

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

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No. 2

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors.

demand for bogus philosophy and spurious psychology and religion. But I do not hesitate to assert the claims of INTUITION as a guide to Divine Wisdom, when associated with the rational faculties, yet not when emancipated from the control of reason.

and, perhaps, it is owing to such influences that H. E. Butler, editor of the Esoteric Magazine in Boston, and founder of an Esoteric Society, who accepts the most extravagant Oriental ideas and produces a great deal of the same sort himself, is now raising funds from the credulous for an Esoteric College to be created in the Rocky Mountains, where Heaven on earth is to be realized, all the world's wisdom and a great deal more concentrated in one brilliant focus, and boundless wealth to be realized, as they can create food enough to supply all the world for almost nothing by their sublime command of unknown sciences derived from some wonderful Pandit of the Himalayan mountains!

For the Religio-Philosophical Journal. REMARKABLE EXPERIENCE. The New York Psychological Society, 510 Sixth Avenue, Tuesday evening, February 5th, was highly instructed by the personal and extensive experiences of Dr. D. M. McFall, formerly State Senator of Tennessee, who was specially invited to address the meeting.

hill. The left trail was then followed, and the advance guard of the enemy were all made prisoners. Now, I would ask, where did this strange officer hail from? Who or what was it that then and there led to the capture of the advance guard of the enemy? Could it have been one commissioned from the great unseen army for this special purpose?

THE PROFUNDITIES OF THEOSOPHY, And Shallows of Hinduism.

PROF. JOSEPH RODES BUCHANAN.

Theosophy is a very noble word. It signifies Divine Wisdom; and Dr. Gall, the expounder of the mentality of the brain, with a wisdom greater than he knew, gave the name Theosophy to that portion of the brain which reverentially aspires to the Divine, and realizes or enables man to realize the true sentiment of religion.

It is important that American Theosophists, seekers of the wisdom unknown to the ancients, should assert their own position and refuse to yield to any form of Hinduism the recognition involved in the use of the word theosophy as a proper name for that mass of antique Oriental theories which includes the unthinkable subdivision of humanity into seven imaginary elements instead of the one indivisible personality of which all rational minds are conscious, and the still more visionary system of re-incarnation, which enables the theorist to recognize the presence in human forms, the commonplace Smith and Jones, of the illustrious of past times, of whose existence at the present day in spirit-life we have unquestionable evidence, to which the Hindu fanatic closes his mind—an evidence which he never seeks for inductive science is in its nature and spirit utterly incompatible with all forms of hereditary fanaticism.

He states as "the two chief avowed objects of the society,—the formation of a nucleus of an Universal Brotherhood for the research of the truth, and the promotion of kind feelings between man and man; and the pursuit of the study of ancient religions, philosophies, and sciences." The objection I would present is that as Oriental Theosophy has been presented in the main, it seems to be little else than a revival of the ancient religions and so-called philosophies and sciences, in which, as an independent unprejudiced inquirer, I fail to see either a properly developed religion, a genuine philosophy, or anything worthy of the name of science.

The transference of mind force, or mental telegraphy, as a factor in psychical science, rests upon a line of evidence as diversified and extensive as humanity itself. A few out of the many of a similar character that have come under my observation, I will proceed to give for your serious consideration.

At the time of the death of my youngest sister, I was standing on my front door-steps in Nashville, Tennessee, in conversation with a former rector of the East Nashville Episcopal church. I said to him, "My youngest sister has just died." She was some 350 miles distant. I did not know at the time that she was even sick. He asked, "How do you know? I have seen no person approach you."

up, as it were, in some dark corner of memory, and had come up in this manner, expressing itself in the action of the table, just as it might have come up in a dream.

ing behind the veil, is valid and truthful. It is only, however, within the sacred precincts of well regulated and orderly homes that such phenomena are observed with any degree of satisfaction." San Francisco, Cal.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 86 South Page St., Chicago.

A RAILROAD MAGNATE.

"Woman's sphere" so much talked of and written about by men, has begun to excite wondering comment and investigation among women themselves as to the possible elasticity of the genuine limits of that "sphere," and they are experimentally reaching out in every direction in their endeavor to find its definite, impassable and unalterable bounds. Mrs. Mary Edna Hill Grey Dow of Dover, N. H., is one of the experimenters. She has successfully essayed the role of President and Manager of a horse railroad. A correspondent of the Boston Herald, relates how she came to take this position: During several years the road was under the control of several of the lords of creation, it paid only a dividend of five per cent. Some of the stockholders began to tire a little of their holdings, and taking advantage of this sentiment, the representative of a Boston syndicate began "engineering" for the possession of the whole stock. There was some opposition to the scheme, but the board of directors got to the point of voting to sell. Mrs. Dow, at that time, was out of the city, and returned just when the sale was about to be consummated. When she was approached in the matter an offer was made for her share of the stock at fifteen dollars, or less than half of what she originally paid. She at once said that if a syndicate from another State could come to Dover and get the stock at such a price, and then make it pay, she thought she had better test her own capabilities as a financier. She had no desire to make the road a monopoly; but if there was any profit in it, she thought the people of Dover ought to get it.

She managed to buy up a good share of the stock herself, and at the next annual meeting she was made president of the road. That was a little more than a year ago. Since she took charge of the road it has become a paying institution, and lately paid a dividend of eleven per cent. to the stockholders. When asked how she managed this, Mrs. Dow replied: "By economy and careful attention to small details. The road had a proportionately large debt. We have paid off a good portion of it, otherwise the interest each year would have been larger. The first thing I did as general manager was to raise the wages of several of the employes and to double the insurance on the property. Then I inaugurated a system of cash payments, so that while avoiding all danger of indebtedness, I got also on all bills a discount of ten per cent. People who had furnished us supplies had not been used to getting ready money from the road, and the surprise was such a pleasant one that they made a discount correspondingly liberal." She is a good judge of horses, and makes her own bargains for car horses, and has saved the road considerable money in this way. She has been twice married: is the mother of two fine children, and is a most housekeeper. Her first husband, George F. Grey, was a newspaper correspondent and while he lived she also did some good journalistic work. After his death she married Dr. Dow who is treasurer of her railroad. She is an earnest woman suffragist, and says: "I believe sincerely in the principle of woman's suffrage, and my only regret is that my constantly growing business interests prevent me from giving to this cause all the time and work which I would like to give to it."

WOMEN STUDENTS OF POLITICS. I learn from an item in the Boston Transcript of a recent date, that "The Political Class," an adjunct of the National Woman Suffrage Association of Massachusetts, is flourishing in its fourth season of study in that city. I have also a list of similar classes, organized by women for the study of politics, in New York City, Rochester, N. Y., Lily Dale, N. Y.; Champaign, Ill.; and Glasgow, Ky. I should be glad to learn the particulars of any similar clubs in other places. We need at this point in the woman's movement to keep such data for future history when the success of that movement is assured. I do not know whether the Boston "Political Class" was the first class organized for the express study of politics by women or not. I have before me a postal card written by the President of the National Woman Suffrage Association of Massachusetts, dated October 8th, 1895, which reads thus: "Dear Mrs. Underwood, I have called a standing committee meeting for the 15th, at 11. One matter to consider is your suggestion of the political class. Cannot you come and present it? Tours, H. R. S." The way the class came to be suggested was this: I was in receipt of a little pamphlet published by a Chicago house, entitled "The Study of Politics." It contained clear, helpful hints for beginners in the study, with a list of preparatory books. I had often deplored in myself the lack of knowledge of political methods and terms, the "technics" and machinery. During every political campaign I read about "caucuses" work, about "primaries," "delegates" to this, that and the other preliminary conventions, "civil service reform," and I had only a vague idea about any of the necessary forms and work attendant upon the election of political officials. I wanted to understand these matters very much. I hoped to live long enough to vote, and I wished to do so in full knowledge of what I was about. It struck me that the "study of politics" was just what we woman suffragists ought to engage in pending our enfranchisement. It would give us, also, an advantage over the majority of the male voters, comparatively few of whom have "studied" politics at all. At the next meeting of the National W. S. A. of Mass., the subject was broached. A few were a little doubtful about getting women interested in the study, but after discussion at the committee meeting referred to, it was voted upon by the members of the Association affirmatively, and a plan of work proposed which has since been carried out and improved upon. By reason of change of residence I was privileged to attend this class only during its first season, when the United States Constitution, and afterward the Civil Service Law were studied, but I found myself considerably benefited by that one season. The first fifteen minutes of each meeting of the class were devoted to the study of parliamentary rules, and during the sessions the practical application of such of the rules as had been studied was required of the members of the class. While studying the United States Constitution, each question not thoroughly

understood by the class, was given to some member deemed most competent to understand the subject, to look up and write out as fully as possible, to be read at the next meeting before the regular lesson began. Among such questions growing out of the study of the constitution were the following, which I give as showing the scope of that study:

- 1. "What is the Executive power in the States, in whom or what embodied?"
2. "What is meant by a Writ of Habeas Corpus?"
3. Explain "Letters of Marque and Reprisal."
4. "What bars were placed on early emigration?"
5. "When and how may Presidents of the United States be impeached? Give instances."
6. "What is an Electoral Vote, and Electoral Commission? How are Electors elected?"
7. "What is Privatizing?"
8. "How are Presidents and Vice-Presidents elected?"
9. "Who succeeds in case of both President and Vice-President's death?"
10. "What is meant by 'Prize Money,' and to whom is it due?" etc.

I understand that the interest in the Boston class keeps up unabated in this its fourth season. Women not members of the N. W. S. A. are allowed to join the class at the nominal admittance fee of ten cents at each meeting, and many women gladly avail themselves of the opportunity. New features are added each year to make the study broader and more interesting, such as debates, regularly conducted, on such issues as "protection and free trade," "the admission of Utah," "the Blair education bill," "prohibition," etc. Other classes have been organized, it is said, on the plan of the Boston Political Class, in adjoining towns and suburbs, but of these I have no definite information.

May this interest in the study of politics spread every where among women, until every woman grows to understand that it is her duty to insist upon her rights to participate in the making of the laws she is bound to obey. But it will be a unique state of affairs when the only part of the adult population debarred from participation in law making, shall be those best informed in the rules of government, as well as the most law-abiding persons of the community.

New Books Received.

- The Hands of a Clock. A Novel. By William M. Runkel. New York: The American Pub. House and the American News Co., N. Y., 25 cents.
Shall We Teach Geography? By Prof. Alex. Winchell. A. M., LL.D., P. S. A. Chicago: S. C. Griggs & Co. Price, \$1.00.
A Woman of Honor. By H. C. Bunker. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents.
A Short Course in Business Shorthand. By David Philip Lindley. Chicago: D. Kimball; Boston: Otis Clapp & Son. Price, \$1.25.
The Salt Side. A Fantastic Retention of the Dignity of Christ. By Richard M. Mitchell. Chicago: Published by the author. Price, \$1.50.
Christian Science and Vital Christianity. A Lecture by William Baldwin delivered at Germantown, Philadelphia. Price, 15 cents.
The Navajo Tanner. By R. W. Shufeldt. Sketches of the Scientific Dispensation of a New Religion. By Singleton W. Davis. San Diego, Cal.: S. W. Davis. Price, 20 cents.

Magazines for February Received Late.

- The Unitarian Review. (Boston.) An interesting and varied table of contents has been prepared for February.
The Statesman. (Chicago.) Dr. Herrick Johnson opens this number with an attack on the Sunday newspaper. Dr. John Bacon furnishes another article on the same subject. Factory Legislation is discussed, and Alice Stone Blackwell asks the pertinent question Why Should Women Vote?
The Home-Maker. (New York.) Catherine Owen's series of articles on Cheap Living in Cities continues to interest the readers. A varied number of articles appear under the following heads: Home Literature; With the Housewife; Our Young People: Household Health; Fashions; and Window and Cottage Gardening.
The English Illustrated Magazine. (New York.) Sam'l Harbo, by F. Marion Crawford is continued and increases in interest. The House of the Wolf is also interesting, and the following heads: Cognac and Bordet add to the variety of this issue.
Good-Homekeeping. (Springfield, Mass.) House-keeping in Foreign Land by Frederick Schwatka is a pleasant account of the Eskimo. This is followed by many articles, items and poems.
The Phenological Journal, New York.
The Sideral Messenger, Northfield, Minn.
International Magazine of Christian Science, New York.
Independent Pulpit, Waco, Texas.
Hermetist, Chicago.
The Path, New York.

An Offensive Breath is most distressing, not only to the person afflicted if he have any pride, but to those with whom he comes in contact. It is a delicate matter to speak of it, and it is not only friends but lovers. Bad breath and catarrh are inseparable. Dr. Sage's Catarrh Remedy cures the worst cases as thousands can testify.

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CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested the wonderful curative powers of this medicine in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by his motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. NOYES, 149 Power's Block, Rochester, N. Y.

Most miraculous are some of the cures accomplished by the use of Ayer's Sarsaparilla. In the case of R. L. King, Richmond, Va., who suffered for 47 years with an aggravated form of scrofula, Ayer's Sarsaparilla effected astonishing results. Success results from merit. Hall's Vegetable Sicilian Hair Renewer is placed before the public solely on its merits. Its success is indisputable. Peter Henderson & Co's. Manual of Everything for the Garden is out for 1899 and contains a list of seeds, plants, shrubs, etc., that cannot be excelled. It will be sent by Peter Henderson & Co., New York, on receipt of 25 cents.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.
Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychic phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.
Four Essays Concerning Spiritualism. By Heinrich Riedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 30 cents.
The Wonders of Wonder. A narrative of startling phenomena occurring in the case of Mary Lurana Vennon. Also a case of Double Consciousness. These cases are wonderful psychic and physio-psychological studies and have attracted world-wide attention by their authenticity and startling phenomena. Price, 15 cents.
The following works are by Giles B. Stebbins: After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid.
The American Protectionist's Manual. The Intellectual's Guide. A collection of the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain. Price, cloth, 75 cents; paper cover, 25 cents, post paid.
Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Protection and Free Trade. Price, cloth, 50 cents, paper 25 cts.
Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution.
Among other distinguished endorsements, John Burroughs writes: "I wish it were in the hands of every intelligent reader in America."
Rev. Charles Voysey, the noted London preacher says: "I am simply fascinated with the work; its splendid logic and beautiful arrangement." Price, \$1.75. For sale here.

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Two new leaflets, of the Philanthropist Series, No. 18, High Ideals of Purity, by Mrs. Anna Rice Powell, and No. 19, Law and Immorality, by Rev. Dr. A. H. Lewis, have been published by The Philanthropist, P. O. Box 2554, New York.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request. When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, March 2, 1899.

Contradictory Spirit Communications.

The contradictions which every investigator meets with in the communications purporting to come from spirits, and which too frequently appear in articles and books on that subject, have been the fruitful source of cavil and skepticism. If the doctrines taught by the spirits themselves are accepted, that the future life is a continuity of this, without change in personality or mental capacity, the discordance in the communications received will, instead of redacting doubt, be evidence of their reality. There is a lingering superstition, even in the minds of the best informed, that inspiration from a spiritual source must be infallible. However strongly the profession is made that spirit communications are not subject to the physical imperfection of earth-character, and have not gained a vast knowledge which they did not possess while here, when they communicate their imperfections are forgotten, the difficulties of correctly impressing their thoughts overlooked, and their communications received in an entirely different manner from what they would be if derived from any other source.

The Bible has been relied on as authority until such reliance has become hereditary, and when it ceases to be taken as an infallible guide, the mind turns to some other support. It is hard to stand alone, and have no staff on which to rely, no final court of appeal when vexed questions arise. The feelings of the great majority are forcibly expressed by a correspondent as follows:

"I like the philosophy of Spiritualism; it is reasonable, and just suits me; but when I plain, palpable contradictions between the hours of good standing, I am discouraged and disgusted. Take, for instance, this one, and right point out many more: Dr. Eugene Howell in his 'Spirit-World' says: 'Spirits eat and drink.' True, he holds out the idea that 'bound spirits live by absorption.' They exist mostly on the emanations from earth-ood,' etc. Dr. Wells, by telegraph says: 'For heaven's sake why should we eat?' Now, if you can show me the harmony between these statements I will consider myself under life-time obligations. 'For heaven's sake' should not spirits know whether or not they eat? A friend of mine who formerly took a deep interest in the subject of Spiritualism told me that just such instances as the above had made him a materialist."

In the early days of Spiritualism, such discrepancies were seized by opposers and effectually wielded in combating its claims. Judge Edmonds gave implicit confidence to all the communications he received, and his published narrative of a diary in the spirit-land, with a description of the utensils employed, even to the tin pans placed in the tin to dry, was the source of endless ridicule and of chagrin to those who wished to see the cause honored and respected. There is another apparently irreconcilable contradiction between the messages teaching that the spirit has its origin with the body, and the Kardec school, which claims pre-existence and re-incarnation. The last may be mounted by supposing re-incarnation a dream indulged in by spirits, as philosophers speculate here, or what is probably nearer the truth, that it is a remnant of the lingering belief of an earlier age. The history of the Kardec's efforts is quite sufficient to cast doubt on his system. Before judgment was pronounced on "disgrace" manifested by the communications and their spirit authors should be noted. The simple fact of it having no weight, as

some spirits may know less than mortals; nor does the character of those who receive and publish such communications give them authority. Even when the communicating spirit is reliable, and the conditions of communication the best, implicit reliance as on an infallible oracle must not be given.

After eliminating all these disturbing elements, there is one dominant over all which applies to every communication descriptive of the after life; it has been felt by the seers of all past ages, and as each has striven to overcome the difficulties in his own way, there has been divergence as wide as the personalities of the narrators. St. Paul said of what he saw, that it was unlawful for him to utter, and the Revelator, filled to overflowing with the sights he saw in visions, attempted by allegories and symbols to make them intelligible, and only succeeded in bewildering those who attempt to understand him.

Words represent or convey ideas for which they stand. They can convey no meaning except that which experience has given them. When a stream of water, with shady banks and rocky bed, is described, we at once have the image brought to our minds by the words. If we had lived in the North, and never seen a tropical stream, the cold grey rocks and stunted shrubs with leaden sky would form that image. If we dwelt in the tropics, the luxuriance of vegetation, the dark, sluggish waters, the opal sky, would make up the picture. The same words would thus awaken widely differing conceptions. If we had always dwelt in the North we could not form any conception of the tropic stream from this description.

If a butterfly endowed with the gift of speech returned to a group of its parent caterpillars, feeding on the coarse herbage, and attempted to tell them of its new found flowery pastures, where all the day long it was blown by zephyrs from flower to flower, sipping nectar from fragrant chalice, how little could its hearers comprehend, and how completely would they misunderstand. The butterflies' world to them is unknown, and the few words at their command apply only to the rank leaves and their sensations of hunger. They have no words for things they never saw and sensations they never experienced. In a more absolute and complete sense, this is true of a spirit when it attempts to describe its life and the Spirit-world. Mortal eye hath not seen its beauties. There is not one single word in any language applicable to its conditions. True a correspondence most perfect exists between the mortal and spiritual world, and yet they are as unlike as two essentially different states can be.

When, therefore, spirits attempt to describe a sphere which environs them, they must employ words in a new sense, and yet their language is sure to be taken literally, and hence conveys the wildest misapprehension. Their descriptions are and must be in terms understandable by mortals; sometimes direct, at others allegorical. The mortal life is regarded by them as a part of the Spirit-world, being the first stage of existence, and those visions, trances, and communications which take the grossness of material forms do not rise above it. Judge Edmonds, taking for granted that everything seen by spiritual sight must be spiritual, did not recognize that he was amidst earthly scenes. A spirit might say that he did not eat or drink; another that he did, and both be truthful, for while it is not supposable that gross appetites have to be appeased, it must be conceded that the spiritual being derives sustenance in some manner, perhaps not comprehensible to us.

We do not feel that we have in this brief article covered the entire ground, or made as transparent as is possible the conditions and laws that present themselves in this investigation; but hope that we have thrown enough light upon it to make the doubting pause, and not discard the whole because they do not understand a part. They should know that they are on the borders of an unknown realm, which until within the last few years has been given exclusively to dogmas and conjectures; a realm which has yet to be explored, and of which all is yet to be learned.

Many Similar Requests.

In one form and another and from all stations in life, letters like the following are constantly coming in. We put this man on the list, and take our chances on being helped to supply him and hundreds of others. There is no fund to meet such cases. There should be. We receive a few dribbles each year for the purpose, all amounting to not over fifty dollars. It costs us hundreds of dollars, but we cannot withstand such appeals:

"Can I bother you with a waif? Occasionally I get hold of a copy of your paper. I am especially pleased with your editorials. I should like to become a subscriber, because our work has much in common and is upon converging lines. I am ministering to a little flock of Unitarians, and my salary small, and family expenses large. Please don't mention my name publicly in your paper, but be guided by the spirit. Cordially yours"

Annie Stidham of Baltimore, M. D., scarcely sixteen, has developed into a wonderful Spiritualist and medium. Three years ago she began to go into trances, which have continued at intervals ever since. The most remarkable thing about the trances is that in each she assumes the features of her grandmother, who died ten years ago. Just as soon as she enters a trance her rosy cheeks are replaced by a pinched and haggard appearance and her voice changed to that of an old woman. While in that condition she converses freely with those about her.

Inductive Proof.

to the Editor of the Religio-Philosophical Journal:

Some people claim that you can not prove by induction that spirits out of the earth-man manifest their presence to mortals. It is affirmed by scientific men that your proof is purely syllogistic, or deductive. It is asserted that it can be proven by induction that a property, article or substance, called spirit, exists; but to prove that the property called spirit can manifest its presence through the material, would be proof in a general way, not in a particular way. Induction is from one to two; and deduction is from two to one.

The uniformity of the order of nature is the logical ground of the possibility of the method of induction, which enables us to arrive at the closest approximations to exact truth by generalizations from experience. The law of causation being continually fortified by the absorption of its apparent violations, through the aid of fresh inductions, the reliance of the human mind upon the strength of its own processes, as well as its increased power in their application, finds an ever-increasing justification from its fresh conquests in the domain of nature.

The application of the reason to the problem of the universal life is the highest that can possibly occupy it; and though we have the authority of a great scholar for regarding an attempt as hopeless in which the sought-for object is itself the very instrument of research, yet still the attempt is made again and again and with ever increasing hope of success. It is an undeniable induction from experience that man is gradually drawing nearer and nearer to the knowledge of his higher nature, no matter by what name the processes are designated through which the correct inference is arrived at.

To assume that an impassable gulf exists between the Infinite Spirit and its finite manifestations in the flesh, is at once to put an end to the hope of reasoning out, by the aid of experiment and observation, a satisfactory solution to the familiar mysteries which press upon us from all sides and with greater weight than ever in these latter days.

An entirely new method has been inaugurated of late years in the study of the spiritual side of nature; that is to say, one in which man in a state of disturbance or perturbation puts himself as an instrument of observation and research into the hands of the student, through the aid of which he is enabled to transcend the impossible, by putting upon it a legitimate interpretation, which each one can in his own case feel to be the correct one and, judging from his own case, infer to be true universally. If Spiritualism did not exist it would not be legitimate to infer that the proof of the existence of spirit, however arrived at, was ground for the inference that man preserved his individuality after death, and could on occasion manifest himself in the flesh. The history of philosophy and the various religions is proof positive of the truth of this statement.

One who determined case establishes the order of nature, and if it be once known that a single man has returned from beyond the grave, the inference is irresistible that every other man can return, all the circumstances being similar. It is on the assumption thus openly or tacitly made that the application of the process of induction is possible in any instance whatever, not to confine the remark to Spiritualism in particular. But it is from the utter impossibility, in the present state of our knowledge of the meaning of spiritual existence out of the flesh, of recognizing the similarity of all the circumstances that we are not justified in saying that any individual, to whom the test of verification has not been applied, either did or could return from the dead. Each case must be studied on its own merits and judged accordingly; by the application of the canons of induction it must stand or fall. This is no question of logical terminology; it is one for the hard common sense of practical men, who are always logical even if they never heard of a syllogism in their lives.

Man infers the existence of conscious guiding principle in his neighbor, though he can never attain in terms of feeling to his neighbor's self-hood. His inference is grounded on the principle of causation, which obliges him to establish the proposition: As my body is to its willing conscious principle, so is my neighbor's body to a fourth proportional, which can be nothing else than another willing conscious principle in him. Similar antecedents require similar consequents; the individual case is at once generalized and the law of cause and effect is seen to be the essential ground of the induction. In dealing with our fellow men we have practically all the circumstances of each case presented to our view and we are consequently justified in framing general propositions. But where we have not all the vital circumstances of the case at command, analogy replaces induction; a mental operation which supplies us with probable truth, replaces one that supplies us provisionally with certain truth. Thus in the inference that an overruling providence directs the world we have for the title of Bishop Butler's immortal work, "The Analogy of Religion natural and revealed to the constitution and course of nature," and not "The Induction of the existence of spirit in nature from the data of human observation." Butler was too exact a logician to fall into any such error; he knew the full strength of his position and he did not hazard his advantage by offering violence to the exact principles of reasoning.

Induction is a process of inference, proceeding from the known to the unknown, by which it is concluded that what we know to be true in a particular case or cases will be true in all cases which resemble the former in certain assignable respects. Thus induction may be defined as the operation of discovering and proving general propositions. But the process of indirectly ascertaining individual facts is as truly inductive as that by which we establish general truths. It is not a different kind of induction; it is a form of the very same process; since on the one hand, generals are but collections of particulars, definite in quality but indefinite in number; and on the other hand, whenever the evidence which we derive from observation of known cases justifies us in drawing an inference respecting even one unknown case, we should on the same evidence be justified in drawing a similar inference with respect to a whole class of cases. If the identity of the logical processes which prove particular facts and those which establish general scientific truths required confirmation, it would be sufficient to consider that in many branches of science single facts have to be proved, as well as principles, but which are proved in the same manner as the other truths of the science. But in order to discover the cause of any phenomenon by the deductive method, the process must consist of three parts: induction, ratiocination, and verification. Induction to ascertain the laws of the causes; ratiocination, to compute from those laws, how the causes will operate in the particular combination known to exist in the case in hand; verification by comparing this calculated effect with the actual phenomenon. The above are more or less exactly the words of J. S. Mill and in the sense employed by him the terms induction and deduction are here used.

The legitimacy of the attempt to deduce the existence of the individualized spirit of man after death, and his possible manifestations under earthly conditions, depends merely upon the correctness of the formal logical process. Either an hypothesis or an induction must form the groundwork of the operation. If, from analogy, or an extension of the meaning of the term induction, it be inferred that spirit exists in nature, independent of death, and such an inference be employed in the general argument to support the idea of man's survival, subsequent to the fact of death, great danger exists of the untrained reasoner being guilty of what logicians call the fallacy of ambiguous middle, where the common term is used in different senses. Thus if it be deductively argued as follows: It is established by induction that spirit is independent of death; but man is a spirit; therefore he is independent of death and under appropriate conditions can manifest his presence to mortals, as spirit does through material agencies; it is clear that the word spirit is used with a different significance in the major and minor premises, for spirit is a personal being in the case of man, though not necessarily so in the case of the Supreme or Unknowable; even if the existence of a personal God would include within it the notion of the immortality of his creatures, except it is understood that the idea of the personality of God necessarily depends upon that of all his creatures.

It can be truly said that the proof or the logical conviction of the existence of the Spirit, and further, of that of the Personal God of Nature, gives immense strength to the interpretation of man's supermundane relations, once the inductions are arrived at which the study of the higher anthropology, after the methods of the natural sciences, affords. But this higher region of speculative thought must not be confounded with that preliminary survey of the nature and capacity of man which deals with matters of visible and tangible fact, and which oblige the investigator to infer, for want of any more exhaustive hypothesis, that man is a spiritual being, independent of the change called death and capable of manifesting his presence under appropriate conditions. Having from induction obtained such a conception of the nature of man, and having through faith, intuition, analogy or even induction, arrived at the conviction of the subjectivity of God or the Spirit, the amalgamation of these thoughts into the highest attainable by the human mind will soon be accomplished and the religious idea which has led the creature of clay ever upwards through the ages will accomplish its purpose in the practical realization of the results of the deductive process of reasoning. The eternal syllogism will then read:—I and my Father are one; but each may equally predicate this premise of himself; therefore, in loving our neighbors as ourselves, we are engaged in the worship of our God. The sphere of duty will have become larger than that of life, and the future will take care of itself.

A Typical Case.

That newspapers devoted to the exposition of modern Spiritualism have a vastly greater number of readers in proportion to their subscription lists than any other class of papers, is well known to all in position to obtain information on the subject. This is pre-eminently true of the JOURNAL, and from two widely opposite causes; (1) the paper being independent and free from sectarian bias, as well as fully committed to the scientific study of psychics and the higher philosophical and ethical branches of Spiritualism, may be placed in the hands of non-spiritualists with the certainty of commanding respectful attention, and for this reason many of its regular subscribers are constantly sending their copies to friends; (2) there is a considerable body of fanatics and frauds who hate the paper, for obvious reasons, and will never buy a copy or subscribe for it, and yet are never easy after the day of publication until they have begged, borrowed, or stolen one.

There is a third cause which applies to all

Spiritualist papers in common with the JOURNAL, to wit: The Spiritualist Movement, being without organization has no *esprit du corps*, its immense numbers of followers have, individually, no conception that any duty devolves upon them in the matter of strengthening the hands of those engaged in presenting the cause to the public and in building up a science and philosophy calculated when fully evolved to carry the world to higher planes of knowledge and conduct. So long as "by hook or crook," fair means or foul, the publishers and editors succeed in keeping their heads above water, it is a matter of so little concern to the average individual who calls himself a Spiritualist or a seeker of psychical knowledge, as to how it is done, that he usually gives the matter no thought, and if he does he expends his energy in words rather than in substantial help in the way of soliciting new subscribers or assisting the publisher to furnish those too poor to pay full price—or any price at all in many of cases.

"Other worldliness" is carried to such lengths by many very good and well meaning people that it vitiates their sense of justice and renders them oblivious to the duties and obligations of this life. Here is a specimen of the method which many follow to "help the cause" and which in the end tends to weaken, if not pauperize, publishers. A correspondent, whom we feel sure is an excellent and amiable woman, in a postscript to a letter writes as follows:

"Mr. Editor, God speed you in your good work! My sister Mrs. — of Iowa sends the paper to her son in Wisconsin; he sends it to me and I send it to my brother—we are all old pioneers in Spiritualism."

To which the editor, throwing aside his editorial pencil and taking up the publisher's pen, thus publicly replies: "God deliver me from publishing a paper for 'old pioneers in Spiritualism,' if a majority of them are like this good woman and her penurious relatives; would that these four and no more were the only remaining representatives of the 'old pioneers' in that case."

For many years the JOURNAL was sent free to a blind medium; when she passed to spirit-life the paper was continued to a relative, in response to his plea of poverty. After it had been thus going for some years the publisher learned that this deadhead had regularly sent the paper to a man in the State of New York who was worth not less than a quarter of a million dollars. This wealthy "Spiritualist" sent the recipient of our favor fifty-two cents a year to pay postage on the second-hand paper, and thus made a clean saving of one dollar and ninety-eight cents per annum. As he circulated the copy among rich relatives living near by, it is not unlikely he recouped himself for the postage tax. In another case where for reasons of charity the JOURNAL was sent free, the good work after reading, sent it regularly in a sealed envelope to another woman in the same city, worth not less than \$50,000, who read and re-mailed it to a wealthy friend in an eastern State. These are not rare instances. We know of towns where a copy of the JOURNAL is subscribed for by one person and then regularly circulated among a dozen Spiritualist families, all able to take the paper. We are not complaining; but only giving history. The rationale of this state of affairs we do not care to attempt to elucidate just now.

A dispatch from Tuscola, Ill., to the Chicago Herald says: "The people of this city have been excited over ghosts for two weeks past. The place of appearance of his ghostship is in and about a vacant house on East Sale street, in one of the most fashionable residence portions of town, where once resided Edward L. Smith, a lawyer. Domestic difficulties caused him to cut his throat with a razor one night, and it is said by the parties who live in the neighborhood that the apparition resembles him in every particular as it moves about the yard clad in a robe of white or as the face appears at the windows of the house. Although the house is vacant it frequently appears lighted up, and shadows can be seen on the walls, but when a citizen with more bravery than the rest undertakes to investigate these mysterious movements the lights suddenly disappear and the shadows vanish. This has been the case frequently of late, and the result is that the women and all superstitious people avoid passing on that side of the street late at night. The phantom lawyer usually makes his appearance in the yard between 11 and 12 o'clock at night, and among those who claim to have witnessed the apparition are such reputable citizens as Brown Ervin, L. G. Macpherson, City Marshal Jewell, James L. Dawson, Oscar Sloan, J. M. Newman, Clint Ashwell and several ladies. The latter have been frightened on several occasions. Families who have lived in the house claim to have heard strange noises nightly and protested that they could not keep a door shut about the place unless it was locked. When not locked after night the door would fly open as soon as the lights were out, and even when locked the latch would invariably rattle as though some one was trying to get in."

The old Fluvanna House, Jamestown, N. Y., the commodious and handsome country seat of C. W. Scofield, Esq., was the scene on Friday evening, February 15th, of a most enjoyable surprise party, inaugurated by the good people of that flourishing lakeside vicinity, who were very generally represented for many miles around. The host and hostess received with grace and cordiality and extended welcome and generous hospitality to all.

CHILDHOOD'S LAUGH.

MRS. E. OAKES SMITH.

A laugh! a brimming laugh of joy—from childhood's lip it peals.

And every ear on which it falls, a thrill of rapture feels.

Stern brows relax, and lips will curl, with something like a smile.

Although the cause of that wild mirth be all unknown the while.

For there is something in the glee, the laughing of a child.

That speaks to 'e'en the coldest heart, it rings so free and wild;

'Tis like the music of a bird, that hath no tone of care.

But poureth its exceeding joy upon the summer air.

'Tis like the odor of breath exhaled from out the dewy flower.

That telleth of a quiet bliss in every sunlight hour—

Or like the insects' ceaseless hum from grove or verdant spot.

Where they are telling all day long their joy-abounding lot.

It is a free, a guileless laugh, that brings a pang to none—

And wellets from a crystal heart, that hath no sorrow known—

And whoso'er that laugh shall fall, it will a dream restore

Of by-gone glee, and careless mirth, and childhood's days once more.

Up springing by the dusty way, rise many a joyous group—

The kite soars high, the ball rebounds, and darts the merry hoop—

The woods re-echo once again, to boyhood's noisy glee.

And tiny mills beside the brook are turning rapidly.

And by-gone pranks, forgotten long, return till each has smiled.

To think how very smart he was, and witty when a child—

And retrospective sighs are heaved, so sadly boys have changed

Since they along the forest way, or by the sea-shore ranged.

The gay child's laugh is everywhere, and sad indeed we're earth.

If never on the weary ear came childhood's voice of mirth.

Oh! were that hushed, a murky gloom on everything would rest.

And heavy press the weight of care upon the human breast.

Then never check that sinless joy, but freely let it swell.

For 'mid the pleasant sounds of earth this works the holiest spell—

It tells of hours of innocence, when love and trust were given.

And it may whisper yet again the Words of peace and heaven.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

Some forms of dyspepsia are caused by a deficiency of water in the system, as the drinking of too little water is much more injurious than the drinking of too much.

Fifteen daring young women of Philadelphia have formed a club of which the sole condition of membership is that the applicant forswear corsets.

Each one of the ladies comprising the club has configured her whalebone cuirass to the flames, and now taxes her ingenuity to provide a substitute.

England has been very backward in supplying electricity to modern needs, but the latest news is that in one direction the English have proved alive to the possibilities of the new force.

There is running in London an electric bus. It carries twelve persons and is managed by a driver who sits just where he would if he had to manage a team of horses.

The bus makes six or seven miles an hour, at a rate of 6,000 boxes of late wet spell.

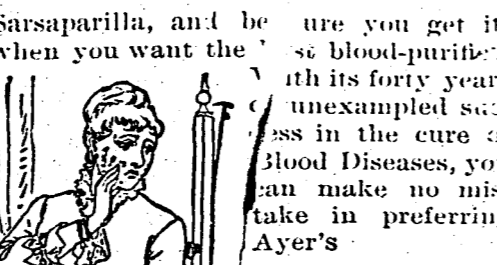
feet in diameter was on a beech tree.

split, and disgusted every it, but use Dr. Sage's it.

Surely Cured.

inform your readers that I should be glad to send two FREE to any of your readers upon if they will send me their O. Address. Respectfully, T. A. 181 Pearl St., N. Y.

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Ayer's Sarsaparilla is selling faster than ever before.

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Price \$1; six bottles, \$5. Worth \$5 a bottle.

WANTED—Selling merchandise costing \$100,000 for \$3,000 cash.

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DEAR SIR: I am much pleased with the Psychograph you sent me and will thoroughly test it.

THE CHICAGO WEEKLY TIMES.

From the Standpoint of a Scientist.

AN ADDRESS DELIVERED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES OF THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

Prof. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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BY J. J. MORSE.

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