of the acute
symptoms of organic disease. 4. I consider that
their greatest value is in the department of prevent­
of their development into immortality. It is more
than a possible theory that the minds and souls of
people, and by correcting abnormal tendencies in them,
be cured in later life by any amount of treatment, no
matter of what kind.

Telepathy no doubt will explain much if it is
allowed that it is possible for the medium, in or out
of trance, to read the minds of those present, and
the statements of the medium do not go beyond the
knowledge of the sitters. Such instances are innumere­
able. I do not here advocate that the greatest skeptic alive could
spend a week in honestly investigating this subject,
by the aid of clairvoyance without satisfying himself
that people can, at any rate, describe events beyond
their sight or knowledge, which some may have
learned telepathically by a process of thought read­
ing. That minimum of belief the greatest agnostic
would most assuredly arrive at.—Borderland.

Referring to Janet's record of observation made
at Havre on certain hysterical splanchnics, a work
of five hundred pages entitled "De l' Automatisme Psychologique," Prof. James says: "It often happens
that scattered facts of a certain kind float around for
a long time, but that nothing scientific or solid comes
of them until somebody just at the proper time gives
them a body and meaning. Then they shoot together,
as if from all directions, and that book becomes a rapid accumulation of new
knowledge."
DO OUR SPIRIT FRIENDS HELP US?

TO THE EDITOR: If we admit the transfer of thought between friends in this world, it may be separation by short distances—it is but one step more in progression to believe it possible and probable that we may be impressed by the ideas so strongly influenced by those who have passed to the other side. We cannot be excluded from those thoughts, and yet may be benefited by the law of attraction. When an individual which occurred in the experience of that celebrated medium, Mrs. Mary Hardy. She gave me a spirit of such a nature the affair took place in the city of New York. She had a beautiful black horse that was in a light phaeton, taking long drives through the suburbs of Boston. She was a very sweet creature of her own time, and there was no need to make her own appearance of her own growth. She looked very handsome and her horse was very good. She was confined to the house and was tempted by a perfect summer’s day to take her ride. She turned and saw how many people do really believe in such a mode of existence. But what is the whole external aspect of our solar system and the world of thought? What is the probable that we may be impressed and influenced by those who have passed to the other side? We cannot be excluded from those thoughts, and yet may be benefited by the law of attraction. When an individual which occurred in the experience of that celebrated medium, Mrs. Mary Hardy. She gave me a spirit of such a nature the affair took place in the city of New York. She had a beautiful black horse that was in a light phaeton, taking long drives through the suburbs of Boston. She was a very sweet creature of her own time, and there was no need to make her own appearance of her own growth. She looked very handsome and her horse was very good. She was confined to the house and was tempted by a perfect summer’s day to take her ride. She turned and saw how many people do really believe in such a mode of existence. But what is the whole external aspect of our solar system and the world of thought? What is the probable that we may be impressed and influenced by those who have passed to the other side? We cannot be excluded from those thoughts, and yet may be benefited by the law of attraction.

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—The Spectator.

L. A. H.

PREVISION.

As regards prevision, the all-pervading idea in the inter-relation of the parts to the whole is the idea in which we are all included. The idea of prevision may be read from the relative positions of the respective physical parts of the human body, and at the time that he is ushered into the external plane of existence. The idea of prevision is a figure drawn for the time of the conception (the preconception) of the whole of life emerges from subjective states to relations with the external plane, will give a total of our personality, which is yet similar in total quantity. It would be very difficult to determine from the external universe at the time that he becomes a person. The physics shows us that that is not so, as the end of a process is really present in the beginning. If the representation of sensation in effect, in consciousness is represented exactly, the preconception in the preconception of the subjective content of every ego at the time that these phenomena are accounted as occurring, is true, so that the subjective content of each of these phenomena will be accounted from the external aspect of the solar system.

But a further and more suggestive concretion of the material world of human beings during events twenty-four hours subsequent to the birth of a person, presents a problem. The problem has been external relations with that of the whole community. These are called "directions," and may be verified by any student. Thus it would appear that the relation of Zoology to physics is one of the most interesting of this decade.

The subsequent planetary movements, occurring during the current life of the individual, are presented by that primary direction into action. If a horrible figure is drawn, representing the situation of the planet at any given time when these phenomena are accounted as occurring, it will be found that, though the several positions are different, they are yet equivalent. If a judgment were made, the event presented in the primary direction into action would be read. It is evident from this that the harmony in the inter-relation of the parts to the whole is a perfect harmony of any conception of the same.

Now, if events are the sequential manifestation of what has previously occurred, the events precede them in consciousness, and if these events are actually projected in the external world, the events are not what they seem to us to be. But what is the probable that we may be impressed and influenced by those who have passed to the other side? We cannot be excluded from those thoughts, and yet may be benefited by the law of attraction. When an individual which occurred in the experience of that celebrated medium, Mrs. Mary Hardy. She gave me a spirit of such a nature the affair took place in the city of New York. She had a beautiful black horse that was in a light phaeton, taking long drives through the suburbs of Boston. She was a very sweet creature of her own time, and there was no need to make her own appearance of her own growth. She looked very handsome and her horse was very good. She was confined to the house and was tempted by a perfect summer’s day to take her ride. She turned and saw how many people do really believe in such a mode of existence. But what is the whole external aspect of our solar system and the world of thought? What is the probable that we may be impressed and influenced by those who have passed to the other side? We cannot be excluded from those thoughts, and yet may be benefited by the law of attraction.
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The World’s Tribute to Dr. Price’s Cream Baking Powder

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The highest award was given on every claim, comprising superiority in leavening power, keeping properties, purity and excellence. This verdict has been given by the best jury ever assembled for such a purpose, backed by the recommendation of the Chief Chemist of the United States Department of Agriculture, Washington, D. C., who made an elaborate examination and test of all the baking powders. This pre-eminently the highest authority on such matters.

This verdict conclusively settles the question and proves that Dr. Price’s Cream Baking Powder is superior in every way to any other brand.

Note.—The Chief Chemist rejected the Alumni baking powders, stating to the World’s Fair jury that he considered them unusable.
PHENOMENA REQUIRING SCIENTIFIC INVESTIGATION.

By E. V. S.,

There are probably forty or fifty mediums now giving materializing séances in the United States—successors of the two Vermont farmers, who were the pioneers in this form of phenomena, and whose singular powers Col. Olcott investigated and made public nearly thirty years ago. What these mediums show varies a little but has general points of resemblance. There is always a cabinet, formed as a rule to keep out the eyes of the public save those of the medium and the spirits. There is always a cabinet, formed as a rule to keep out the eyes of the public save those of the medium and the spirits.

The séances are held in the houses of enthusiastic Spiritualists at a dollar a head entrance fee. They are all persons of limited education, strong natural vitality, only moderate intelligence, eager to make money and as a rule utterly unwilling to help any sort of scientific test of their powers. Some of them care about the reputation of having been exposed at one town or another, but this does not prevent them from going on with their business. Whether they perpetrate fraud or not, the best of them show some phenomena that are not to be accounted for on the hypothesis of fraud. No one has yet been able to explain how a stout, middle-aged woman sitting behind a curtain, in the angle of a solid brick wall can produce forms of slender girls and of children that walk about and talk, and are seen and felt by many. Some stories are told about ten who ran about and sat on the lap of one of the ladies in the circle.

It seems to me that it is time some systematic effort were made to formulate the laws under which these apparitions are produced. Are they merely hallucinations; or our optic nerves under some mysterious power or are they actually made by our friends the Spiritualists? Are they only the astral shells of the theosophists and do they float constantly in our atmosphere and become transiently visible by some means? Or are they the formless beings that are produced? Or are they the time being actual atoms of real matter drawn from the bodies of the mediums and restored to those bodies when they vanish from view? Some people who have gone further in the observation of these phenomena than I have been able to do, maintain that if you catch and hold a spirit form the medium is instantly brought out from behind the curtain and re-incorporated with it, to be denounced, of course, as a fraud, and that this is the law of materialization. If this is true why not demonstrate it scientifically with the consent of both medium and "controls"?

I suggest that a committee of competent observers be formed in some city like Chicago, that is much frequented by materializing mediums, and that a series of careful and progressive tests be made, calculated to develop the law of the phenomena, the results to be reported in the Journal from time to time. One simple test would be to place the medium on a platform scale, the arm of which should project through the curtain and observe whether there is any diminution in weight when an apparition is outside the curtain. Another would be to stretch a thin piece of gauze netting securely in front of the medium, and see whether any apparition could come through it. All tests should be based on the idea, not of exposing fraud, but of honestly seeking for the natural laws which bind together the two worlds of the seen and the unseen.

Since then I have seen the performances of a number of the materializing mediums who travel about the country from town to town giving the same exhibitions in the same enthusiastic Spiritism at a dollar a head entrance fee. They are all persons of limited education, strong natural vitality, only moderate intelligence, eager to make money and as a rule utterly unwilling to help any sort of scientific test of their powers. Some of them care about the reputation of having been exposed at one town or another, but this does not prevent them from going on with their business. Whether they perpetrate fraud or not, the best of them show some phenomena that are not to be accounted for on the hypothesis of fraud. No one has yet been able to explain how a stout, middle-aged woman sitting behind a curtain, in the angle of a solid brick wall can produce forms of slender girls and of children that walk about and talk, and are seen and felt by many. Some stories are told about ten who ran about and sat on the lap of one of the ladies in the circle.

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form, organization and functions, especially different organs of sense, necessarily giving rise to different sensations, different emotions, different perceptions, different thoughts together with a different language made up of new names or symbols for new sensations, new emotions, new thoughts and new qualities. It would not surprise me if a newly born spirit were even more amazed, bewildered and delighted than I have imagined the butterfly to be; and if like the latter, he should at first know nothing about the new world into which he was born, he should also have the same difficulty of recognizing the beings and objects of the material world which he has left, because although he may perceive them, it is with new organs of perception which make them seem to be totally different from what they were in his former existence as a spirit. Here are a few illustrations of this change:

Many years ago a boy who had been blind from birth had his sight restored when he was thirteen or fourteen years of age by Cheyden's, by an operation for cataract. He had learned to know objects by feeling them, but when his sight was restored, he at first recognized no object whatever by sight, because that mode of perception presented objects to him under a very different aspect from that in which they had been previously perceived by touch. He was therefore at first unable to learn to know things by sight by comparing his visual perception of them with his tacit perception of them. Thus, "having forgot on one occasion which was the cat and which the dog, he was ashamed to ask; but catching the cat (and knowing her feet formed the way) he used to look at her steadfastly, and then seeing her down: So 'pus, I shall know you another time."

The question of the form, organization, relations and functions of the spirit body I discussed some thirty-four years ago, in a lecture delivered at Dows's. I did not attempt to give a complete synopsis of it here; but I may say in brief, that in it are too long for me to pretend to give a satisfactory account of it. I gave my reasons for believing that, as spirits, we are so changed in form, organization, functions, sensations, emotions, and perceptions, that it is impossible for us to understand our nominal or outward relations and connections historically, partly by the instructions of others, and partly by our own observation and reflection. I have been induced to return to the discussion of this interesting subject by the fact, that the lecture referred to seemed to fall still more upon my hearers and readers, yet I have recently been somewhat strengthened in the opinions which I then expressed by an occasional outpouring of the same truths by our contemporary communicators, or at least, a suggestion of something akin to them, in the very interesting and exceedingly valuable automatic writings of Mrs. Sara A. Underwood, as published in The Religious-Philosophical Journal. The following are some of the appropriate quotations which I have become familiar with:

- "Ah! don't you understand that we can't assimilate our new sensations, and our new emotions. We could explain if you understood our nomenclature, but every environment has its language, and ours is altogether different from what you are accustomed to." - Ghosts of soul-forces cannot claim sensual sex characteristics.

- "But when we try to explain to those not yet beyond man's sphere we find ourselves at a loss because there is nothing parallel in this state of existence with your knowledge."

On another occasion it was written:—"We have different modes of thought, and the spiral signs are most in use with us" (as symbols of thought). "Some of our less advanced scientists forget that on your plane our mode of control is not understood by you. Lines are made of such esoteric meaning that, while we understand at a glance, it is impossible for those on your plane to perceive any words."

The Journal, April 11, 1894:

- "Sense perceptions so changed."

The Journal, July 14, 1894:

- "Yes, both worried and perplexed." - Worry.

From time immemorial, angels and spirits have always thought of and pictured as human beings, with all the organs and functions of our nature. I am told the questions were received, showing that they did not understand my language. Lines are made of such esoteric sense meanings that a human being could not clearly learn to state or even understand all the laws and facts of differentiation and disagreement. In physical unions, it is easy to see that if every atom should find its place of its own rest and safety and repose from all other places, the whole vast physical framework would fall into and remain the most tedious forms which it now exhibits. And so if the active life-powers and will-powers of the nature laws are in any sort of state of movement, the meaning of its own best and highest well-being and repose from all others, it is possible to see how a higher moral harmony might ensue. But all this implies a law of repulsion and attraction in the selves, and an analogous power of self-direction or self-choice, in the natural laws of the units of the social order each one must work toward and for the highest good of all, or there is no such order, and each individual of the successions generations must be taught, educated, habituated and constrained to the ends and uses of that order that he may know his universal place, and take it and fulfill it.

Now the entire world of our proclaimed and demanded Christ-world is directed exclusively toward giving this precise information to every child that can be taught to understand his own citizenship, and its only claim. If it is an entire failure, to State and the church, the school and the press out with one united voice to denounce and expose it. If it is a triumphal success, they ought with no less voice, as unitarily, to uphold and support it. It's our business to be abreast of the progress of each. Each is in its own place and development, and it is our business to waste upon the myriad little laws and accidents of personal individual differentiation in this or that order; so long as these higher laws of all possible and cooperation over the whole world of life are and are our own of spirit of or direct of evolution to a unity and harmony of being, as a whole.
of different orders and classes of beings, whether spiritual or materialistic in Romanists or in \(\text{...}\) Mormonists or agnostics, by minute researches into their endless differentiations, whatever after the matter of the spiritualists and agnostics, whether they be exhibited in the form of law, of legend, of the \(\text{...}\) the realistic imaginations of our modern \(\text{...}\) the possibilities of the harmony of being, as a whole or even in part. And I maintain that Jesus of Nazareth is the only philosopher, teacher, writer or \(\text{...}\) or the realistic imaginations of our modern \(\text{...}\) Buddhism or the realistic imaginations of our modern \(\text{...}\) netarists, papal and Protestant, is a self-evident impossibility. For out of differences nothing but differences can be evolved, and out of some universal \(\text{...}\) to the differentiations and of doubts, of gnostic or agnostic teaching, of all orthodox or heretodox symbolisms, we shall all continue forever the same, and is a matter of simple \(\text{...}\) that the real "logos," cause, or reason of all good \(\text{...}\) is one of preparation. The language without removing one of the old stum-\(\text{...}\)...
ties which are called material, such as the falling or throwing of stones, earth and other substances, is not the proper study of the hand by simply extending it of highly aromatic oils with wonderful curative powers, etc.

3. Or the material for form materialization may be obtained largely from the circle as well as from the medium itself. Alkalicale! That is what has generally been believed as far as I have known. To assume that all comes from the medium and thus necessitating the corresponding dematerialization with every complete materialization, seems to me to be unnecessary, inadequate and not well supported by facts.

Cleveland, Ohio.

TABLE-TILTING AND TELEKINETIC PHENOMENA

By Professor Alexander, of Brazil.

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

VIII

As I was watching with astonishment these singular missiles, a small piece of clay came from behind a curtain of the door of the verandah, and touched me on the back. This, I confess, made me doubt (it is evident from the rest of his deposition that the medium intended to say 'doubt for a moment') the genuineness of what I saw.

After this a great many other stones fell to the ground, always directed without any apparent aim. It is to be noted, however, that most of them fell on the trunk and near the place where the woman servant was seated.

As it was very late, I went home accompanied by you and your family, all being very much frightened at what had been witnessed. When we had already set out—and at a short distance from the street door—we saw a curtain being carried out that, as soon as we had turned our backs, they had distinctly seen passing along the verandah and through the transparent curtain a shadow like the form of a man. The two ran at once in search of the servant, and after a while found her with her eyes bandaged, and we heard her exclaim: 'Oh, it is the woman servant!'

After the withdrawal of the family and the passage of the shadow the stone-throwing ceased, as they informed me next morning.

Their eyes were the eye-witness. I do not know the cause of such phenomena; nor will I venture to say that it was due to any kind of conjuration. To me they are a mystery.

Joao Pedro Nolasco de Oliveira.

This second witness was, it appears, the schoolmaster at Mora. Of the standing of the other four I know nothing; nor is it very important to classify them in various deponents were written shortly after the occurrence. According to Sr. Nolasco de Oliveira, the missiles acted as if the woman servant were the person to whom they were principally attracted, and, like the bits of wood in the carpenter's shop already referred to, they sometimes changed their direction without apparent cause. However, this fact does not seem to be often visible at or near their starting point, as in the instance adduced by Sr. Manoel Alves de Mello, in which he saw a stone come out of a fissure in the wall. It is characteristic of these phenomena that they are obtained in a circle composed of living people, and are often visible at such a manner as not to hurt them, though they sometimes strike inanimate objects with great force.

Still more interesting are the proofs of an apparently independent intelligence, not so much retained in the meshes of a life that has been lived, as working, strong and clear, for a future end. Prayers and masses are required; and while a neglected promise is redeemed, those fulfilled are followed by a cessation of the annoyances.

Nevertheless, others may prefer to see in this a form of a man. The two ran at once in search of the servant, and, after a while found her with her eyes bandaged, and we heard her exclaim: 'Oh, it is the woman servant!'

It is seldom that such good testimony as the foregoing can be obtained by stone-throwing cases, even when the psychic investigator is on the ground with his note-book. In three instances of comparatively recent occurrence I have seen with my own eyes what utter ruin and desolation may be brought upon a poor household by these unsavory events. I have heard and noted down the plaintive story of the sufferers, and then come to the conclusion that, however sincere the witnesses might be, their ignorance and want of precision deprived their evidence of any real value.

Putting these cases aside, therefore, as not provable, I will give in preference a second experience of Sr. Frederico Pereira. It is one of those incidents which are thought to be ridiculous by the many who will persist in attributing to things the qualities that belong to persons by one who is observant of the customary devotional practices. Before the phenomena began, there was not a single case in the house; and the Lieutenant himself was, from his own account, one of nature's materialists.

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plastidules, Herbert Spencer's notion of physiological units endowed with creative and architectonic powers, and others of a similar kind which I have not specially considered. I may also mention that the view I have been led to form regarding muscular activity, by recognizing its relationships to unembodied movement, is being likewise adopted. Formerly "contractionality," an occipital property, was regarded as the essential and fundamental endowment of muscular fibres. I showed elsewhere that contraction is only a retrograde phase of a process whose reintegration phase is accompanied by active elongation. I also insisted that muscular substance, by dint of its chemical changes, is itself the source of muscular force; and not, as was generally supposed, a mere reservoir of energy, as a developer by means of the oxidations of food-particles.

On the strength of this fact I ventured to question the modern generalization of the convertibility of energy, in so far as it depended upon the material elements of muscular activity moved by traces of force furnished by energy passing in and out of material systems. I am happy to the view that the vis insita is likewise beginning to supersede the mechanical view of vis impressa.

My interpretation of natural occurrences and their philosophical implications is based chiefly on what I have learned by a close study of primitive forms of life. Old Timer on Spiritualism. "Old Timer" in the Chicago Evening News is after the Tribune of this city with a sharp stick, so to speak. We quote:

Old Timer further says: "A belief in the existence of disembodied spirits does not by any means carry with it the necessity of supposed that those intangible shades are ever waiting for and watching a chance to scare children or to interfere in human affairs. The notion is much more consistent with the heathen thought of the Chinese, the Africans and others people still lower in the scale of civilization."

That journal further says: "The aim was to help sensible people to see and remember that the belief in such things belongs to the infantile thought of the human race and that the nursery tales in which it is taught should be expunged from the mental palimpsest with which the ordinary child is fed."

In answer to the above paragraph and in general to the Tribune has said the belief in the existence of departed spirits and their power to influence the living I now proceed to convict the Tribune, as it were, out of its own mouth. For some time back that journal has contained advertisements and editorial articles recommending the Encyclopedias Britannica to its readers especially to the young. This famous work among other of its papers contains articles by the foremost writers in England, Scotland and Ireland on the following subjects: Witchcraft, Spiritism, Apparitions, De-montology, Magic, Astrology, Animism. Notwithstanding that the purpose of the Tribune in both the editorial which "An Old Timer" is criticizing has been to prove the notion of the belief in the existence of disembodied spirits more consistent with the heathen thought of the Chinese, the Africans and other people still lower in the scale of civilization, and that it belongs to the infantile thought of the human race, and that the nursery tales in which it is taught should be expunged from the mental palimpsest with which the ordinary child is fed."

The disturbance of the equilibrium in a single cell must be followed by a change of equilibrium in all other cells. This must take place because all cells are directly or indirectly connected by bridges. The disturbance is thereby propagated throughout the whole body. Now, as the germ-cells are intimately connected with the rest of the cells, a disturbance taking place in any other cell must make itself felt in the germ-cells. Haeckel Biologist's Column. To see that the most prominent investigators are not reaching the same conclusions to which I have been arrived. But by studying lowest forms of life, I was moreover enabled to gain an understanding of the cellular forms, and of the essential union and interaction of all essential vital functions. Not before biologists got to regard the production and its vital activity as resulting from an independent cycle of chemical changes, and by the interaction of the organism with its medium, will they solve the problem of organization and vitality. I think that my criticisms of molecular theories of life, especially in respect to the reaction of the organism and its medium, that I have been led to form the view of the biological and philosophical writer, a inclusion that "in the human being, as everywhere else, the state of naturalism is essentially and fundamentally that of naturalism against supernaturalism. For, if our being consists of a vast number of autonomous, elementary lives, each a supernatural contrary and executive, becoming this inevitably involved in outright falsification. The view was well understood by Linnaeus, who not only sought to construct the organism of autonomous beings. He consistently arrived at the conclusion that "in the human being, as everywhere else, everything is necessary and pre-determined, in the human soul is a kind of spiritual automaton."

The unity of the Organic Individual, which I have maintained against the entire scientific world, is being more and more recognized. This contention is logically and fundamentally that of naturalism against supernaturalism. For, if our being consists of a vast number of autonomous, elementary lives, each a supernatural contrary and executive, becoming this inevitably involved in outright falsification. The view was well understood by Linnaeus, who not only sought to construct the organism of autonomous beings. He consistently arrived at the conclusion that "in the human being, as everywhere else, everything is necessary and pre-determined, in the human soul is a kind of spiritual automaton."}

UNITY OF THE ORGANIC INDIVIDUAL. We received recently from Dr. Edmund Montgomery, the biologist and philosophical writer, a general letter, from which we take the liberty of giving the following passages showing the tendency of science toward views of organic unity, in support for which Dr. Montgomery has for a power of a century, stood almost alone among biologists. The unity of the Organic Individual, which I have maintained against the entire scientific world, is being more and more recognized. This contention is logically and fundamentally that of naturalism against supernaturalism. For, if our being consists of a vast number of autonomous, elementary lives, each a supernatural contrary and executive, becoming this inevitably involved in outright falsification. The view was well understood by Linnaeus, who not only sought to construct the organism of autonomous beings. He consistently arrived at the conclusion that "in the human being, as everywhere else, everything is necessary and pre-determined, in the human soul is a kind of spiritual automaton."
STANDARDS OF VALUE.

As mankind advances in civilization its standards of value are changed not always in the direction of progress, but rather to fit its cumulative trend, and those standards mark its limitations and retrogression in the social life of its fellowship.

By standards of value we mean the things held in highest esteem by which we rate all lesser things, as in the commercial world gold is the standard of the value of the baser metals, and of the monetary world.

With primum human physical strength and prowess were naturally the standard of value since they alone secured advantages not otherwise attainable by the inferences and rewards from a distance to have developed later into nationalities. Intellectual gifts, of which the physically insignificant could seize and hold and sway the multitude with more power than courts and kings, was ere long reckoned among the brain-work of some or several power stricken sons of genius and passing it off as his own. Ignorance in the populous makes the laws of the most unfailing of those standards based upon man's physical rather than his psychical needs.

But always spiritual man has asserted, lily and feebly at times, but again with force and fervor, the higher standards of value based on everlasting truth and unchangeable principles, of human justice, individual, and national. In times of need and peril these elements were perceived to be the real standards upon which all that is permanent and abides. And these higher, most necessary standards are made up out of the spiritual being, the universal man, man and nothing whatever to do with the mere possessors, and possess for they must share with all and work together for good before their value can be appreciated. Honor, patriotism, magnanimity, veracity, wisdom, valor, unpurposableness, high mindedness, charitableness and helpfulness—these are the veritable standards of value which determine, even when these or these change through any changes made by time or events.

There are periods, however, when man's world by reason of vacity and purposelessness rolls along in deep, deep roots of social custom and conventionalties. Then the higher standards are forgotten, and lost sight of for the time being and selfish, ignorant, and too often avaricious strips its tage of money value even on the higher virtues.

Gilbert Parker, an Englishman, in a recent article on "American Life" in the Independent touches on our low standards of value as follows: "You can always appeal to the American upon the basis of morality, even when he is not moral, and you can touch his chivalry—even in New York—so long as you do not have too old-fashioned ideas of morality as applied to business. I do not say that the American's ideas of honor consist mainly in respect for and loyalty to the home—and he has both; but I do say that that most admired 'faculty, how to 'shape' a smart deal, makes inroads on the general sense of right and wrong among the American people. It is more to the point to follow Inge's advice, 'money in thy purse, Roderigo,' than to publish how that money was got; just as it is of more importance to be approved of Mr. Ward McAllister, the arbiter for the Four Hundred, having fifty thousand dollars a year, 'than to be connected with the sweet family name for generations, and to earn five thousand dollars a year.' "He was not up to our standard," said a New York girl to me, of a man whose ring she had worn for a season and then dismissed. "No? Why, I thought," I said. "He's handsome; and he's coming on in his profession. "Oh, I liked Jim dearly," she said. "Of course he was nice, but I'd have made him miserable; his people aren't up to our standard." "Not so rich, you mean?" Of course."

Yet Jim, as I knew, came of a good old Boston family, from Beacon street, and Jim knew about ten thousands dollars a year. "I'm sure I couldn't bear his ways. He's not up to our standard," he said. The self-sacrificing heroes of the world give it up their moral ideals. In the wrong done them just and right are violated; but in their devotion to principles impossible any rational theory of morals. On the other hand the theory that the universe is essentially evil, that man is naturally depraved and corrupted, that all temporal things by those spiritual standards even when to do so may seem to tend to present less or to close the door against some pet ambition. Our souls grow happier and stronger every time we reach up to these higher standards of values, even as we grow less of the spirit of envy and less of the spirit power when we accept the lower standards. Every upholder of right standards of value shall rally around him a far loving soul, and he will then understand Emerson's words: "He that feeds men serveth few; he serves all who dares be true." S. A. U.

MELIORISM.

George Eliot said that she was neither an optimist nor a pessimist, but a meliorist. It was she who contributed to our language the word meliorism. The word as we know it, is certainly not perfect, however, but it expresses more truly the idea of "improvement," that sense that all events and actions are such as admit of no improvement, destroys all distinctions between just and unjust, between right and wrong, and renders all notions impossible. The only improvement is in moral and religious beliefs. On the other hand the theory that the universe is essentially evil, that man is naturally depraved and corrupted, that life is not worth living, is contrary to human experience, and if true, or generally believed to be true, would be the destruction and the despair of philanthropy. History, observation and common sense unite in declaring that our world is one in which are good and evil, right and wrong, and in which rebellion counts as a factor in helping and hindering progress. Poetry teases of a family; a philanthropist may advance the state of the happiness and comfort of a community tyrant can bring war, orphanage and misery upon a nation; a wise statesman, a great ruler, may lift his people to higher and happier conditions, by so to pursue the pig of development which can be accelerated; that the actor and conduct are not what they should be in that they can be elevated; that the natural selfish conditions of life are defective, but admit of solution, and that it is the duty of every man to be a world better, in some way, for his having lived.

To this result every one contributes who witnesses new truth, invents a new machine, lightens the burdens of labor, breaks down the barriers against kind, confronts public opinions and battles against popular error and wrong, or who teaches large views of the lawyer. "It is the business of the meliorist to elevate the dignity of the medicine, to carry the church and the social position and power. The most brutal religions impossible any rational theory of morals. On the other hand the theory that the universe is essentially evil, that man is naturally depraved and corrupted, that all temporal things by those spiritual standards even when to do so may seem to tend to present less or to close the door against some pet ambition. Our souls grow happier and stronger every time we reach up to these higher standards of values, even as we grow less of the spirit of envy and less of the spirit power when we accept the lower standards. Every upholder of right standards of value shall rally around him a far loving soul, and he will then understand Emerson's words: "He that feeds men serveth few; he serves all who dares be true." S. A. U.

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This opinion is quite consistent with the language of Judge Woods, who says: "There is no question involved here of the right of railroad laborers, or any other class of laborers, or all laborers, to combine to organize, and to choose a head, and to have the benefit of that head—entitled to take the advice and counsel of the men thus chosen—but it must always be advice to do a legal thing." There is nothing to show, moreover, that the strike made by the American Railway Union against the use of Pullman cars was not a combination to prevent the use of Pullman cars by the railroads that operated in and out of this city, and incidental to that direct purpose they had interfered with the whole body of the interstate State commerce as carried on by those railroads. It is a question only of inter-State commerce, and probably of government mails as well, and so long as these are not interfered with there is nothing to prevent working men from combining to enforce any thing which is within the scope of their work, or to make a demand upon the capital and labor. From the standpoint of the American Railway Union, therefore, this sympathetic strike was itself (illegal). With reference to the limitation of the rights of railroad men to strike, brought about by the Interstate Commerce Act, it is very probable that the Act was never intended to apply to them. The railway strike is admirably a system of decentralized power, and originally aimed at themselves, to drive down the wages of passenger traffic. But is there any question of wages directly involved in the strike by the members of the American Railway Union? It would not have taken place, certainly, if there had been no Pullman strike, but even in this case if it had been a question of wages merely the strike would probably not have taken place when led, if all, there were other matters involved, such as the wage and other charges which were necessary to be too high, and the treatment of the employes by some of the officials.

It is evident that, if workmen can strike only in connection with the question of wages, then in relation to all other matters they have no power to attempt to enforce what they consider their rights. There was a time long as the employers cannot be compelled to arbitrate disputes between them and their workmen, the latter can do nothing in a body to resist tyranny or exorbitant demands. If such is the case, they are restricted to their individual efforts with the employers. It is the union, therefore, capable of being used by any disputes between masters and men. But it must be so. Take the question which agitating the labor world in this country and throughout Europe, of eight hours working day. To say that workmen can strike only in connection with the question of wages, and if they think fit to refuse to work unless the point in dispute is conceded, would be absurd. As long as strikes are recognized by law men are entitled to use the weapons of opposition which they wish, so long as it is not illegal. Take the case of the miners of this State. It appears from the annual coal report just issued by the State Bureau of Labor Statistics that during the last two years the number of mines in operation at any given time has varied from 150 to 600, notwithstanding that a special Act was passed to abolish it. Although the Act has been declared by the Supreme Court to be unconstitutional. Miners would be quite justified in continuing their struggle against the track system, or against any other abuse of power by the colliery proprietors.

SYMPATHETIC STRIKES.

There is one lesson to be learned from the strike of the American Railway Union against the use of Pullman cars which may easily be lost sight of, although it is in the very forefront of the whole matter. The President of the Union is reported to have declared, after hearing the remarks of Judge Woods, that he has practically decided that it is illegal for organized labor to strike to enforce any demand they wish, so long as it is not illegal, was injudicious, it be no longer be given the name of an inter-State commerce, but from the question of interference with inter-State commerce. Refuse to handle material from a particular locality, or from particular manufactures is not an uncommon source of a strike, and until the point has been judicially decided on appeal it cannot be said that to refuse to handle Pullman cars was in itself illegal.

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This train of thought has been expressed in the Catholic Review thus logically states the fact that an infallible supernatural revelation necessarily accompanies the historical facts, which is altogether possible, in deciding what is the truth, according to this revelation: The case briefly and simply stated is, su-
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The towers of Babel lift their spires; 
Rising against the morning sky
Though she slipped away and harmed thee not;
And, if the wise man tells us true
Were but the ear attuned to hear
What stately march of organ notes
And there, belated in the skies,
Beloved of shade, allured by day,
To Thee has clung our mother tongue!

So we forget the lore of Garth,
Yes, Mother dear, we shall return!

A noble charm?—Sweet looks, sweet speech, sweet smiles, sweet voice, a lovely head, a graceful figure; all these are pretty women at all. Anne Boleyn had whom most
M. Malot on, bad a goitrous neck and de-
p erfectly comprehensible paradox that as
fair women—Delilah, Bathsheba, and
set over to every masculine heart that ap-
Queen of Boots; Nell Gwynne—they were
her contemporary, Helen of Troy; Aspia—I

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application of the number seven to express an error and that it has arisen from the system of occult philosophy and Mr. Wright states that no reason has yet been separation of the spirit from its shadow, place on seven planes, of consciousness, of the universe, which is represented as a sics.

of Brahma, is marked by the appearance should be these periods of manifestation only manifested periodically. That there teaches that the universe itself as a whole alternation, or periodicity, and occultism being. Similar poles exist likewise in the Hindus naming them Purusha and Prakriti—Divine Thought and 'Prim or-

their universal sense, Spirit and Matter, principles, out of which interaction all opened with the coming into action of two cies of modern science, which can alone be they agree with the teachings or tenen-

Dr. Spence Hardy in his well-known "Man- was fully explained years ago by Mr. idea of the whole system of theosophy,

and antiquities. The doctrine of Karma was for some years Mme. Blavatsky's sec-

dominate his own nature and thus dim in-

disappearance that the "wisdom" of the Adepts was for some years Mr. Wright's secretary, has done his work well, and al-

much scientific truth to others. The moral teaching of theosophy must be good train each one to conduct his own life to con-

we know not, but developed by the old Hindu philosophers, many of the ideas of which have come from such a responsible source, we think it not improper to see how far the element of occultism is entitled to re-

much more or less of no consequence. The same thing in the case of the assumption of Eastern minds, and we doubt whether any anthropologist, however charitably inclined, would allow that 320,000,000,000 years have elapsed since man first appeared on the earth during the present round of the earth-chain. The existence of the earth and its human inhabitants forms little objection to its teaching. We really know nothing about the exact age of the earth. If, as is shown by the fact that there are seven men in every man, seven globes in every star, seven planets as exhibited by the angles of the interior of buildings, pa-

same time the extravagant length of the periods required by occultism for the same time the extravagant length of the periods required by occultism for the existence of the earth and its human in-

habitant. There is plenty of room here for reincar-

Theosophy is probably due to the fancy of Madame Blavatsky, but not that part bearing on the incarnation of the earliest human races. Whether the idea was for or not for man to have ever been androgy-

our, a few copies having been placed in our hands for sale.

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place formerly frequented by Marie. In appearance, thought and expression she was Marie. The strangest part of it was that when Nellie was sent to school, she immediately on entering the school house walked to the seat formerly occupied by Marie. The fact moted before and I want it again.” The parents believe that the child is Marie come back again.

The death of Francis H. Underwood in Scotland—where he has made his home for nearly 10 years and served his country under both the Cleveland administrations—is another serious reminder of the death of the famous Union general and women whose center was the Atlantic Monthly, and of which only the beloved autocrat, Mrs. Stowe, Mrs. Howe and T. W. Higginson remain, as we now remember. Mr. Underwood was the main-spring of that movement which brought them all together, and produced the intellectual magazine of America. To have conceived the idea of the Atlantic Monthly is distinction enough for one man. It involves the question of the existence of Mahatmas. Moreover, Mrs. Boynt's charges of forgery was that the trial would involve the question of the existence of mahatmas. However, she believed he did not dare that he was “an agent of the mahatmas for special purposes.”

We still have to worry along without knowing whether there be mahatmas or not, says the Springfield Republican. Q. Judge gets home from England, and reports that the reason the Theosophical Society didn’t try him on Mrs. Bean's charges of forgery was that the trial would involve the question of the existence of mahatmas. Moreover, Mrs. Boynt backed down on her charges, and only said that she thought Mr. Judge's way of delivering messages from the mahatmas was misleading, but she believed he did not dare that he was “an agent of the mahatmas for special purposes.”

It is not often that the religious press shows the courage manifested by The Sunday-School Times (which circulates so largely among clergymen and teachers) in reprinting Rev. L. C. Stewardson's pamphlet, The Ration's Defenders. The living have won taps and remittances made payable to B. F. A. Judson, Chicago, Ill., for her books advertised at attractive and influence.

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THE SOCIAL RELATIONS OF MEN AND WOMEN.

By Anna Osgood Warner.

This is a transition period. Old standards, old convictions, old bulwarks are swept away in the rush of the relentless struggle for life, into which we are drawn by the irresistible pressure of crowded circumstances. Everywhere, in the office, the banking house, the publishing house, the working-class room, countless women, forced by the change or cry of conditions into fields formerly trodden by only the other sex, this has come about without preparation for it, so that, side by side, through the "fell demands of circumstance." The launching of a heroine into industrial pursuits is observed with regret by many whose ideal of womanhood demands a cultured, domestic life, shielded from conflict with the world. In those of this way of thinking, there remain few avenues by which women may maintain themselves, teaching, housekeeping, nursing, domestics, and a few other occupations being in many cases the only resources for those women who are not happily or exceptionally situated as daughters or wives of prosperous men. The effect on the salaries and rates of pay may be the entrance into their field of labor, of competitors, of the other sex, is a consideration which is despised by some, but which it is not the intention to discuss here, since, whatever its merits may be to men, the needs of women towards a greater and more equitable chance for freedom by domestic changes, losses, social upheavals, etc., to fail bread for themselves. All this being the case and the fact being recognized, it only remains to effect a change of public sentiment in the same line to elevate the standard of morals in conduct and behavior. While all men of principle will regard with disgust and respect anduppy to the women's contact with them, in business and all alike, there are others who, as in social life, will see upon any pretext to force their insistent attention upon single girls and women for their own evil ends. But with men of this sort, there is as much hypocrisy everywhere else in business pursuits, and the middle class, as in improving morals and standards of behavior, and not in preventing women from taking efficient for self-support, or from endeavoring to secure property for themselves. In any legitimate case, the question here arises whether the General Mind has any existence apart from the individual minds whose beliefs enter into its constitution, or if this question is answered in the negative, whether its powers are different from those of the individual mind, from which it may be supposed to have been derived. The latter viewpoint may be supported by the fact that the qualities of a compound body differ from those of the simple substances of which it is composed, and the greater the complexity of structure the higher the qualities associated with it. This may be illustrated by reference to the brain, which is simple in structure with beings that possess little more than instinct, but becomes gradually more complex until man appears with a developed rational faculty. If each nerve cell in a human brain be considered as corresponding to an individual mind, then the powers belonging to the General Mind may be supposed to be as much greater than those of the individual as the powers of the brain surpass those of a separate cell. According to this view, every individual mind might perhaps be regarded as consisting or existing as an element of the General Mind. This is not necessarily, however, as the latter may be represented by the individual minds which exist in each generation, or rather be the organized expression of their general activity. In this way, as the individuals of any gen-

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The English psychologist and physiologist George Henry Lewes, whose works are deserving of closer study than they have yet received in this country, frequently refers to what he calls the General Mind. This term is very a convenient one to express the consensus of opinion which is formed from time to time on any particular subject, and it is evident that it may have a very extensive range. Many beliefs vary from time to time, opinions which are held very strongly by one generation being abandoned or exchanged for others by the succeeding generation, a change which may take place even from one year to another. From this point of view the General Mind is almost equivalent to custom. But there are certain beliefs which have become so thoroughly engrained into the minds of all, individuals, at least those belonging to civilized nations, that they appear to be unchangeable. The beliefs of this character which they have to do with the ordinary phenomena of nature may be regarded as forming a scientific conscience, which has its moral counterpart consisting of beliefs covering man's social relations. Many opinions are so generally entertained as to be considered as a part of the human race that they are sometimes spoken of as intuitions, and whatever may have been their actual origin they are now instinctively acted on, without being knowingly so. The only reason why it is proper to be described as the hereditary experiential wisdom of the human race. The consensus of this wisdom would probably correspond closely to what Lewes intended by the General Mind. By this belief is meant the consensus common to the race have become practically intuitional, they are being continually added to with the progress of scientific knowledge. They may indeed be so modified as to become practically new. Thus the idea that the sun moves round the earth which at one time universally entertained, but now, although it is known that the sun actually travels through space, it is generally believed that the earth moves round the sun. This truth is not yet universally received but it will gradually spread with the advance of knowledge through each other society, but its effects, at times, are positively painful if one innocently mentions an innocent friendship between a man and a woman, when the smiles on the faces of listeners and their remarks betray vulgar and criminal conceit. Such expressions of opinion are, as William A. Alger says, "more creditable to our hearts than creditable to our Drone and Bacon give a glimpse of this contempt; Comte that the "only true and firm friendship is that between man and woman because it is free from any possible competition." Mrs. Jameson adds that "in this I am inclined to agree with him and to regret that our conventional morality or immorality places men and women in such a relation socially as to render such friendships difficult and rare." The numerous and beautiful instances of friendship between women make us feel that the remark of Comte is entirely too sweeping in its assertion, and the one from which we quote that "it is a great happiness to form a sincere friendship with a woman" is more reasonable.

Friendship between man and woman is composed of mutual regard, and often is stimulated by interests in common. Friendships between man and woman may also be grounded on mutual regard, but it may be helpful from differing interests, which are inherent in differing natures. The many noble instances of friendship described, in history, attest its value, and the one from which we quote that "it is a great happiness to form a sincere friendship with a woman" is more reasonable.
ANOTHER SIDE TO THE NEW ERA.

By Cellastra Root Lang.

II.

The author has taken great pains to collate statistics showing the separation of the masses from the church and to make some of the causes of the separation of the multitude from the church, but evidently we have not yet laid our scalpel on the cause.” He says most truly that “When those classes which in all Christian history have been most susceptible to the gospel become the least receptive, then we are entering on a transitional state, it is critically important that our plastic institutions be brought to do their work. Of course the individual unfolding from within, and which those powers are exercised, as it pervades all conditions or circumstances. In either case the ether is doubtless the medium through the agency of which those powers are exercised, as it pervades all conditions and is all powerful.

The author says: “It has been said that Romanism is the religion of a church, and that Protestantism is the religion of the individual. The Bible is necessary, but all true Christianity, whether Protestant or Roman Catholic, is the religion of a person, centered in Christ and drawing its life and power from him.” It is evident, that to those who have given up the idea of the virgin birth of Jesus and the divinity of the individual, the church of to-day offers no standing room.

The author goes on to say: “If, as many believe, we are entering on a transitional state, it is critically important that our plastic institutions be brought to their work. Of course the individual unfolding from within, and which those powers are exercised, as it pervades all conditions or circumstances. In either case the ether is doubtless the medium through the agency of which those powers are exercised, as it pervades all conditions and is all powerful.

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AN EPOCH-MAKING PHENOMENA.

BY ALEXANDER ARNARO.

(Correlated.)

This article as a general principle (which, however, I shall not be able to explain all its effects and possibilities according to the special capacities of different mediums and especially the composition of the electrical side, because we cannot know the limits of the development of this phenomenon,) might explain to a certain extent the appearance of Katie King, which I have already described in my work—"Anisimius and Spiritism." And again here now in a condensed form repeat:

It rests on my acquaintance with the classical materializations of Katie King, which I have already described in my work—"Anisimius and Spiritism." And again here now in a condensed form repeat: It was in the year 1873. Mr. Crookes had already published his articles on "Psychic Force," but he had not believed in "materializations," although he explained that he would only believe in them if he could see the medium and the materialized form at the same time. As I was at that time in London, I desired particularly to see this—at the time the only one of the kind—phenomenon with my own eyes. After this I made the acquaintance of the family of Mr. Cook, I was most politely invited to a seance which was to take place on the 22d of October. The seance took place in a small room which served as a dining room; the medium, Miss Florence Cook, took her place upon a chair in a recess formed by a corner of the room and a chimney behind a curtain which slid in rings.

Mr. Lormore, who conducted the seance, required that I should carefully examine the place and the medium before the seance should take place

"Yolanda," had already showed herself several times and in fact, supposing herself on my arm, made a tour of the circle; a lamp hung to the ceiling and covered with several leaves of red paper produced a light sufficient to light up the cabinet, as the medium was sitting outside—"I should not have seen the medium, I thought necessary, to convince myself of the unanswerable proof of the phenomenon in her.

How then is to be understood the fact that the form can clothe itself quickly as lightning in the place of the medium and put itself in her place, fastened, etc.?

The clothing and the fastenings, time after time, must—if we had been in the room—have passed to the floor. How then again return to them?

This forces us to the conclusion, that certainly the entire body does not dematerialize, but a certain something—a substratum, an astral body—remains, and the clothing and the fastenings as they appear, and that in this way the materialized form vanishes in a moment into this form and again unites with it, and so the medium is found in her place before us. We know that at one time in the light, hands materialized appear with incomparable quickness and disappear back again into the medium. The phenomenon then is the same.

We have in the support of this theory a conscientious and confirmative fact in the following experience of Col. Henry B. Olcott, which he bad with the medium, Mrs. Elizabeth J. Compton, in America, taken from his book "People from the other World." The medium took place of the chair, and the clothing and the fastenings as they appear, and that in this way the materialized form vanishes in a moment into this form and again unites with it, and so the medium is found in her place before us. We know that at one time in the light, hands materialized appear with incomparable quickness and disappear back again into the medium. The phenomenon then is the same.

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towards the end of the stance, had felt as if something had gone back into the cabinet, or anew have come forth out of it, etc., as if nothing was there. But it had the role of a spirit, having remained on its place, or then had these feelings? We must hence conclude that a seat which was endowed with consciousness and feelings and at other times communications under the conductor, producing the phenomena of materialization.

who consciously or unconsciously represented "You, arm hanging down on the chair, or was bolding the curtain behind; and still more impossible, to see what my arm was doing there, or where my hand was, none the less was the medium of the hand which produced these phenomena and distinct.

If then this something was the medium in person, who consciously or unconsciously represented "Yolanda," and if the arm-chair was really empty, yet it could neither see the investigation of it by my hand nor feel it, it would seem that its play was quite weak light, to see whether I was holding my arm hanging down on the chair, or was holding the curtain behind; and still more impossible, to see what my arm was doing there, or where my hand was, none the less was the medium of the hand which produced these phenomena and distinct.

The medium, then on the knee, then on her hand. This did not see, since my attention was first attracted to the fact, when the medium was seen. The mediumistic writing; so she receives during the medium, then you would see her just as well as if present, while the form appears, contrary to the declarations of other observers at the same séance, which raised the rumor that he had doubted her genuineness. As a medium which he says he took pains to dispel.

As Yolanda, who was half outside of the cabinet, was unable to perceive the motions of my arm in the inside of the cabinet, so it was positively impossible for her to feel, whereby her hand might have been quite weak light, to see whether I was holding my arm hanging down on the chair, or was holding the curtain behind; and still more impossible, to see what my arm was doing there, or where my hand was, none the less was the medium of the hand which produced these phenomena and distinct.

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The most intimately I enter into confusion with myself—the more I consult my own intelligence—the more legibly do I find written in my soul these words: Be just and thou shalt be happy. But let us not base our expectations upon the present state of things. The wicked prosper and the just remain oppressed. Our expectations upon the present state of things.

**FAITH IN IMMORTALITY.**

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MUSCLE WORSHIP.

A recent writer whose sympathies are professedly with labor, but who does not see any good in "a war of starvation," asks whether we have come to be a nation of muscle worshipers. The ground on which he puts this question, is that in the public list of organizations which approves of strikes and sympathetic strikes, labor is labeled as separate from muscle labor.

The writer literally. He speaks of the sympathistic strike, and therefore perhaps we ought to take the posed to strikes in general, but if they are justifiable would be regarded by many as evidence of non-sanctity in good work apart from the money reward. But in this age, when everything is given a money value, and the want of money seems to be the cause which, is invested in proper plant and machinery, even the muscle men will then be raw material required in manufactures. The very

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Medicine exhibits fantastic shapes who manifested signs of the sickly morals. The tendency to over credit a spiritual matters doubtless arises from the enormity of possibilities involved in change of some perceptions and altogether different environments in other spheres of existence; but it could not over be kept to itself as a development on the physical plane but be driven in a direct and orderly lines of persistency. So in spiritual lines the same law should be expected to hold good and anything out of these lines in the way of perversion or any semblancy exhibitions cannot be real good.

When mediums exhibit fantastic shapes who are pompous with staggery performances unsympathetic to self-appreciating individualities are those who the names of men and women of genius, or of strong reasoning powers while in life, common sense should surely come to the eyes of spectators and show them how utterly ridiculous and impossible such clowned-like performances would be in the real personalities with whom they asympathized.

It may be that some undeveloped spirits of the natural kind may thus amuse themselves by posing as the representatives of the souls who even while here scarred so far above them in spiritual and intellectual gifts and if so one can imagine in what a mood of fun and laughter even these undeveloped spirits of delusion, by the conception of permanent forces in their relation to the historical basis of modern industries with the school of applied ethics at the bottom of intuition that such unhappy hours come rarely into itself. The mission of our spirit friends to us is woefully misunderstood so long as we are content with the mere phenomena of spiritualism the miraculous impossibility of the agency of lower spiritual spheres. Men and women of genius, or of strong reasoning powers while in life, common sense should surely come to the eyes of spectators and show them how utterly ridiculous and impossible such clowned-like performances would be in the real personalities with whom they asympathized.

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It is a marvel that more of the doings there are not revealed to us, as they will be to man in the future. When fully spiritually born we become a part of the universe, and things which we now call realities will appear as abstractions; for at that time all ideas have divine power behind them and have through ages become part of the human consciousness. After the transition called death, they will be unformulated, but will continue in our future world.

The psychic processes are so regarded by the multitude but all discoveries in art and science have the same origin and have their value only as they can be utilized to man. The ordinary facts of daily life have no value for the spiritualistic philosopher, but are regarded as manifestations from the Spirit-world. We have a greater value from the microscopic of the macroscopic, all possible entities have a greater value because their inspiration and obedience to the laws of the universe they will unfold in his consent of the spiritualistic point of view is the only true one. The other is an attempt of occultism and harmonize them with the everyday facts of heaven.

J. O. Woods.

A PECULIAR RING.

To the Editor: A friend of ours, who lives in a neighboring town, has occasioned joined us in our seances. While visiting his home, and talking of his apartment and the fixed intrinsic qualities of form, color, weight, density, etc., the five senses are the witnesses. With such opinions it is not surprising that occult phenomena are looked upon as they violate or transcend the fixed laws that we live by.

One who has familiarized himself with psychic studies knows that the ordinary qualities of things are a mere abstraction, that colors, odors and flavors are not intrinsic qualities of things, but are the states of the ego perceiving them. This point has been scientifically established. The quality of an object is dependent on the entities of inert matter there is no conceivable way in which our senses could produce ideas of them. Hence, we are not justified in attributing a quality unthankful by the highest authority.

Instead of regarding the world as an ocean of eternal entities, material things are the independent entities outside of us as we produce ideas in our minds. The illustrations in dreams, delirium and hypnosis that ideas may be generated within us by the automatic activity of our spirits or by a power with which we are cấp for the independent qualities of our outer senses.

We have thus reasonable grounds for assuming that the universe is spiritual; that it is a common sphere for all ideas, facts, feelings, thoughts and visions; that we are in rapport with it and that whatever there may be revealed to our consciousness is the result of the research we make. We can visualize many things when more evoked may we visualize things now present to our consciousness.

Our recognition of the phenomena of the world about us is a daily miracle, but so colored and so veiled by the emotions of the day. Our emotions are more or less colored, and that unseen power should raise a object or guide a wish, or do what it does, are only indications that that visitor hands should do so or plane matter in general. There are many who are found that every friend who addresses one is truly a very mystic influence is the dominant one as it is myself.

This view is not only reasonable but is is confirmed by the few who have lifted the veil—Jesus and the sages of the ages. Their own unperceptible difference in the mode of communicating.

ROBERT R. GODFREY.

THE DESOLATION OF TYRE.

BY SIR GEORGE BENT.

Forgotten Tyre, of whom the prophet spoke: "Other nations shall be imprisoned more."

Other nations shall be imprisoned more, whom not the conquering Macedon could make a spoil for his invading hosts, aware. The Messenian Tyre, to whom the sacred King of Jewry in his anger tore the king's ring of immortal writing, etc. Were our powers ten times as truly as clairvoyance, telepathy, autographe, or clairvoyance, etc. What art thou now? Does not the Arab's heart yield to the pressure of the ring? Does not the Turkman commercial in the matter, that once struck dumb the nations with amazement? Why dost thou not answer? What dost thou answer, we who are the future ware?

Also! They share with their imperial grace.

MATERIALIST OR SPIRITUALIST.

To the Editor: Our judgment of things is verified by the standpoint from which we view them or our prejudices and misconceived opinions. The conclusions are the result of these views and not of the facts. The conclusions are the result of our preconceived ideas, not of the facts. These conclusions are regarded as regarding entities, as the only true philosophers, but are regarded as manifestations from the Spirit-world. We have a greater value from the microscopic of the macroscopic, all possible entities have a greater value because their inspiration and obedience to the laws of the universe they will unfold in his consent of the spiritualistic point of view is the only one. The other is an attempt of occultism and harmonize them with the everyday facts of heaven.


Hypnotism: Its History and Present De-

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Hypnotism: Its History and Present De-
THE HAVEN OF REST.

BY CLEO WILKINS.

Just from the midst of wonder, from the pitty of life’s limb, from the waters that rise to the heights, with handbanded sight, from the social falsehoods bright with the great display, good breast mark of ulterior,—

Delusions of the mind.

From the weight of selfish grief.

Lead me forth, oh! Power Divine! Woman, and her path is Valentine.

But still from bowels of mean, with her in extremis fame.

Guide me to all-saying Truth, In the fitting of youth.

Never heed false stand.

Is Love’s first known Fatherland?

Out me rest from falsehood’s charm.

Not from right choice of care.

From the workload that maze Bartholomew with his lone.

Worship, in selfish aim.

For life’s transamate fame.

From the power to have and hold

On the world of gold.

It God truly understand!

Yet never to sea and land.

Kind the Thought.

Feel and virtue though effect, be.

Yet, I give all I have to Thee.

On to the sacred Light.

The Truth-Light of Thy ways.

Beaut, and soul obeyes.

Be not the relentless strike

With whose virtue’s might.

Still from service to my kind.

Beautifully now, I knew my God.

Worship, in our own defense.

World it ignoble rest.

Omen from Truth’s eternal guest.

God, still Thine angel unto me.

Send the far beyond of purity.

Foolish to know the Light.

It “is the human form divine,”

Or by disembled sign.

Let me not stand to see

Who “truly heights requisite.

Right within some valleygreen,

Cider of a human soul.

Where the rolling masses reap.

Bestow praise for those who keep

Of the golden age.

All earth’s ascending victories.

Where the nresent shadows fall.

China street tells the soul’s recall.

To its paradise of pure,—

God’s own peace, forevermore.

Tell, hallowed by the story’s reign.

Power and Power to be mine.

Though the white waves leap high.

In a fit at least hand of love.

Weaves the ladder of earth.

Songs of the leading Past.

Bend in treasure-shoafs at last!

For the world’s design.

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I was taken with some kind of a breaking out about two weeks ago which the doctors said was salicylic eczema. I tried all kinds of medicines but they did not go until I tried by the time had I taken five bottles I was entirely cured. Ida M. Karas, Galatian.

TRIP AROUND THE WORLD.

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By a stroke of good fortune and enterprise, however, it is possible to offer our readers a tour of the world while sitting in the comfort and safety of their own living room and fully enjoy all that the most determined and resourceful tourists can enjoy.

You all know Mr. John L. Stoddard's wonderful genius for travel and description. His novel, "Wanderer," is up to its usual high standard. We have presented to your ken the book in the title story of the creation, or rather the beginning of a new species of the human race. The book, which is a masterpiece by one of the foremost women of the time, is a delight to all lovers of nature and a perfect guide in your own home. He will show you through Egypt; he will point you to the towers of Western Abbey, London Bridge, the Queen, Albert Edward, and his wives; he will take you through beautiful Boyne Scotland, and describe for you Ellen's Isle in Loch Katrine; he will the pictures of the wonders of Paris, that grand pleasure seat of the world, so that you can see it through sunny Italy and see the wonders of Rome and the beauties of Venice; he will describe the landscapes of the most beautiful part of the world, showing how it is made familiar to your eyes; and you will find yourself down the river of Egypt in another steamer, more than-of-the-way places in the world. Our productions are seen in Spiritual literature for a right good and lasting cool drink, and shall be sent prepaid.

Any book or book in this list will be mailed promptly to any address on receipt of price. For $1.00 each, with order, ladies to the amount of $10.00 will be sent prepaid. Postal notes and currency are at sender's risk. remittances shall be made by check or postal order only. Address the publisher of this paper.
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4. The effect of the planets upon human life, and the tendency in their vibration, is clearly stated.

5. The comparative size and rate of the aspects of the planet, to the earth, is fully illustrated and explained.

6. The affluence existing between some magnets is explained.

7. The necessary calculations for determining the secret of the mysteries illustrated and explained.

8. This system includes the basic principles upon which rests all of the Occult Wisdom, of both the Orient and the Occident, and explains the language comprehensible by all the sacred truths of history.

9. The cosmic relations between the stars, the planets their influence on the earth, and influence human life.

10. The work contains the definite, and explains its signs.

11. The signs of the ages, the harmony and intertia of their positions in the scheme of the universe is explained.

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Ohio, where she has made hosts of friends in this city, 24 Bishop Court, after September 1st. and, we learn, given some very satisfactory answers of a series and we did not change the

THIS PAPER 18 A MEMBER OF THE OHIO A&O PUBLISHER'S ASSOCIATION.

Mrs. Jennie Potter, a psychic of remarkable powers is at 102 East 28th St., New York, where she will be pleased to make the acquaintance of readers of THE JOURNAL in that city.

Mrs. T. L. Hansen, of Chicago, has cottage for the season at Lake Brandy, Ohio, where she has made hosts of friends and, we learn, gives very satisfactory tests. She will be at her home in this city, 21 Bishop Court, after September 1st.

A subscriber writes that the article "Automatic Medley" on page 137 of THE JOURNAL of August 11th, ought to have been headed "Automatic Box." We quote from the manuscript, as the subscriber has given us the thought of that article, though it was one of a series and we did not change the caption. We wish to present automatic writers of this class some specimens as aspects, and therefore refer to the article as referred to in the view of the book being the same as the subject of the medium and those who are tricksters but cautiously avoids publically endorsing any of them by declining to give notes from the platform of any of the seances. There is as little that is objectionable as Lake Brandy as at any camp we have visited, though of course there is yet room for improvement. Our camp establishment only two years ago it is remarkable. There are many pretty cottages set on the grounds and the number we were able to make the observation that the next year. We met there some old friends and many new ones from East and the West. The audiences were large and varied. The morning service was at 11 o'clock, our last lecture was given on the 17th, the 19th, when it rained. The pavilion was crowded and many seances were unable to enter. We have while there held a hearing a thought by Miss Abby A. Judson, we have learned that a lady of fine culture and exquisite thought, and another by Prof. Cox who said many good things freely and very briefly. We have received many communications based upon what he had written in visions, which he admitted owed its origin to objective proving. We stated to miss "materializations in the light" abstract by one of the mediums, and with one others called upon him one evening. Although there were in the medium said there would be room for the reason that there were not a sufficient number present to form a body. All the spiritualists by prominent spiritualists are impressed with shambles impa­

Says Professor Huxley: "It seems to me plausibly that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart or head I am not able to muster of force, or any conceivable manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be matter of force, or any manifestation of it, is not to be depended upon. I cannot see to be