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By JOHN O. BUNDY.

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SPECIAL NOTICES.

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

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

Chicago, Ill., Saturday, April 16, 1887.

Christian Symbols Ages before Christ.

It is the style of a school of materialistic criticism, to parade any symbols or opinions which antedate Christianity, and yet are like it, as proofs that the last stole from its elders all it has, and then palmed off the plundered property as its own, and as the special gift of God.

The new faith being a growth of the human mind and affections, it is quite natural that the forms and symbols of the old worship should be partly used in the new; quite as natural is it that certain ideas and truths which those forms and symbols are meant to bring before the mind, should also be retained.

Buddhism was Hindu Protestantism twenty-five hundred years ago, but the forms and thoughts of the older Brahminism mingled with the Buddhist worship and life, not fraudulently but naturally.

Jesus was no scholar in foreign tongues or books. He probably never heard of Buddha or Plato, yet their words and his are singularly alike in some respects.

The Golden Gate says: "The trend of all spirit communion should be upward; at least we should so insist, and whatever we earnestly insist upon and seek for we are very sure to find."

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But while there was no systematic theft or deceit on the part in this use of ancient symbols or acceptance of ancient conceptions, we should understand well and thoroughly that the claim set up by creed makers, professedly pious and Christian, that all their ideas and ceremonies are of miraculous origin, given from heaven only to the Christians, and that none can be saved here or hereafter without accepting them in this way, is totally false and misleading.

Recent Paris Experiments in Animal Magnetism. We print this week an account of some interesting experiments in "hypnotism" or mesmeric condition, made lately in Paris tending to show the influence which can be exerted over the mind of an unconscious subject, causing him to execute a will or deed of conveyance, and subsequently to stand to it as the act of his own free will, when in truth and fact it was executed in opposition to his free will, and because of its entire domination by the will of the magnetizer.

Evans's Spirit Drawings. Our esteemed contemporary, the Golden Gate, has lately been publishing alleged portraits of well known Spiritualists and mediums now in spirit life. The pictures, it is claimed, are drawn by spirits on slates through the assistance of the medial powers of a Mr. Fred Evans of San Francisco, whom the Golden Gate vouches for as an excellent and honest psychographic medium.

Psychometry an aid to Justice. It is within our knowledge that in a number of instances important information and valuable clues have been secured by officers of the law and attorneys through the aid of psychometrists. We do not advocate great dependence on such help at present; neither do we think psychometric readings should be thought infallible; as a rule, they are mixed with more or less error, and the average psychometrist is not sufficiently developed to differentiate the influence of environment from the object under examination.

Beecher-Wright. Sermons, lectures, magazine and newspaper articles with Beecher for their theme have flooded the country during the past few weeks, but the JOURNAL ventures to say that none of these contributions to his memory surpass that given through the mediumship of Mr. Wright, all things considered.

A Gospel Cyclone. A gospel cyclone is reported from Waverly, O. Rev. W. W. Hissey, of the Methodist church there, has been conducting revival services for some time. An exchange says that "twice has an inexplicable phenomenon occurred, the truth of which is vouched for by most reputable citizens."

Mr. Cross, over Mr. Garrard's signature, says with great feeling: "Casually glancing over an editorial article in the RELIGIO-PHILOSOPHICAL JOURNAL of March 19th I observe a spiteful 'filing' at your New York correspondent, Nelson Cross, to whom 'allusion is made as one allowing himself to be called Judge by courtesy.'" Mr. Cross by his next friend then states that he was at one time Judge of the Court of Common Pleas somewhere in Ohio.

General Items. Mrs. Jennie K. D. Conant of Scotland has been lecturing at Lynn, Mass. Dr. J. K. Bailey, after filling engagements at Detroit, Mich., went to Battle Creek. We are in receipt of La Nueva Alianza, published in Cuba. Many fine essays on a variety of subjects fill the pages.

(Continued from First Page.)

er was not slow to recognize this. He became a theistic evolutionist. He spoke freely, and the old church crumbled. Evolution has come to stay. Every thing must be brought into line with it. But Mr. Beecher was not an evolutionist of the type of Huxley or Haeckel.

This theism will seem very conservative to some scientific evolutionists; yet mark what a radical position for a preacher to take, and lead up the minds of the people to the great scientific hypothesis of evolution. This was Beecher's last but by no means his least work.

Finally Beecher stands before us the greatest preacher that America has yet produced. For ever more he will be silent to the world. What he has said will be committed to memory as the utterance of a great man.

Mr. Fargo of Buffalo Describes his Experience with W. A. Mansfield.

INDEPENDENT SLATE WRITING.

Mr. Fargo, of Buffalo Describes his Experience with W. A. Mansfield.

In a recent issue of your paper is republished a portion of a communication of the writer that first appeared in the Express of this city, concerning his knowledge of the slate writing power of Mr. W. A. Mansfield.

There are those so prejudiced against any so-called spiritual manifestations that they will not trust their own senses in an investigation of these phenomena. The writer is not of these, and yet he is not a Spiritualist.

One by one Mr. Mansfield gave the name of the person interrogated, and a pertinent answer to each of the nine (with one exception) questions by writing the same upon a slate, somewhat nervously, as though wrought upon by some unseen force.

No test could be fairer or more free from any attempt at deception. It was in broad day light; no closets, cabinets, drapery or other paraphernalia to invoke mystery was used.

THE DOCTRINE OF ENERGY

And the Theory of Perception, Ordinary and Extraordinary.

BY JOHN E. FURDOR, M. D., TRINITY COLLEGE, DUBLIN.

It is rather late in the day for professed Spiritualists to impugn the statements of another person, be he Spiritualist or otherwise, for the reason of its inherent improbability and on a priori grounds to put down a gentleman as a liar.

The hard-headed man of science who has no personal experience of spiritualistic wonders, rejects them, because, accepting the "uniformity of the order of nature" on grounds of inductions, he is unable to surrender his faith in that uniformity without running this risk, metaphorically speaking, of having the universe tumbling about his ears.

Between these two mentally antipathetic classes, each logically consistent according to its lights, we have the class of persons who presume to pick and choose as to what is to be believed; without the slightest shadow of justification from an actual knowledge of the subject in hand, they smuggle in unknown to themselves the argument from induction, which up to the present has prevented "Recognized Science" from accepting the facts of Spiritualism.

I notice that some of your correspondents are inclined to regard the facts of Dr. Hoffman's narrative as due to the fact of his having suffered from forced hallucinations, the result of a suggestive influence on the part of the witch.

There is nothing more wonderful in the influence of our nervous system by another, than in the influence of so-called inanimate matter by the nervous system of any active agent. We know nothing whatever of objects but as the manifestations of the activity of the nervous system: anything which affects objects generally in the external world, affects all similar percipients through the medium of something common to all their nervous systems; anything which affects the object of individual perceptions alone, does so through the medium of something proper to the nervous system of the percipient individual.

Spiritualism is monistic in its tendency, and does not draw a distinction between dead and living matter; hence whether the object of perception be a so-called living nervous system in its own act of perception in response to directed impulse, or a so-called inanimate brick obedient to the ordinary laws of nature, or a group of phantasmal worms, coming into existence and again vanishing in obedience to certain extraordinary laws of nature, the living substantial factor is in the percipient, and all the conditions of the object, as such, are merely formal.

There is on the part of non-scientific people a lamentable jumbling together of the ideas of quality and quantity in regard to the expenditure of energy. The quantity of energy in the universe is constant, and at any given instant there is a definite amount of it, estimable in foot-pounds or foot-tons, in a living body, which, by setting it free, according to a definite mode, determined by its organization, constitutes itself a force or special cause of motion, simple or compound. That which is design or a thought, either conscious or extra conscious, becomes a force or directed quantity when supplied with an executive and translated into the language of extension. No greater blunder can be made than to regard energy as only physical in its nature.

That which the living being can generate as object, by a directed expenditure of energy, that it can likewise perceive; and, conversely, that which it can perceive, however caused, that, as object, it must generate by a directed expenditure of energy. But whether the physical basis of the object be particular or general; that is, whether the object be confined to the percipient of the individual or be the common property of any number of observers, depends upon the manner in which energy is differentiated by the prime mover.

The ordinary manner in which energy is differentiated by the causal activity of an individual acting on his executive nervous machinery, so as to affect all similar beings, is through the muscular system, whereby matter in space is moved. Modern Spiritualism has shown that there are many other

modes of differentiating energy within physiological limits, in addition to those resulting in what are usually known as vital functional activities. I desire to return to this subject in a more exhaustive article; for I believe great things may be hoped for following up this line of speculation.

I take the liberty of recommending the celebrated essay, "On the Nature of Things-in-Themselves," by the late Prof. W. Kingston Clifford, to the notice of those interested in this subject. I was the first to draw the attention of English Spiritualists to the important bearing it had on their science shortly after it was published in Mind (the English Metaphysical Journal), of January, 1878. I see that references to Clifford's views are becoming common among psychic students. The paper also appears under another name in Clifford's collected essays published by MacMillan & Co., of London, but I cannot at present call its title to mind.

Hypnotism, Law and Saints.

You have frequently noticed the study of what is called hypnotism by Prof. Charcot and his chief de clinique, M. Babinski, at the Salpetriere Hospital here. The Nancy school has done much to unravel as far as possible these unexplained mysteries, which, under the name of mesmerism, remained so long the objects of simple curiosity and amusement but the phenomena of hypnotism are now being submitted to rigid scientific investigation, and it is seen how vast the field is and how many medical and social problems the study raises.

The mode of experimentation is as follows: A female patient, Mlle. A., is forced into the lethargic sleep by pressure on a suggestive hypnotic point when by slight friction on the forehead she passes into the somnambulistic state. Prof. Brouardel then approaches her and asks her if she will accept a loan of 50 francs. At first she refuses, but on the suggestion being forced upon her she gradually weakens, and finally consents to accept the offer. A stamped receipt is then drawn up with every possible legal precaution, and the patient herself is quite anxious that there should be no mistake about it. She then signs it, and Dr. Brouardel puts it into his pocket, but does not offer to give her the money. She is then awakened, and acknowledges that the receipt was signed by her, but cannot remember under what circumstances she was induced to sign it, or whether or not she got the money.

We take, by permission of the author, the following extract from the preface of a forthcoming volume from the pen of E. P. Powell—published by the Appletons. The book will be issued in May.

I desire to make evolution coherent to the average reader, and relieve him of vague as well as often erroneous views of what it is and what it involves. I desire to be of some use to those who are escaping from the thrall of supernaturalism and the autocracy of mythology. Earnest and honest men can not too soon comprehend that our only salvation is in that evolution which has led from the primordial cell to Jesus and Plato, and has lifted life from the hunger from prof. olasms to the hunger for righteousness. No religion but that of evolution can end anywhere but where it begins, in a chaos of creative purposes thwarted and disrupted, and in an eternal struggle to amend a shattered divine plan. The recent words of a learned bishop express probably the average accepted impression: "The world was fitted up for man's occupancy, with adequate means, inherent or supplemented, to meet all his needs." I shall be seriously disappointed if I do not assist in defining the positive and aggressive tendencies of evolution as a science and a philosophy.

In some respects Parts I and II are intended only as introductory to Part III. Human evolution, in its manifold relations, is based on the antecedent advance of structural forms and functions. These, leading ever onward and upward, bring us to the threshold of that more magnificent but still progressive unfolding of intelligence and moral purpose manifested in human history. There is one—and that the simplest—explanation of the universe, which, while showing sustained progress in the past, pledges eternal betterment in the future. This is the gospel of hope for all those who choose to go forward with the supreme moral purpose; it is the gospel of degeneration to every one who, declining obedience to the laws of ethical living, contents himself with animal functioning.

vicious of hysterical men and women. Some very curious examples of these "miracles" were certainly only manifestations of St. Vitus's dance or hysteria. So we fear that another of the world's cherished ideas is being decidedly undermined—whence the wrath of the pious sheet against M. Charcot and his fellow-workers.—Paris Letter to New York Medical Journal

The 39th Anniversary at Brooklyn.

The 39th anniversary of Modern Spiritualism was celebrated by the Brooklyn Spiritual Phenomena Society, at Thayer's Hall, Bedford Ave. and Fulton, on Thursday evening, March 31st. The hall was tastefully decorated with flags, banners and beautiful plants, while the platform was a perfect bower of flowers. The exercises were promptly opened at eight o'clock by Mr. John Slater, who acted as master of ceremonies for the occasion, by introducing to the audience Miss Amy Thornton, the piano soloist of the evening.

After a few moments of pleasant conversation, part second commenced with Miss Lyster in a recitation. Miss L. Thornton sang "Emeralda," gaining two encores. Miss Milano gave a rattling good march on the banjo. Mr. John Slater sang two songs, and although suffering from recent illness, he did very well. Miss Amy Thornton favored us again with a piano solo. Mr. John Slater brought our long programme to an end by one of his indescribable test sances, which has made him so famous throughout the land, and which has gained him the sobriquet of the "Wizard of Thayer's Hall," here in Brooklyn, and tacked on him by the reporters of the New York daily papers. He was influenced by the principal guiding spirits of his band, who greeted all present in a kindly manner.

Mr. Slater's spirit band prefer giving "tests" of spirit presence than saying anything about themselves. Many a skeptic who came into the hall that evening out of curiosity, and with a disbelief in spirits to communicate to them through mediums, was given some "test," and memory sent back to the time when the loved one who had manifested was on earth, and was made to ponder and think, and all present were given food for thought as test after test was given through the inspired lips of Mr. Slater. I could cite some of the "tests" given, but time and space in your valuable columns would not permit of a lengthy description.

The meeting was a grand success, and did much toward furthering the cause of Spiritualism in the "city of churches." We felt as we never felt before, the presence of our loved spirit friends. The ladies of our society deserve all praise for the taste displayed in the decoration of our hall, especially Mrs. Plum and her sons (Fred and Will), Mrs. Whyatt and daughter, Mrs. Merrill, Mrs. Schlin and daughter, Mrs. Slote and others interested in the success of our meeting.

Brooklyn, N. Y., April 3rd.

Evolution, Immortality, God.

painful struggles to find deliverance from the chaos left by the wreck of supernaturalism in my own mind. Born and nurtured in Calvinism, I had reached its natural outcome in a shocked sensibility, in the face of its dire failure to explain the universe, to apologize for God, or to save mankind. Its bibliography at last gave way, and with a sense of dire necessity, I set to work to know where light might be. Taking up the study, first, of the history of religion and general anthropology, I passed to Darwinism and to general evolution. I had no other thought but to listen, and to heed the truth when found. The vestibule of this study—perhaps of all study—is apparently agnostic, and doubtfully materialistic, but I rest peacefully in the conviction that the end is the embrace of God.

I have used the word God, as well as other words, charged with extra-naturalism, although it would be better if their use could be supplanted. However, it will not be misleading to those who are careful readers. Such words bear in them such a vast amount of historical sentiment that they can not be lightly laid aside.

Mr. Powell is a highly inspirational and cultivated writer. His thought ever flows clear and strong; and his book will be healthy and helpful to many souls.

Advertisement for Dr. Price's Cream Baking Powder and Special Flavoring Extracts. Includes an illustration of the product cans and text describing their quality and availability.

Advertisement for The Great American Tea Company, featuring 'Good News to Ladies' and 'Wanted' notices for agents.

Advertisement for Knabe Pianos, highlighting their tone, touch, workmanship, and durability, with contact information for agents.

Advertisement for Kidney-Wort as a 'Spring Medicine' and 'A Sure Remedy,' claiming to purify the blood and strengthen the bowels.

Advertisement for the College of Therapeutics, located at 6 James St., Franklin Square, Boston, Mass.

Advertisement for Therapeutic Sarcognomy, describing its scientific basis and its role in treating various diseases.