

RELIGIO PHILOSOPHICAL JOURNAL

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ROMANCE AND GENERAL REFORM

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

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For the Religio-Philosophical Journal.

THE ELEPHANT-UNDER-THE-EARTH.

PROF. PAYTON SPENCE.

The child asks the father what supports the earth. To avoid an explanation which is beyond the child's comprehension, the father tells him that it rests upon a great elephant's back. The child, who is intelligent enough to think that the earth needs a support, at once wonders what supports the elephant; and if told that it stands upon a terrapin's back, he again asks what supports the terrapin; and his mind thus follows the trail *ad infinitum*, never finding any final support that does not itself need to be supported as much as the very earth with which he began his questions. So, even he, child as he is, comes to the conclusion that his father's explanation is all fudge.

The foregoing is a very plain case of false philosophy; so plain, indeed, that every one at once rejects it as insufficient and inadequate. We have introduced it here because its very simplicity and plainness will enable us, by comparison, to see the fallacy of many scientific theories and philosophical explanations, some of which are now, and have been, in all ages, accepted by learned and wise men without murmur, although they are of precisely the same character as the theory of the elephant-under-the-earth, and are just as absurd and ridiculous. Our books, inventions and modern, are full of such foolish notions of men, of science and philosophers; they are taught in our schools, colleges and universities; they are preached from our pulpits; and they pervade the popular mind, cropping out in the columns of our magazines and our weekly and daily papers, and in the conversation of the learned and the unlearned, as matters that are fixed and settled and not to be questioned for a moment—and were he to him who does question some of them.

Before we proceed in the application of our illustration to other theories, so as to make their absurdity appear to plain as that of the illustration itself, let us look a little more closely at the elephant supporting the earth, and see what that supposition involves. In other words, let us see what an elephant-under-the-earth really is, so that we may ever after know him at first sight, no matter how disguised or by whom introduced.

In the theory of the elephant-under-the-earth, we find the following elements which are essential, characteristic, specific:

1. It is supposed that the earth cannot support itself.
2. The elephant-under-the-earth is also a supposition, a pure invention, made to supply a supposed need.
3. The sole business of the elephant-under-the-earth is to do that one thing—to support the earth; and there it must stand forever, merely supporting the earth, without any other office or function. In other words, one thing is supposed to have been created, or to have happened into being, merely to wait upon another—to do the work of another; work which that other can just as well be supposed to do for itself.
4. If the earth is inadequate to do its own work, the elephant-under-the-earth is equally inadequate, and so needs a terrapin under it; and the terrapin, for the same reason, needs something under it; and so on *ad infinitum*.
5. Then, to meet all the requirements of the case, we must do violence to our own reason, and suppose the elephant-under-the-earth to be not only big enough and strong enough, but, in every respect, fully adequate and adjustable to the work. Of course, when a need is to be met by a supposition, it is easy enough to suppose a supposition that is fully adequate and adjustable to all the require-

ments of the case no matter how unintelligible it may be. There is no use in mincing matters. Suppositions are cheap—they cost nothing.

6. The elephant-under-the-earth is totally unnecessary; for it is just as easy (and it is more economical of elements or principles) to suppose that the earth can support itself, as it is to suppose that the elephant can support itself.

The foregoing being characteristics of the elephant-under-the-earth (I mean of the species), then in looking for the elephants-under-the-earth (individuals of the species) we must not look for immense four-footed beasts with leathery hides, short, tufted tails, ivory tusks and great muscular trunks; for none of these enter into the constitution of the species. On the other hand whatever contains the foregoing specific characteristics, no matter whether they be things visible or invisible, tangible or intangible, shaped or shapeless, no matter for how many centuries or millenniums they may have been cherished as the very energy of the world, the very soul of man, or the very God of the universe; and no matter how completely they have been fused and welded as something real, rational and ever-abiding, into our mental machinery, and into our language, and into the very forms and habits of our thinking, they are nevertheless, all equally fictitious, equally unphilosophical, and equally absurd and ridiculous. Sooner or later, science will disown them all, and philosophy must ultimately reject them all. Take, for instance, the following examples:

Being now known to vary in temperature, being now warm, now hot, now cold. To account for this varying temperature, it was at one time supposed that there exists in nature an imponderable element distinct from matter, to which the name caloric was given; and that, if a body takes into itself some of this caloric it becomes warmer than it was; and on parting with caloric it becomes colder than it was. Caloric has, long since, shared the fate of the elephant-under-the-earth. It has given way to the modern theory that matter warms itself by the rapid vibratory motion of its molecular constituents. And, if we test the caloric theory by the six characteristics already enumerated, we shall see that it is merely an elephant-under-the-earth, and was justly abandoned, even if there had been no such reasons as we now have for believing that matter warms and heats itself.

Again it is supposed that mere matter is dead; yet we see living things all around us. How is that? The prodigal inventor of ultimate elements comes forward with his vital principle, and supposes that it, under certain circumstances, gets into matter and makes it alive. The theory of a vital principle is, pretty well abandoned in recent times, though there are still a few able and learned men who cling with tenacity to that ridiculous and unnecessary hypothesis. If the reader will take the trouble to analyze it, he will find that it contains all the specific characteristics of the elephant-under-the-earth, and as such should be surrendered.

To the same class belongs the theory of an electric fluid, considered as an element distinct from matter. The theory will not cover all the facts, and is now regarded either as obsolete or not proven; and, although the term, electric fluid, is still used in standard treatises on electricity and magnetism, and the passage of electricity along a conductor is spoken of as a flow of something, yet such an expression is not intended to convey the idea that there is an actual flow of an element which is distinct from the matter that constitutes the conductor, but is simply used as an illustration, a comparison, which will enable us to conceive the movements, methods and formulated laws of electricity and magnetism, for which, as yet, there is no satisfactory theory that will serve us any better, or as well. The same may be said of human or animal magnetism, when spoken of as an element distinct from matter. It is an unphilosophical hypothesis.

Again, it is said that matter can neither feel nor think. Yet we know that animals and human beings do think and feel. In philosophy were here in a quandary again; but only for a little while; for nothing is easier than to imagine an immaterial element whose special business is to think and feel; and there is nothing easier than to suppose that it, some how, gets into the bodies of men and animals, and does their thinking and feeling for them. But this theory of an immaterial element, a thinking principle, a mind, considered as something different from the element called matter, is evidently an elephant-under-the-earth, having all its specific characteristics, as follows:

1. It is supposed that matter cannot think or feel.
2. The immaterial element, the mind, as something distinct from matter, is a pure invention, made to supply a supposed need.
3. The sole business of that immaterial element is to do that thing, to think and feel for matter—to wait upon another element, called matter—to do its work, work which matter can just as well be supposed to do for itself. If it be said that no one ever perceived matter in the act of thinking or feeling; that it is necessarily non-sentient and unthinking; and that it is impossible for us to understand how it can think or feel; it can be said, with equal truth, that no one ever perceived an immaterial element in the act of thinking or feeling; that there is nothing in the nature of such an element that necessarily makes it a thinking and feeling element; and that it is impossible for us to understand how it can think or feel. If, there-

fore, I ask you how your immaterial principle really does think and feel, you can only answer, I make it do so. How? By my supposition. But cannot a supposition do as much for matter?

4. If we are obliged to suppose that one element, matter, can neither think nor feel, we are equally obliged to suppose that the other element can do neither, and, therefore, needs some other element to think and feel for it; and so on, *ad infinitum*.

5. But suppositions are cheap; and as one seems badly needed here, it is made fully competent and duly adjusted to its work, although, in doing so the inventor is compelled to do violence to his own reason by supposing that what is invalid in one case is perfectly valid in another similar case—that while the earth can not support itself the elephant can.

6. The immaterial principle is totally unnecessary, for it is just as easy (and it is more economical of elements or principles) to suppose that matter can think and feel as it is to suppose that any other element can. In this discussion, it is not necessary that we should make any attempt to and only what matter really is nor is it necessary that we should know what it is. What we are now aiming at is simply to show that, in interpreting that phenomena of nature, it is unnecessary and unphilosophical to multiply principles or ultimates; and that even two (matter and mind) are as bad as a dozen, because one will answer all the purposes required. In the case of matter and mind, it is immaterial which one is supposed to take precedence over the other in their joint action. Turn them up side down or right side up, and, in either case, one is unnecessary to the other, and is therefore obnoxious.

I have no doubt, however, that the ultimate analysis of what is called matter will show that it consists of the same element as what is called mind; and that, therefore, the ultimate constituent of the universe of matter and mind is not two, but one element, call it force, spirit, matter, mind, consciousness, or whatever you please. In my "New Theory of Consciousness," (See Journal of Speculative Philosophy, July, 1880) by a process of speculative reasoning, I found myself driven to the conclusion that the atom of matter is an ultimate of consciousness, after having, in the same article, identified force with consciousness and hence also with matter. And as I now look at it, it would not be a difficult matter to prove the same thing about matter, not by speculative reasoning merely, but by an appeal to facts which are in the possession of every one.

One more example and I am done. We look out upon the vast and wonderful visible and tangible phenomena of the universe of matter; its boundless sea of stars, some of which seem held by invisible hands in the same relative positions for ages, while others revolve in such well defined, mathematical curves and times, around our sun that their exact certainty in the heavens can be predicted with accuracy; its crystallizations in mathematical forms around mathematically determined axes; its chemical relations of atoms that can be definitely expressed in numerical formulae; its curious microscopic vegetable and animal germs which, though containing nothing that bears the slightest resemblance to either an animal or a vegetable, yet, when placed under suitable conditions, are steadily urged forward through a regular series of changes in their outward form and their internal structure until, in one case, a lily, a fern or an oak, perhaps, is the final outcome, and, in the other, a fly, an elephant or a man, mind and all, is the ultimate matter. Now, it is said, how can unaided matter do all these things and the ten thousands of others which are equally as wonderful, but which are all beyond its capacity? We must look to some other element to do them. Some other principle that shall take matter as the potter takes the clay, and mould it into all the various forms which we see around us, at the same time imparting to them motion, heat, chemical affinity, life and mind. We must, in imagination make that principle vast enough, strong enough, skillful enough, thoughtful enough, wise enough, and in every way competent to do all those things. We will call it God, Lord, Jehovah, Almighty. Nevertheless, call it by all the exalted names you please, and endow it with all the ineffable attributes in the vocabulary of human language, and mystify and hide it behind the thick and impenetrable veil of all the deaf, dumb, blind and impenetrable infinities that the human mind can conjure up, you can never succeed in disguising it beyond recognition. It still has all the specific characteristics of the elephant-under-the-earth, and should be, and ultimately will be, rejected by all thoughtful men.

The watchword of science is genesis. The watchword of philosophy is causality. Genesis and causality are substantially one and the same thing; the different names being simply expressive of different ways of looking at the universe. Science looks from below, through the procedure or genesis of one thing from another, up to the final ultimate or element from which they have all proceeded; while philosophy looks down from that ultimate, through its causal relations, and thus embraces all things and their genetic procedures. Hence, philosophy must begin with monism, or a theory of one final ultimate or element; and science must, in a end, demonstrate the truth of monism; for, in the universe of two or more ultimates, there could be neither a universal causality nor a universal genesis. Universal ultimates and their procedures could by that very genesis from each other; for by that very genesis,

they would cease to be different ultimates, and the one from which they all proceeded would be the one final ultimate. Nor could different ultimates be causally and efficiently related to each other. Therefore, on a cosmical theory of two or more ultimates, there being neither genetic nor causal and efficient relations between them, each ultimate and its procedures would constitute a universe by itself; and we would thus have, instead of one universe, as many universes as there are ultimates, all independent of, and forever isolated from, each other. Hence the endless trouble and perplexities which philosophers in all ages have had in their efforts to explain our universe on the supposition that it is composed of two ultimate constituents, matter and mind. The gulf between them has never been bridged, and never can be. From this difficulty sprang that curiosity of philosophical literature, Leibnitz's explanation of the relation between matter and mind. Admitting, as he did, that matter and mind are different ultimates, he was obliged to admit that the one could not act upon the other. Hence he contended that there is no real causal and efficient relation between them, but only a seeming relation, which he explained by his theory of "Pre-established Harmony," substantially as follows: I make two clocks so exactly alike in their works that they shall always keep pace with each other, the hands of both always pointing to the same hour and minute. The one being perfectly independent of, and isolated from the other, neither one causes the other to register the same time as itself; but they register the same time because I pre-established such a harmony between them. In the same way, as Leibnitz supposed, God made a universe of matter and also a universe of minds, perfectly independent of, and isolated from, each other; yet he established such a harmony in their movements that where one shows up a certain phenomenon, the other shows up its corresponding phenomenon. Thus, I will my arm to move. My will does not move the arm, however; because the will and the arm have no causal and efficient relation to each other; but, nevertheless, my arm moves simultaneously with my will that it shall move, because my body, in the course of its own independent actions, has just reached that point where my arm moves simultaneously with the equally independent action of my mind which just then wills that my arm shall move.

Berkeley attempted to solve the difficulty now under consideration by annihilating the external world, the world of matter, considered as something separate and apart from, and outside of, each individual mind. So ingeniously did he do this, that Hume considers his arguments "unanswerable, although they convince nobody." And, in more recent times, Bain declares that "all the ingenuity of a century and a half, has failed to see a way out of the contradictions exposed by Berkeley." But Berkeley simply evades the difficulty by ignoring a fact which is a persistent part of it, and which, therefore, must be admitted and explained by any adequate cosmical theory. Berkeley, as a monist, admitted but one ultimate, namely, mind; but he denied the external existence of what is called matter, which every one knows has a real existence, external to, outside of, and different from, every individual mind and all its sensations or other states of consciousness. We know this by an actual demonstration, as valid as an intuition, as I have explained in my "Facts about External Perception," published in the Journal of Speculative Philosophy, October, 1885. The question here is, not what those things called matter are made of; for, as we have already seen, monism is the only philosophical cosmical theory; and, on any monistic theory, matter must be made of the same ultimate stuff that mind is made of, call that stuff spirit force, mind, consciousness, matter or what not. But the question to each individual now is, whether the things which he perceives around him, and which are called matter, are outside of his own mind, and have a permanent existence outside of his own mind and of all other minds, so that they abide when stripped of those sensations in his own mind which are related to them;—and still endure when he is asleep or unconscious, so that, when he awakes or comes to consciousness, he may again perceive those very same outside things. Berkeley answers this question in the negative, and thus annihilates the external world, ignoring the very first lesson which nature demonstrated to him, as to Hume and to every one else, so irresistibly, that (as Hume was honest enough to admit) it dominates and controls the skeptic even while he is repudiating it. Berkeley even goes so far as to assert that it is impossible for any one to conceive of an external object, such as a house or a tree, existing independent of and outside of all minds whatsoever. Now, to each individual, external objects are objects which now exist, but are not in his consciousness. Such objects can never be got into his consciousness, and can never be known to him by intuition, but only by demonstration. But, according to Berkeley's principles, what are called external objects are, to each individual, objects which seem external although they are really in his consciousness. Such objects do not exist at all when not in his consciousness (for they are simply his sensations, which, of course, are his own and nobody else's; nor can anybody else's be, or become, his), and can never be known to him by demonstration, but only by intuition.

Berkeley's external world is, to each individual, all of whose constituents are really

internal, in consciousness, subjective. And the same is true of Kant's external world; it is subjective, internal, and is only seemingly, fictitiously external. With both of these philosophers, the conversion of the really internal things is brought about by a kind of hocus-pocus—Divine hocus-pocus with Berkeley, and the hocus-pocus of categories with Kant—for nothing but actual hocus-pocus (a trick which "no fellow can find out," and which it was never intended that any fellow should find out) can ever convert the internal, the subjective, into the external, the objective; nor even into a seeming external, unless there be a real perceived external object to aid in the work as a foundation of the whole process. The very idea of externality, or of seeming externality, could never have been suspected, conceived of, dreamed of, or in any way gotten into our heads, without a real external object to develop that idea in our minds, not by intuition (for it can never come to us in that way) but by demonstration. But a further discussion of this subject would require that I should enter more fully than would be justifiable here, upon a consideration of external perception, a mental process of which Berkeley had not the faintest idea, and Kant only the most bewildering, lumbering and confused one.

For the Religio-Philosophical Journal.

The Profundities of Theosophy and Shallows of Hinduism.

PROF. JOSEPH RODES BUCHANAN.

NUMBER TWO.

The talent and literary tact of Col. Olcott, aided by Madame Blavatsky, have galvanized into temporary vitality the decaying mass of Oriental superstition and pseudo-philosophy, but the intelligent reader is astonished to find one who writes with philosophic eloquence up to a certain limit, suddenly abandon the philosophic and scientific method and surrender to the unproved and undemonstrable theories inherited from an ignorant, superstitious and mythological antiquity.

"Throughout the East," says Col. Olcott in his London address of July, 1884, "it is accounted the chief merit of Theosophy, that its teachings are but the unechoed recapitulation of the grand philosophy taught to Egypt and Greece by their holy sages, and embalmed in their ancestral literature."

This is a distinct and authoritative avowal of what I have charged,—that what is presented to the world as Theosophy is but ancient Hinduism. So it is presented everywhere. The Theosophy of enlightened Americans, the well verified Pneumatology which unfolds the relation of the Spirit-world to this, traces the onward course of humanity into the world, and by an exact anthropology shows how the physical constitution of man maintains its innumerable correlations with the psychic universe, showing the precise convolutions of the brain in which the most interior spiritual phenomena have a home, while by Psychometry it brings the exploration of these mysteries within the reach of all progressive minds,—is practically ignored to make room for the Oriental Phantasmagoria. They give us an unlimited supply of Karma, Reincarnation, Seven abstract, indefinite and void elements of man, which the English language imperfectly portrays, and the solid English intellect can scarcely grasp; Shells, Elements, Elementals, Yogis, Chelas, Reishis, and Astrals that compound and interweave the incomprehensible, atomic and intertwined, conglomerations of the Sthulasarira, holding the Jiva, and the Jiva entwining with the Kamarupa, and the Kamarupa holding the Manas, and the Manas holding the Buddhi, and the whole carrying the illimitable Atma, until they land in Devachan, and probably longer, on the road to the incomprehensible Nirvana, which neither India nor Europe can define, but which is life or death according to the cogitative mood of the writer who describes it, and which Olcott illustrates as "Buddha's doctrine," "that the soul is not immortal"! This is the mythological, intellectual chaos, inherited from "Their holy sages," which is actively propagated as—what?—not as Hinduism, but as Theosophy—a science aspiring to Divine Wisdom,—while it is simply an abandonment of positive psychic science to plunge into that labyrinth of speculative folly from which the past three centuries have relieved the more enlightened of the Caucasian race.

The credulity which accepts these myths and dreams is a remarkable superaddition upon such a mind as Olcott's. He is an intellectual larva. To a certain extent he is clear and bright in thought, but beyond his lucidity there is a nimbus of mist, and his intellectual shines like a lantern surrounded by a London fog, which it can not pierce.

The credulity which enables him to accept and propagate ancient Hinduism leads him, of course, to accept as true a great amount of legendary lore, which, ridiculous as it may seem, is fully as worthy of credence as the great body of Hinduism which he calls Theosophy. As to Karma and reincarnation, I need not further illustrate their absurdity until some one shall undertake to answer the exposition of their falsehood which I have given in the RELIGIO-PHILOSOPHICAL JOURNAL.

The common weakness of the superstitious mind is to accept upon the feeblest legend testimony the most improbable and impossible things (which are located far enough

Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and do you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication between the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars.
5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws enter to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY MRS. LITA BARNEY SAYLES.

1. My father was a Methodist in his church affinites. I think he never became a full member, for after his marriage and location in a country place, the only congregation in that section was that of the close communion Calvinist Baptist. He was not a creed-bound man, but considered it both necessary and proper that he should attend and support some evangelical church. He was an honest man, and esteemed by the neighborhood in which he lived. He was regular in his church attendance, and was children always accompanied him, and also to the Sabbath school and the singing school as well, which last dealt almost entirely in sacred music, and was maintained to train the young voices into choir-service. As we grew older, we took our places there beside our father.

My mother believed preeminently in the love of God, and as such, classed herself with the Universalists. This denomination was about as much sneered at in those days, as Spiritualists have been since. There being no church of this persuasion near us, my mother contented herself with reading and loaning her Universalist paper, and always allowed her light to shine when her neighbors called upon her. She had a happy faculty of drawing many to her, though she was a poor gossip. She never attended the Baptist service with my father, and as I look back upon this, I conclude that, though she did not oppose him in his form of faith, yet she must have been very set in her dislike of the doctrine promulgated in his church.

2. I commenced investigating Spiritualism in 1851, but it was about three years after this before I became so thoroughly satisfied therewith, as to be willing to style myself Spiritualist.

3. I can hardly designate the one event that convinced me "of the continuity of life, and of inter-communication," etc. I am sure I was born an Immortalist as well as an immortal, and could never conceive of such a condition as the cessation of individualized life. I never had to be "convinced," more than to convince that I live now; and a continued series of communications taught me that the door between the two worlds is continually swung both ways, to allow the inhabitants of each to visit and hold converse at their pleasure and for their profit. The perfect obedience of candle and pencil to the request, by a medium for whom with myself the table was tipping at an angle of 45°, that "the spirits would please hold them from sliding," arrested my attention and chained my arrogant tongue which had previously proclaimed loudly that "this was all humbug." In all the years since, I have never denounced strange occurrences as "humbugs," until I have fully investigated.

4. It is impossible to decide which is most remarkable of the incidents in my spirit experiences; they are a multitude.

5. Whatever is sacred to the highest needs of the human spirit, and therefore to those of our own soul, is religion. In this sense I consider Spiritualism a religion, and also a philosophy. "Pure religion and undefiled before God the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Religion is of the spirit, but if it exist at all, it must show itself in good deeds. "Wash you, make you clean, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou shide not thyself from thine own flesh?" Beautiful words and perfectly fitted to describe pure Spiritualism.

6. To reduce theories to practice; to apply the Golden Rule to the laws of trade; to educate the people in the principles of justice so that we may fully understand that an injustice to another is an injury to one's self, and that pampering one's self at a loss to some other, is an injustice to all, self included.

7. A knowledge of psychic laws, or the laws pertaining to the human soul is desirable, not only in furthering the development of individuals and masses, but also because they are a part, and a governing part of all spiritual laws, being that which those laws that relate to the highest development yet reached, so far as we are aware. The world of spirit is the realm of causes, and in it are contained all laws of the universe of spirit and matter.

Matter in all the crude, incongruous ways of its past evolution has really, though blindly, been striving to obey the behest of the spirit within it, and of which it is a condition. In order to understand effects, and to in any degree mold them to our ideals, a study of causes is eminently necessary. Spiritual laws, if properly understood and applied, would soon bring order out of chaos. If man can be assisted to a knowledge of these laws, and thereby convinced that the growth of society depends entirely upon their adoption and assimilation, it would give a wonderful impetus for good in the conduct of this life. The millennium so long prophesied would soon make its advent, and the song of "Peace on earth, good will to men" would resound throughout the "family, society, government" and the world. In no way can we better contribute to the good of mankind than by enlightening his dark places, and a knowledge of psychic law is the great illuminator.

Killingly, Conn.

RESPONSE BY DR. S. D. BOWKER.

1. Father came of a long line of Baptists extending back nearly two hundred years, though he never joined any Church; and mother was a niece of Rev. Seth Dean, a leader in New England Congregationalism, and her faith was with that Church, but she spent a short time in early married life—a "probationer" in the M. E. Church. At the age of sixteen I became a convert and "probationer" in the M. E. Church and "drifted" till twenty-one years old, when the Baptist Church appeared the nearest to scripture order, and I was a full member with them thirty-one years, twenty-three of which I was an ordained Minister.

2. I have been a Spiritualist eight years.

3. Henry Slade, in a number of sate writing séances, gave me the first proof, which was followed by satisfactory investigation with several mediums, and more particularly in my own family, with the natural mediumship of its members. To Lyman C. Howe I am indebted for the higher and finer phases of spiritual faith and development.

4. The fourth question would embrace so much of personal spiritual intuition and mental insight, that the terms, "remarkable incident" and "authenticated phenomena" would hardly be applicable.

5. No objection to calling Spiritualism a "religion," if you name it "Natural Religion," in sharp contrast to "revealed religion."

6. The sixth question seems to be very easily and briefly answered. I am sure I am right in the statement that the Spiritualist does not need the aid of our Spirit-World or leadership in the general conduct of its operations among men on this earth. All history is clear that no spirit manifestation ever came at the behest or dictation of human beings in the flesh. Every form of communication from the unseen world has been inaugurated and conducted by spirits themselves, without the "let or hindrance" of any person in the mortal form. Spirits know better than we what they wish to do and what is the extent and object of their mission and work, and they cannot permit our dictation or interference for the reason that we lack the needed wisdom. They are building on a higher plane and are using forces above our knowledge or experience. As well ask a chemist to produce a compound by ignoring the law of definite proportion, as to permit the clumsy and ignorant hand and brain of a mortal to interfere in the delicate operations of spirit forces. Here lies the principal hindrance to our beloved cause. Some person, whose ambition for notoriety or possible standing among his fellows, makes him desirable as a leader, is thrust to the front without knowledge, experience, or humility; and heaven and earth must pay tribute to his authority. This condition of affairs is the quick signal for the spirit to withdraw further efforts till conditions are reached that require less complications. It is evident, then, that our greatest need lies in the direction of humble obedience to the rightful authority of those whose promotion to a higher life entitles them to leadership. If we can do nothing to augment spirit power among us, let us in all good breeding and honesty keep out of their way and not hinder their work. A high order of spiritual insight soon becomes the helpful aid to our judgment in deciding "what sort of spirits" are at work among us. Under the keen vision of an honest purpose we can dispense with the services of professional fraud-hunters. No more effective obstacle can be placed in our path than the custom of doubt and suspicion. It darkens our comprehension of the possible truths right before us, and never reaches any results of value to the cause. It begets divisions and bitter contentions that work evil among us. Let us learn wisdom by the words of the Gamaliel to the mob about to do violence to Peter and his friends who were teaching a new doctrine: "Now, I say unto you, refrain from these men and let them alone, for if this counsel or this work be of men it will come to naught; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." If any one can boast of the eternal and inherent force and justice of his cause it is the Spiritualist. It will take care of itself if not ruined by its own friends.

Kansas City, Missouri.

and hopeless world the coming "Saviour," and to become afterwards a supernatural proof of the revelation and of the deliverer's mission. Why the miraculous "incarnation," "birth," "sufferings," "death," "resurrection," and "ascension" of "the second person of the Trinity"? To reveal God's willingness to save, and to make it possible for him "to be just and the justifier of him that believeth." Why the church, with its doctrines, rituals, and sacraments? To be the perpetual witness, depository, and administrator of the means and the gift of salvation. Why heaven? To be the home of the saved. Why hell? To be the endless place of punishment for those who should not accept the one and only condition of salvation. Not one dogma of the old churches, not one rite or sacrament, but presupposes the fall and consequent ruin of the race. And no careful thinker can suppose for one moment that, but for the fall in the fall, any one of them would ever have come into existence.

On this old theory, the world was simply a province of God's kingdom in rebellion. Every man, woman, and child was explicitly or implicitly a traitor. No one had any claim on the divine mercy. Salvation was a "free gift." If one was "elected" and another "passed by" there was no injustice in the punishment, only mercy in the saving. A man might be ever so "good," or moral, but this, as Mr. Moody once said, "don't touch the question of salvation." And, on that theory, this was right. When a man is executed for a crime he has committed, he is pleading in his behalf that he loved his wife, was a good father, paid his debts, and was kind to his neighbors. All these considerations would be wholly irrelevant. They would be ruled out of court as not touching the case. The "natural" virtues of a person not in a state of grace would be only what they have well been called—"splendid vices." And if one trusted to them for salvation, they would only become perils to his soul. Therefore a person who lacked these virtues, who was so plainly a sinner that he would not be likely to imagine himself anything else, would be in a more hopeful case, as being more likely to feel his need and so accept the offered grace.

For eighteen hundred years the churches have been at work trying to save men from the supposed effects of the "fall." This has been the one thing for which they have existed. Whatever else they may have done, however bountiful their charities, whatever they may have done to heal the bodies or comfort the hearts of men, none have been readier than they to declare that all these things would have been as nothing, or worse than nothing, unless they had believed they were achieving the one great end of their being—the salvation of souls from "the pains of everlasting death."

Can Our Churches Be Made More Useful?

BY THE REV. M. J. SAVAGE.

The Editor of the *North American Review* has asked me to reply to this question. For so much, then, he is responsible. But I alone am responsible for the answer.

What is the matter with "our churches"? That something is the matter is indicated by the mere fact that the question is asked. In my opinion, there is one thing so seriously the matter that all others can well afford to wait while this is being attended to. This particular something is so fundamental that no mere patching of defects, no mere superficial improvements, no mere revival or extension of activity in this direction or that, will prove adequate to the need. In order to become "useful" in the highest sense, this one radical defect must be remedied.

The churches were once regarded as of the highest conceivable use. Unless they can continue to be so regarded, then their mission is ended. For, though useful, they are not indispensable to the accomplishment of the many good, but comparatively minor, things in which at present they are engaged. In most of our great cities the care of the poor is in other hands, the churches only assisting larger secular organizations. The training of nurses, the support of kindergarten, sewing, and industrial schools, the hundred minor charities that so distinguish this age—these all could be carried on by other means. Nobody would think of organizing churches merely for such ends. And though the churches exercise an immense moral influence, any careful thinker will admit that mere ethics can be taught, perhaps as efficiently, and certainly at an immensely less expense, in some other way, while, though the churches would claim that nothing else could quite take their places as moral teachers, they would most surely be the first to assert that this alone would not satisfy their pretensions, or justify their methods or even their existence.

Of what use, then, are the churches? This question needs to be frankly and honestly faced, that the present attitude of the world may be clearly seen. Everybody knows that the churches have no such hold on the faith, reverence, or the practical life of the world as they used to have. Why? Everybody knows that thousands on thousands of people do not go near the churches. Why? Everybody knows that while among these thousands are many poor, many ignorant, many vicious, there are also quite as many who are not poor, not ignorant, not vicious, indeed, a candid and impartial inquirer will be compelled to admit that the freer in thought and the more intelligent a man becomes, the less likely he is to think that the churches have any exclusive charge of anything that is indispensable to even his highest and noblest life. Why? The situation is clear. What more important question then is there for us to ask than—Why?

If we really care to know, the answer is not far or difficult to seek. Early Christendom believed, without the thought of a question, in the supposed historical fact of "the Fall of Man." And all the orthodox churches of the last eighteen hundred years have come into existence for this one, sole specific purpose—the salvation of man from the supposed effects of the supposed fall. Why a "supernatural revelation"? To tell men that they were "lost" and how they could be "saved." Why the prophets? To foretell to a waiting

and hopeless world the coming "Saviour," and to become afterwards a supernatural proof of the revelation and of the deliverer's mission. Why the miraculous "incarnation," "birth," "sufferings," "death," "resurrection," and "ascension" of "the second person of the Trinity"? To reveal God's willingness to save, and to make it possible for him "to be just and the justifier of him that believeth." Why the church, with its doctrines, rituals, and sacraments? To be the perpetual witness, depository, and administrator of the means and the gift of salvation. Why heaven? To be the home of the saved. Why hell? To be the endless place of punishment for those who should not accept the one and only condition of salvation. Not one dogma of the old churches, not one rite or sacrament, but presupposes the fall and consequent ruin of the race. And no careful thinker can suppose for one moment that, but for the fall in the fall, any one of them would ever have come into existence.

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Ask now, once more, the question why the churches have so slight a hold on the faith and reverence of men. Why do so many thousands neglect them? Why do so many of the best men and women feel that they are no longer essential to their highest and noblest life? We might as well face the fact—the churches might as well face it—that freed-minded, well-informed people no longer believe in any "fall of man." Not only do they doubt it as many might doubt something that nevertheless has some strong proof in its favor; for the case is much stronger than this. It is demonstrated, beyond all intelligent question, that no such fact ever occurred in the history of man. What follows? Why this follows as inevitably as day follows night—that the very cornerstone of the popular theology has crumbled and that the whole superstructure totters to its fall. If man is not "fallen," then he is not "lost," and, in that case he does not need to be "saved." Take away the fall of man, and there is no need of "the scheme of redemption," no need of a supernaturally-inspired revelation, no need of an incarnation, no need of a supernatural or infallible church, no need of a Trinity, no old-time heaven for the chosen few, no endless hell for the doomed many. All these doctrines found their reason in the supposed fall, and with it they pass away.

Now, these doctrines are not mere unessential accidents of the churches; they are their essence and life—"bone of their bone and flesh of their flesh." And yet we are presented with a strange spectacle of hundreds, perhaps thousands of ministers, in all the different churches, who—in private, at least—will frankly confess that they share the belief of all intelligent men in the antiquity and the slow and gradual development of the race from the lowest beginnings. They believe in no Genesis story of either Eden or Fall. And yet they go on preaching and administering the sacraments as if nothing had happened. Their one official business is to proclaim a loss that does not exist, and offer a salvation that is not needed. They know this, and confess it, and—keep on doing it!

And still they wonder that the churches are neglected, and go together in conventional discourses and means for making them "more useful!"

But some man will say, Are there no such things as vice and crime and sorrow in the world? Do not men need help? Is not religion an essential and permanent element in human nature? Are not the churches great centres of sweet social influence and moral elevation? Doubtless. No one of all these things is called in question. The only trouble with them is that they are entirely one side the point at issue. There are vice and crime and sorrow, and it is the mission of a true religion to help and relieve the world from their power. Men do need help. Religion is not only a permanent, but the grandest element in man. The churches, since they are organizations of kindly men and women, do a vast amount of incidental good. But the question is as to whether they can be made "more useful." I believe they can.

But, in order to become useful, the first and most important thing for them to do is frankly to recognize the facts of God, man, origin, destiny, and adapt themselves to them. Why should they longer expect intelligent men to come to them to hear a condition of things described in which they no longer believe, and listen to an offer of help that they no longer believe they need. To-day the larger part of the magnificent power of all the churches is thrown away. It is enough to make the angels weep to contemplate the picture. Magnificent buildings, millions of money, thousands of men, grand enthusiasms, marvels of patient labor, prayers and aspirations, all expended in the effort to deliver an imaginary man from the imaginary wrath of an imaginary God in an imaginary hell! If all the time and money and enthusiasm and effort had been spent in co-working with the real God in delivering the real man from his real evils, long before this the world might have been the Eden that never was, and that never will be until men intelligently combine to save man here and now from the ills that all can feel and see.

There is no use in railing at the past. "The times of this ignorance God winked at," but now commandeth all men everywhere to repent." To repent." That means, in true

Bible phrase, to change their purpose. This is the great need of to-day. In the light of the ascertained facts of nature and man, the churches need to repent,—to change their purposes and methods. The world is not going back to the old, the ignorant, the barbaric conceptions of the past. It is for the churches to say whether they will accept the newer, the fuller revelation of God. If not, they will but repeat the history of Judaism, being left behind by the wider and grander religion that keeps step with the advancing eod.

For religion is not about to die; it is forever the attempt of man to find God and become progressively "reconciled," or adjusted to his perfect life. This is true, in their degree, of all religions. It has been true of the old churches of Christendom. The trouble, however, is this. It has been discovered that their conception of God, their conception of man, their conception of the actual relation in which man stands to God, and so their conception of what man needs in order to come into right relations with him—it has been discovered, I say, that all these conceptions have been partial or mistaken. All this does not touch the great, fundamental religious need of the race. That remains. But it does compel a readjustment of thought, of theory, of motive, and so a radical change of purpose and method.

The churches, if true to their mission, do not exist for the mere sake of being either more or less "useful" in the minor matters of charity and beneficent help. They should stand for the great truth of the divine in human life. If they do that, all the rest will follow, as naturally as life-giving streams flow down into the valleys from the everlasting hills. The one thing, then, that, in this present juncture of human affairs, they need to do in order to become "more useful," is fearlessly to face the morning. If they fail in this, the better and more intelligent part of mankind must leave them behind. Then they will not only fail in the one great use that only the faithful church can attain, but their faithlessness here will weaken their life and unfit them for all minor uses as well.

—North American Review.

The Associated Spiritualists of South-Western Michigan.

To the Editor of the Religio-Philosophical Journal:

According to announcements the organization known as the "The Associated Spiritualists of South-Western Michigan" held its last quarterly meeting at Gray's Hall, Breesville, March 2nd and 3rd.

The first session opened at 3 P. M., with the President, L. S. Burdick in the chair.

After some exquisite selections of instrumental music by Miss Heald and Mr. Davis of Hartford, the time was devoted to a short memorial service for Bro. Jonas DeMoss, of Deatur; Mrs. Woodruff, of South Haven, bearing testimony to his many good qualities, in graceful and well chosen words. She was followed by several members who each paid their tribute of respect to their departed friend. Mr. Moulton, of Grand Rapids, was introduced to the audience, and gave a short address on "The Evidences of Immortality." Mr. Barnes of Grand Rapids then came upon the platform and passed a half-hour in describing the spirit friends of those present, who manifested themselves to him, making special mention of Mr. DeMoss whom he said, stood just before him with smiling face.

Saturday evening a motion was made that a committee be appointed to embody the voice of the convention in a series of resolutions on the Blair bill and kindred subjects. Members nominated to act on such committee: Mr. Woodruff of South Haven; Mr. Sheffer of the same place; and Mrs. Davis of Hartford. Mr. Moulton then gave a fine address from the subject, "Fact or Fancy, Which?" followed by Mrs. Woodruff. The exercises of the evening were enlivened by fine vocal music by the Breesville quartette, and instrumental selections on organ and violin.

Sunday morning session opened at half-past nine. The president then called for a report from the committee appointed to select a suitable locality to found a permanent home for the society, whose chairman responded by requesting more time for deliberation, which was granted, and another member, Mr. Cook, of Hartford, added to its number. A report from the committee on resolutions was then requested, when Mr. Woodruff presented the following:

Resolved, That while the observance of Sunday as a day of rest, recreation, and spiritual culture is founded in wisdom, for both physical and moral reasons, the obligation for this can be determined by no other tribunal than individual conscience, and the attempt, through the Blair bill, to override private judgment and revive a dying superstition, is repugnant to the spirit of the age, in contravention of constitutional rights and could be enforced upon a free and enlightened people only when the instinct of popular liberty was crushed out.

Resolved, That those fatuous theologians, representing medieval despotism who are seeking to engraft their peculiar dogmas in our constitution, and that allied scheme of other crafty church bigots to set family against family and child against child and rouse the slumbering hate of ecclesiastical controversy through the substitution of sectarian schools for the unsectarian, free public school, are alike measures of portentous evil—a menace to civil liberty—and should be confronted with the indignant protest and just resentment such audacity invites.

Resolved, That while we have no controversy with the Christian church—gladly recognizing and commending the aims of its pure and spirit-guided members—yet we steadfastly believe that its labors are in a large degree unfruitful through the cramping, dwarfing effect of creeds which treat the dogmas of an era as a finality—a denial of the progressiveness of human nature and the laws of evolution,—and that the true church is yet to be builded, whose creed, outside of absolute moral precepts, must be elastic and adaptive to the needs and the changing faith and knowledge of successive ages, and whose fundamental principle must be the widest liberty of thought, recognizing, not only permissively, but as a sacred duty the obligation of every man to freely utter the profoundest convictions of the soul, however radical or heretical in their nature. We believe with a great German writer who said: "If God held all truth in his right hand, and in his left only the earnest desire for truth, he would reverently take the left hand, saying, 'To Thee, O God, alone belongs absolute truth; to Thy children an earnest seeking after it.'"

Mr. Sullivan Cook here made one of his characteristic speeches upon the subject under consideration, closing with a recitation on "Prayer," which was most enthusiastically received by the audience.

The question as to where the next quarterly should be held was then brought before the house and, after some discussion, was tabled until afternoon session. Mrs. Wood-

ruff occupied the closing hour with one or her always acceptable discourses.

Sunday afternoon, the question as to where the next quarterly should be held was reconsidered and it was decided that the society meet at Fennville, Allegan County, in June. Mrs. Davis of Hartford, was requested by the president to relate an incident of which she had been cognizant, illustrative of the superior mediumistic powers of Mrs. Wisner, of Benton Harbor. It having been previously announced that Mr. Moulton would devote his time during this session to answering questions given him by the audience, several were now presented, and disposed of in his most clear and satisfactory manner. Mr. Barnes again held the attention of the large congregation while he described their spirit friends, giving names and dates which were in most cases recognized and acknowledged. During this meeting, attention was called to charcoal and crayon sketches exhibited by Mr. Parks, which were executed through the mediumship of J. G. Fisher, of Grand Rapids.

The last session of the convention opened with the large hall crowded with people still anxious for spiritual truths, as was evidenced by the rapidity with which the last numbers of an ample package of RELIGIO-PHILOSOPHICAL JOURNAL sent by the publisher for distribution, disappeared from the platform. Mrs. Woodruff held the audience for an hour with her fine spiritual utterances, when Mr. Moulton gave the closing address of the convention from the text: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Mr. Barnes then gave a short account of his development as a medium and another effort to convince those present that their spirit friends were near them, by descriptions, dates and messages. After a vote of thanks to the people of the town and vicinity who had so generously entertained, among whom may be mentioned Mr. and Mrs. Cramer, Mr. and Mrs. Barber, Mrs. Betsy Brown and Mr. George Abbot, the convention adjourned.

Mattawan, Mich. Mrs. ELLA TOWER.

A Belgian Scientist is Said to Perform Wonders by Means of Hypnotism.

Prof. Milo de Meyer, a Belgian, recently gave a private séance of Hypnotism, at St. James Hall says the *London Globe*. His method varied at different stages, but at first, when he was trying his men, he made the subjects lean forward to him at an angle of forty-five degrees; he held their hands by the wrist and asked them to look steadily in his face, thinking of nothing; then, with a sudden jerk, his eyes seemed to dilate, and he stared into their eyes with all the intensity of which he was capable, the eyes of subject and operator being within a few inches of each other. The effect was exceedingly unpleasant, an unconquerable desire on the part of the part to peer closely and still more closely into his eyes. Subsequently he showed that grasping the hand was not necessary.

Placing his hand between the shoulders of the subject the same effect was produced—being first manifested, says one mesmerized individual, by a burning sensation. Later, when he desired a subject to work upon, he would fix his eyes upon his as he sat at the seat, and the man would gaze like a fascinated bird, remain undecided for a time, then he would bound across the stage to him. Close proximity was unnecessary after the first time. Half a dozen men were present among the audience, and in various parts of the room sent to sleep by a magnetic glance, in spite of the most energetic efforts to keep them awake. The subject's seemed eyes in each case to dilate as they met those of the professor. On recovery the person operated on would gaze about with the bewildered air of one who awakens from a deep sleep, and wifancy from the gestures some of them made that they recovered with severe headaches.

An arm stiffened by the mesmerist was insensible to pain, as we proved by pricking the fingers with the point of a knife or pin. On awakening, all memory of the experience seemed to vanish as in a dream. A number of the sittings were exceedingly unpleasant to look at. For instance, half a dozen men were successively sent among the audience with their mouths distended to the furthest possible limit, and as the trance always causes a vacancy of expression, each face was disagreeably suggestive of that of an idiot with a distorted jaw. The best part of the entertainment was undoubtedly the series of tableaux vivants produced by suggestion and otherwise. For instance, one man got a magnetic toothache, which made him writhe and hold his jaw; while another was transformed into a dentist to pull the tooth out.

A very singular picture was made by giving one the appearance of death, while several of his companions were inspired with terror, pity, a desire to pray, or whatever the professor wished. Whenever they struck a good attitude he fixed them in it as though they had been frozen to the spot—one might have taken them for the wax figures in Madame Tuseaud's. That their sorrow was real was proved by the tears they dropped, though it passed into oblivion when he puffed in their faces and awoke them. A dramatic scene was produced by making a man think he was rowing a boat, then that he had been upset and was struggling in the water; a companion who saw him drowning, flung off his coat and swam out to the rescue, looking most doleful when he thought his friend was dead, but brightening up as he recovered. But the most striking picture of all, and one that is likely to attract great attention just now, was that in which a subject was prompted in a trance to commit a shocking murder. At the exact time which had been stated he arose and crept stealthily to his father's bedside and stabbed him twice. Later he was harrowed by remorse.

Sam Jones says: "When God's given man a wife with six or ten children the Lord's done a big thing for him, but when He gives a man a wife and a canary bird—well, He just throws off on him, that's all."

Mr. Roswell Beardsley of North Lansing, N. Y., claims to be the oldest Postmaster in the service. He has held the office for sixty-three years, and is nearly as fresh and vigorous at the age of 90 as he was when appointed by John Quincy Adams.

Senator Stanford denies that he is President of the World's Arbitration League, or has given it any authority to use his name in the circular calling a conference in Washington to formulate a measure to hasten universal peace and harmony among the nations of the earth.

Kate Field declares she is in favor of people drinking wine as a beverage to drive out the whisky. She has prepared a new lecture, entitled "Intemperance of Prohibition." She says: "I do not believe in statutory prohibition. It fails whenever tried. It means free rum, and the meanest kind at that."

Jim Crowe, a New York murderer, will probably be the first man executed by electricity under the provisions of the new law

Woman's Department.

CONDUCTED BY SARA A. UNERWOOD.

SOME FOREIGN VISITORS.

Among the incidents which mark the wide sweep over the world of the woman's advance movement, few are more striking than the number of foreign women who have visited our shores within the past year for the express purpose of learning about the position, prospects and work of American women in the interests of the women of their own lands, and to awaken those of this country to a sense of their foreign sisters' need of sympathy and help.

Another interesting foreign visitor who has but lately started on her homeward trip, is a cultivated Greek lady, Miss Calliope Kechayia, who has given a number of lectures descriptive of Grecian life and particularly of the progress of education among the women of Greece, and of her own special work in the girls' schools in Athens and Constantinople.

Such women visitors as these should be welcomed every where in America, by its thinking women, for they bring us face to face with the women of other lands, whose environments are harder to change than are our own, however unpleasant ours seem to be.

LADY DUFFERIN'S "DURBAR." Woman's progress in India is strongly marked by the fact that just previous to the recent departure of Lady Dufferin from Calcutta, seven hundred Indian ladies broke through the time-honored rules of Genana seclusion of women, and held a "Durbar" or reception, in her honor for the purpose of acknowledging their gratitude for the grand work she has done for the women of India in establishing the female medical schools in Calcutta, Madras, Bombay, Lahore and Agra.

Letters received from the Pandita Ramabai by Boston friends, report details of her homeward trip up to June 20th, when she was expected to reach Bombay by February 1st. Being delayed at Yokohama, she gave eight lectures at the hotels on the education of women, which were well received by the Japanese of both sexes.

where she met several Parsee and Mohammedan merchants, who listened with attention and enthusiasm to the story of her visit to America, and of her own mission. Many friends escorted her to the steamer when she left Hong Kong. A Hindoo friend writes from India: "I hope that even the orthodox Hindoo will receive Pandita Ramabai as the first and greatest benefactor when she arrives on the shores of her native land for whose interest she has so earnestly and sincerely given up her life, and all."

BOOK REVIEWS.

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

A STUDY OF MAN AND THE WAY TO HEALTH. By J. D. Buck, M. D. 302 pp. octavo. Russia cake corners. Cincinnati: Robert Clarke & Co., 1889. Price, \$2.50.

The author has long been recognized as an able and highly successful physician, not until recently has he essayed to appear in a new role. His aim and object is certainly highly ambitious, yet he performs the difficult task he assigns himself in a most creditable manner. The work may be outlined as maintaining a universal duality, making evolution and involution a two-fold process subject to one law. Consciousness is the central fact of being, all knowledge is gained by experience.

It is on this account that the pages have a peculiar and attractive flavor. Calmness; freedom from a tinge of egotism; dogmatism; an ardent desire to learn and teach the truth, are expressed on every page. Chapter by chapter the author rises to higher and higher considerations, until the psychical life is reached, the one great, overshadowing fact of human existence.

Dr. Buck is a Theosophist, although he carefully avoids mentioning the fact, and enunciates doctrines without distinctly labeling them. In this form they are not to be distinguished from those of other systems of ethics and philosophy. There is none of the esoteric teachings which alone throw suspicion upon Theosophy in the minds of many. Theosophy in its external doctrines is as one with the highest Christianity, and the great objection argued against it is that it makes God instead of man the objective center. As Dr. Buck says: "The perfect man is a co-worker with God. His members are longer with each other, and he is thus at one with God. The attainment of perfection is thus the reconciliation of the human and divine. If this ideal perfection has been even once realized and if the experiences of life be regarded as a journey toward the brotherhood of Christ to man has a real meaning. But if Christ is God in some other, far-away and unapproachable sense, then Christ can be little to us. The Scriptures reveal an ideal man as one who had attained to all perfection, in whom dwelt all the fullness of the God-head embodied. The man Jesus was crucified; the God-Chris was glorified, and so it is everywhere, and at all times; the crucifixion of the human is the entrenchment of the divine. The whole aim and meaning of human life thus becomes a continual striving after ideal manhood, and a gradual approach to womanhood. Just as all lower life climbs toward humanity, so humanity climbs toward divinity. . . . The selfish ego belongs, as we have elsewhere shown, to the receding wave of animal life. Man leaves this behind him as he journeys toward perfection."

According to the author, as expressed throughout the entire volume, man is imperfect, striving to attain the divine. If he has existed for infinite time before his life here, he has had infinite opportunity for progress, and logically should have attained perfection; not only should he, but he must have become perfect. It is readily observed that the fact of his imperfection necessitates a beginning, and the degree of his imperfection shows the nearness or remoteness of his starting point. If he had attained this apparent perfection, the result of the spirit's connection with matter, it must be remembered that the theory of pre-existence and incarnation has for its object to account for the evils of this life, and perfected spiritual beings, such as all must be after an infinite past, would be free from incarnation to attain purity or excellence already theirs, and should they enter physical bodies, as spirit according to this doctrine is the potential energy and matter the yielding clay, they would not be contaminated or degraded.

But I have no desire to discuss this subject here and have already devoted nearly as much space to its consideration as the author has given. It would be untimely to criticize minor points in a work breathing from every page a breadth of thought and a charity which is the spirit of love. The author beautifully expresses this idea: "In every clime God's altars rise; in every land and every age man feels the touch of wings, and dimly sees as through a veil his overshadowing Lord. What matters it the name he bears? Who knows the one true name? The highest name in every time has been man's highest ideal!"

The author does not attempt a system of philosophy "but a systematic use of the knowledge of common things has been suggested." "The conditions of a complete system of philosophy, such as should stand through all time, is a demand for a complete knowledge of nature and man." Hence the author has drawn only tentative conclusions, modestly disclaiming even an approach to a finality. Too modestly, for his treatment of the vast subject of man from his physical to his spiritual being, is worthy of the name of philosophical anthropology. He is filled with the aspirations of the new dispensation which glorifies existence here with the reflection of the light of the future, and closes the beautiful volume with prophecy of the "dawn of a new era in the life of man" which he sees heralded by many signs. As Memnon sang the song of the Morning when first the rays of the rising sun fell on his marble brow, "The physical life of man awaits through the long, dark ages of superstition the rising glory of a brighter sun, whose rays shall illumine his entire nature, till it responds without discord to the symphonies of creation." It is a suggestive book, helpful and healthy; it lifts and inspires. H. T.

New Books Received.

From Lee & Shepard, Boston; A. C. McClurg & Co., Chicago. The Reading Club, Number 19, edited by George M. Baker. Price, 15 cents. Aryas, Semites and Jews, Jehovah and the Christ. By Lorenzo Burge. Price, \$1.50. The Julia Ward Howe Birthday Book. Arranged and edited by her daughter, Laura E. Richards. Price, \$1.00.

The Bismarck Dynasty. From the Contemporary Review for February, 1889. New York: Leonard Scott Publication Co. Price, 15 cents.

Beungam. The Nazarene's appeal to the Men and Women of Wealth and Power. Chicago: Published by the author.

Evolution Theory of the Origin of Worlds. By Seth K. Warren, Lake Geneva, Wis. Published by the author.

Evolution of the Earth. By Lewis G. James. Boston: The New Ideal Pub. Co. Price, 10 cents. Sunday Rest Bill. In the Senate of the United States, January 17, 1889.

The Missing Ling in Modern Spiritualism by A. Leah Underhill is a most appropriate book to read at the present time as it gives a full and interesting account of the Fox girls' younger days. When without guile they astonished the world and revived what has since been known as Modern Spiritualism. Mrs. Underhill gives a detailed account of the phenomena occurring for many years in her home. Price, \$2.00. For sale at this office.

March Magazines, Not Before Mentioned.

The Century. (New York.) A timely essay is that of the Rules of the House of Representatives, by Hon. Thomas B. Reed of Maine. The present installment of the Life of Lincoln is entitled, The Edict of Freedom, and completes the story of Emancipation. Mr. Kennin's article describes an interesting and amusing episode of his Siberian tour. In fiction there is begun a story by Mrs. Mary Hall Lock Foot, entitled The Last Assembly Hall, and Mr. Jessop, gives a study of the progress of a New York politician. In the same number Mrs. van Rensselaer and Mr. Pennell present the history and aspects of Alexandria to see President Cleveland take the oath of office four years ago. A reminiscence of the Harrison campaign of 1840, and a pretty little tale about Mrs. Harrison when she was a school girl, are in the department of Men and Things. An article upon Laurence Oliphant is contributed by Lady Grant Duff and it will be read with much interest by many. There are many other good articles, poems, etc.

Wide Awake. (Boston.) Several features appropriate to the inauguration month appear in the Wide Awake for March. How Nat saw the inauguration relates to what befell a little fellow who was sent from Alexandria to see President Cleveland take the oath of office four years ago. A reminiscence of the Harrison campaign of 1840, and a pretty little tale about Mrs. Harrison when she was a school girl, are in the department of Men and Things. An article upon Laurence Oliphant is contributed by Lady Grant Duff and it will be read with much interest by many. There are many other good articles, poems, etc.

The Eclectic. (New York.) A Comparison of Elizabethan with Victorian Poetry; A Practical Philanthropist and his work; The Ethics of Capitalism; The Scientific Basis of Optimism, are good articles. An article upon Laurence Oliphant is contributed by Lady Grant Duff and it will be read with much interest by many. There are many other good articles, poems, etc.

The English Illustrated Magazine. (New York.) An excellent table of Contents is given to the reader. The Editor, Mr. Charles Scribner, has selected short illustrated articles add to the interest and variety of the number.

The Home-Maker. (New York.) The department Home Literature contains many short articles, and the papers and essays upon Our Young People, Household Health, Fashions and the Art Class will be found of interesting.

The Unitarian Review. (Boston.) Andrew P. Peabody opens this month's installment of good reading and is followed by a varied list of contributors.

Current Literature. (New York.) The department in this magazine of record and review are full to overflow for March.

The Theosophist. (Madras, India.) The February number of this monthly is at hand and contains a variety of reading.

The Statesman. (Chicago.) This monthly is devoted to the problems of practical politics, co-operative industry and self-help.

Also: The Esoteric. Boston. Our Little Ones and the Nursery. Boston. Buchanan's Journal of Man, Boston. The Phrenological Journal, New York. The Kindergarten, Chicago. The Unitarian, Ann Arbor, Mich. The Sideral Messenger, Northfield, Minn. The Manifesto, Canterbury, N. H. Sphinx, Neuhausen, Munich Bavaria.

Makes the Weak Strong. The season when that tired feeling is experienced by almost every one, is here once more, and again many people resort to Hood's Sarsaparilla to drive away the languor and exhaustion. "The blood," which has become impure, has become accumulated for months, moves sluggishly through the veins, the mind fails to think quickly, and the body is still slower to respond. Hood's Sarsaparilla is just what is needed. It purifies, vitalizes, and enriches the blood, makes the heart clear, creates an appetite, overcomes that tired feeling, and imparts new strength and vigor to the whole body.

A valuable book, arranged especially for young people, yet by no means unsuited to any time of life, entitled Every-day Business: Notes on its Practical Details, by M. S. Emery, will be published soon by Lee and Shepard, Boston. It gives careful instruction regarding many matters closely connected with business transactions. The book will be a valuable companion for all who have to do with business. It contains instructions on business subjects, being designed for ready reference, and also as a text-book for use in schools. Lee and Shepard have also in press Samuel Adams Drake's Decisive Events in our Country's History, Burgoyne's Invasion of 1777, with an outline sketch of the American Invasion of Canada, 1775-6. It will be an admirable historic narrative, intended to be used as a text-book, or as a Supplementary Reader in schools, as well as for general reading.

If you require a spring medicine, if you are suffering with languor, debility, pimples, boils, catarrh, chronic sores, scrofula, or loss of appetite, or any disease arising from impure blood, take Ayer's Sarsaparilla. The safest and most economical of all blood purifiers.

A Good Reputation. "Brown's BRONCHIAL TROCHES" have been before the public many years, and are everywhere acknowledged to be the best remedy for all throat troubles. They quickly relieve Coughs, Sore Throat, and Bronchial Affections. Price 25 cents. For sale everywhere, and only in boxes.

Buckingham's Dye for the Whiskers is easy of application, and never fails to color the beard brown or black as may be desired. Try it. Starch grows sticky—common powders have a vulgar glare. Pozzoni's is the only Complexion Powder fit for use.

The Oakland, California, Unitarian Pulpit is publishing a series of sermons by Rev. C. W. Wendte. These sermons will be selected with a view to their usefulness as missionary documents. The price of each number is five cents. The first one is out and is entitled The Story of Robert Elsmere and Its Lesson. Orders may be sent to Mrs. A. G. Freeman, 1137 Linden St., Oakland, Cal.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. The subject is more suggestive than any work of like 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 most mysterious and occult of spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical 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 Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 80 cents.

The Wateka Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Vennum. Also a case of Double Consciousness. These 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: A Treatise on Materialism; Materialism and Spiritual Philosophy and Natural Belief. 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.

The American Protectionist's Manual. The Interior Ocean says: "It collects the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects with reliable business men, who can command from \$1,000 to \$2,000, either on salary or commission, their present headquarters at 255-275 Wabash Avenue, Chicago, being one of the finest book emporiums in the country."

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 cents.

That Tired Feeling

If you are run down, or have that tired feeling as a result of overwork or the effect of the changing season, you should take that best of all tonics and blood purifiers, Hood's Sarsaparilla. It purifies and enriches the blood, tones the stomach, rouses the torpid liver and kidneys, creates an appetite and builds up the system. Thousands who have taken it with benefit, testify that Hood's Sarsaparilla "makes the weak strong."

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"I have been troubled a great deal with headache, had no appetite, no strength, and felt as mean as any one could, and be about my work. Since taking Hood's Sarsaparilla I have not had the headache, my food has relished, and seemed to do me good, and I have felt myself growing stronger every day. I thoroughly believe in Hood's Sarsaparilla." M. A. STEINMAN, Grand Rapids, Mich.

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100 Doses \$1

"A New Man Made out of a Rheumatic Wreck."

LEWIS, S. CAROLINA, Jan. 13th, 1889.

ATH-LO-PHO-ROS



"NO MORE RHEUMATISM FOR ME"

I sell more bottles of Dr. Seth Arnold's COUGH KILLER than of any other cough medicine kept in stock, although I keep fifteen varieties. F. M. Robertson, Coyville, Kan. Druggists, 25c., 50c., and \$1.00.

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THE SOUL. ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Advertisement for Hood's Sarsaparilla, featuring a circular logo with the text 'HOOD'S SARSAPARILLA' and 'MAKES THE WEAK STRONG'.

100 Doses \$1

"A New Man Made out of a Rheumatic Wreck."

LEWIS, S. CAROLINA, Jan. 13th, 1889.

ATH-LO-PHO-ROS

Dear Sir: Enclosed please find \$5, for which please send by express 6 bottles of Athlophoros to Mr. Oliver Parrot, Darlington, S. C. I have taken 3 bottles of Athlophoros, and am about cured of Rheumatism. I have one more bottle to take which I think will effect a permanent cure, and make me feel like a new man made out of a rheumatic wreck. I am 50 years of age.

Mrs. Oliver Parrot is 70 years of age, has been in bed for months, and under the treatment of the most skillful physicians, but continued to grow worse and worse. She has quit the doctors, and by my advice has taken 3 bottles of your Athlophoros and is now on her feet again with a fair prospect to get well. Surely your Athlophoros is not a "quack," but a Godsend to relieve suffering humanity.

Yours respectfully, REV. J. K. McCAIN.

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Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$149 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60-acre poultry farm on which she CLEARS \$1,500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address: H. V. HENNING, 45 Randolph St., Chicago, Ill.

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Advertisement for Indelible Ink, featuring an illustration of a bottle of ink. Text includes 'IT INDELIBLE INK WON'T' and 'WASH'.

WASH. PRAIRIE CITY NOV-ELTY CO. Just published, 12 Articles on Practical Poultry Raising, by FANNY FIELD, the greatest of all American writers on Poultry for Market and POULTRY for PROFIT. Tells how she cleared \$149 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60-acre poultry farm on which she CLEARS \$1,500 ANNUALLY. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address: H. V. HENNING, 45 Randolph St., Chicago, Ill.

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A New Collection of Words and Music for the CHOIR, CONGREGATION AND SOCIAL CIRCLES. By S. W. TUCKER. The Author says in preface: We have tried to comply with the wishes of others by writing easy and pleasing melodies and in selecting such words as will be acceptable to mortals and find a response with the angels who may join us in the singing of them. Board cover. Price 50 cents; postage 5 cents extra. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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PUBLISHED WEEKLY AT 92 LA SALLE ST., CHICAGO.

By JOHN O. BUNDY.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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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.

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CHICAGO, ILL., Saturday, March 23, 1889.

Spiritualism and the Secular Press.

The attitude of the secular press toward Spiritualism and psychic phenomena has rapidly changed within the past few years. Psychological Research Societies by giving scientific attention to the phenomena have been potent factors in bringing this about, and it is evident that there is a growing public demand for information on spiritual matters which the press feels and is not slow to heed. No one unless familiar with the files of a great number of newspapers, can appreciate the amount of matter relating to psychic phenomena that is published. For the information of our readers we have selected the more salient items on this subject, which came to hand in a single day. It will show what activity of thought and deep interest has been awakened. The *Telegraph*, Pittsburgh, Pa., has the story of a young girl who enters the trance state and assumes therein the features of her grandmother. There is nothing new about this to Spiritualists, but it is novel to the class to whom it is presented. This article has been widely copied, without comment, as a matter of news; only one paper, the *Quincy, Ill., News*, giving an ugly snarl, that as Spiritualism is a delusion this statement must be.

The *New York Sun* claims that Cleveland is a Spiritualist and has, since the time he was sheriff, kept a medium in his employ. Whether his statesmanship has been worthy of a supernatural source history will decide.

The *Chicago Mail*, gives an instance where a middle-aged couple, by an instance where the spirits in material affairs, became unpleasantly entangled. They were ill, and the spirits told them they would soon die, and to place their property in the hands of a Dr. Hinde, an intimate friend. The spirits were but half right, the lady only dying, and now Dr. Hinde will not restore the property. The lesson is quite plain to those who read.

Mesmerism under the name of hypnotism comes in for a good share of attention. The *London News* publishes an article on "Hypnotism in Berlin," which has been widely copied. It is the familiar story known by all who have looked into mesmerism. At a meeting of the Berlin Medical Society, Professor Virchow introduced a French physician, Dr. Feldmann, who made some experiments in hypnotism. A young man named Garrick offered himself as a subject. After a few seconds of the usual manipulations the sensitive fell into a deep magnetic sleep. He became perfectly apathetic and motionless.

In this state of "suggestion" Dr. Feldmann showed the influence of various medicaments on the sensitive who took quinine for sugar, smacking his lips with enjoyment, and he believed ammonia to be perfume and smelt at it for some time. Immediately afterward, following the will of the doctor, he showed the usual abhorrence of those bitter and caustic substances. With the same success he ate a lemon for an apple. A piece of camphor held on his forehead had a singular effect. The subject bent his body far backward and had to be held on his chair.

A magnet caused a dreamy state, during which the subject related his impressions as to events in the street, in which he believed himself to be. Then the subject obeyed the will of the doctor in various ways, shoveling snow, skating, falling and rising again with one jump at the doctor's suggestion, and finally he took a pocket book by force out of Professor Virchow's pocket. He was then ordered by Dr. Feldmann to reseat himself

and soon woke out of the hypnotic sleep, remembering nothing of what had happened. Two young physicians then spoke, declaring that such experiments were without scientific basis. They believed the "suggestions" to be probably genuine, but as to the other experiments, especially the effect of medicines and the magnet, they thought they needed careful examination.

The Society of Anthropology, N. Y., was treated at a late session by Henry S. Drayton, to a lecture on "The Evolution of a Sixth Sense," covering the so-called occult field. The various daily papers gave a quite full report. He closed his lecture by saying: "Modern Spiritualism is a thing of tinsel, deception and unbelief; but, however this may be, when the London society set about collecting evidences of psychic phenomena it was overwhelmed with the great number of letters. In Johns Hopkins University, at Baltimore, they consider this matter seriously and study it as a science. They use children as subjects, for they believe that the results from such a source are more likely to be free from extraneous influences." Dr. Drayton believes that persons who are incorrigible skeptics in regard to this matter of psychic phenomena should confine themselves to physical research and not interfere with the men who are engaged in the investigation of the mystery which still surrounds hypnotism and its fullest development.

A late Philadelphia *News* contains a lengthy article on "Quaker City Spiritualists." It narrates a fact in regard to the late Col. Kilgore, a veteran Spiritualist, which is worthy of preservation. The medium was a pupil by the name of Gilbert, through whom Henry Clay came and made astounding revelations regarding a body of men who were known as the Knights of the Golden Circle. The assassination of President Abraham Lincoln and four Governors had been planned by these men. Mr. Kilgore was urged by the spirit visitor to go to Washington and lay before the President all the facts that had been presented. Mr. Kilgore, who had implicit faith in these manifestations went as suggested. As it was at that time extremely difficult to obtain an audience at the White House, he sent into Mr. Lincoln a card, with this suggestive wording: "D. Y. Kilgore, wishing neither office nor favor, desires to speak a few moments with the President." For an answer he received from Mr. Lincoln's son "Tad" a card with the message, "My father says, write your name on this card." The bold open handwriting of Mr. Kilgore proved the "open sesame." They talked together for an hour, and by prompt action the well laid plans were frustrated and the four valuable lives saved. Governor Curtin, so says Mrs. Kilgore, acknowledges that he owes his life to that influence which had been brought to bear upon the dead lawyer.

Of another Spiritualist the same account says: "A celebrity in the profession of medicine and surgery and a bright light in literature under the nom de plume of 'John Darby,' is professor James E. Garretson, of the Medico-Chirurgical College. No one in this city has made a more profound study than he into the science of psychology. The professor repudiates the use of the word Spiritualism, and speaks in no uncertain tones of the frauds that are daily perpetrated by the so-called professional mediums, nor does he hesitate to condemn them for bringing so much discredit upon science. He uses the word *ghost*, as being more expressive, and speaks of a sensitive rather than of a medium. Dr. Garretson gives no special reason for his belief other than after careful investigation of this subject, he is firmly convinced that, as he understands it, it is the truth. In his volume 'John Darby,' in many respects a profound work, he shows the methods by which he reached his conclusion, arguing frequently with strong logic and fine effect, and with considerable poetical feeling where the former qualities appear to fail. Personally, he is an accomplished gentleman as well as a successful practitioner."

The *News* closes this valuable and impartial article with the following paragraph:

"A not unsuggestive feature of the subject is the fact that four-fifths of the believers whom the press correspondent saw were men whose hair was white with the snows of full sixty winters. A majority of them, too, seem to have been attracted toward the belief, not in youth, as might be supposed, but in the developed vigor of manhood. It is impossible to doubt their sincerity. Started upon their favorite subject they rush restlessly into a torrent of words, the meaning of which is not always clear to the listeners. Nor must it be supposed that they are universal cranks, the women shallow brained or the men perverted. In much that goes to make up a lovable Christian character they have shared in no small degree, the majority of them having Biblical illustrations or precedent for even the smallest details of their faith."

Railway Life quoting from the *Minneapolis Tribune*, gives an account of "mind reading," an art it appears to consider settled beyond cavil:

Speaking of the psychological influence of one mind over another, so puzzling and unexplainable to the most coldly skeptical on the subject, the power, whatever it is, is not confined to seers "professors" who give exhibitions in museums. A great many people have it in a high degree who make no display of their gifts in that direction and who would not for the world make a show of themselves. One would hardly expect to find a railroad president in the catalogue, but it is a fact that William Van Horne, president of the Canadian Pacific, has an extraordinary knowledge of knowing what is going on in other people's minds. During the recent trip over the Soo road Mr. Van Horne formed one of the party. Fred Underwood, of the Soo road, brought up the subject of mind reading and gave an account of the Canadian president's exploits.

"That's all nonsense," said Gen. Washburn, "it's one of your stories, Underwood."
 "Well let's make a test," said Underwood.
 It was agreed, and Mr. Van Horne, sitting at one end of the car, asked Gen. Washburn at the other end to think of something or write something and he would tell him what he had written. Gen. Washburn drew a map of the site of the proposed new union depot, which Mr. Van Horne immediately reproduced, without changing his seat or a word having been said.
 "But you have left Washington avenue out of our map," said Gen. Washburn.
 "Yes, and you have left it out of yours, too," said another of the party, looking over Gen. Washburn's shoulder.
 The two diagrams were as nearly identical as hasty drawing could make them.

The Philadelphia *Press* has four pages, mostly of "Strange Cases Reported to the Society for Psychic Research." We have space for only a single one of the many cases reported, that of Mrs. Annie Field, of 805 Broadway, South Camden, who died a few days ago, and who was a very highly respected and estimable lady. One day while sick she made inquiry, during a few moments of consciousness, relative to the business of Turner Berry, a well-known health man in that locality, and who had been seen that morning in excellent health. An hour or two afterward a little daughter of Mr. Berry called at the Fields' residence, and said her father had been taken very ill. On the following day Mrs. Field rose up suddenly from her stupor and, in apparently great agony of mind, declared that a well-to-do brother-in-law, residing in Pennsylvania, was away up among the Pennsylvania forests seriously ill, and his family were greatly agitated over his disappearance and could not find him. A day or two later a letter came confirming this. The most mysterious case in connection with Mrs. Field's clairvoyance, however, was that in connection with the murder of Amelia Walker by Michael Finnegan, and the latter's suicide. On the night of the murder Mrs. Field suddenly sprang up in bed, after having been in a stupor for a long time, and in terror cried out: "See that man and woman and the carriage at the City Hall; see the confusion; let me get near the man; let me get near him." The old lady was with difficulty quieted, and then she broke out again, declaring that a terrible thing was happening, and the man was causing them trouble. Then, in a very weakened condition, the old lady fell back in her bed. On the following morning Mr. Field began to read the account of the murder to his daughters, when one of them seized the paper from his hand and was shocked to discover that the facts were identical with those their mother had seen in her stupor. Two days later Mrs. Field died.

These narratives would have made strange reading in secular journals a few years since, and better illustrate than can be done in any other manner the rapid growth of interest in these hitherto neglected fields of investigation.

"Scientific Religion."

Standing out like a silhouette against a background of commonplace persons is the life of Laurence Oliphant, traveler, diplomatist, philosopher, novelist, student of occult lore and man of the world, domestic servant and member of parliament, day-laborer and courtier; no more picturesque character has played many parts in the drama of the nineteenth century. It is hardly necessary to go over the details of that romantic career. There remains to be considered his last and most important work, the American edition of which has a preface by his second wife, Rosamond Dale Owen.

If the singular career of the author is again brought forward, it is because Mr. Oliphant himself strongly emphasizes it. After declaring that "no belief can stand in these days that is not based upon the evidence of personal experience," he goes on to describe the experiences of himself and his first wife, a lady delicately born, highly endowed and possessed with wonderful intuition and sensibility. While he peddled flowers and fruit or lived in solitude, she became a seamstress and a teacher, but "it all would have been valueless had not the contact with persons of divers nationalities and degrees brought us into an internal sympathy with them." He, therefore, does not believe in an ascetic religion. In physical labor and kindred association, persons "interlock their atoms with those of their mortal associates," while, at the same time, "they are rendered susceptible by magnetic contact to the highest order of things from the unseen world."

It must not be supposed, however, that our author believes in the healthfulness of the ordinary spiritualistic circle or even of ordinary mediumship, since those "obtaining imperfect impressions from the other world hardly ever go through the long and painful ordeals which are the necessary preparation for the reception of the higher truth." These higher truths, Mr. Oliphant asserts, ought to be disseminated speedily, because of the immanence of the long prophesied moral and physical conflict which he graphically fore-shadows. To prepare the minds of men for the coming struggle is, indeed, the main object of the book.

In the first chapter the author shows that uncertainty has attended all Divine revelations because "prophets lost sight of the great truth that the highest inspiration comes through physical as well as intellectual service for the race," a truth which Christendom is just beginning to learn. When equilibrium is maintained between body, soul,

* Scientific Religion, or Higher Possibilities of Life and Practice Through the Operation of Natural Forces. By Laurence Oliphant. With an appendix by a clergyman of the Church of England. American edition, 1889. Buffalo: Charles A. Wenborne, Octavo, cloth, 475 pp. Price, \$2.50. For sale by the Religio-Philosophical Publishing House, Chicago.

and spirit the world will, indeed, be redeemed. But, he asserts, theosophy, asceticism and mysticism offer no remedy for the maladies of the world. The modern Buddhist gets no more comfort from these pages than the Spiritualistic phenomenalist.

In chapter second, follows a resume of the phenomena of hypnotism, which he considers accompanied with fearful dangers, and in the third he places great stress upon the interlocking of the invisible atoms, (magnetisms) of the seen and unseen worlds, forming a single system of animate nature, which is, in fact, the cause of the book. Through sentences long and involved yet always conveying a real meaning, Mr. Oliphant describes the "dislocation" as well as "interlocking" of atoms, through means of which life circulates, radiates and distributes power, forming an endless cycle. It was through this moral and intellectual affinity that the book "Sympleumata" was written, his mind remaining a blank to the outer consciousness while Mrs. Oliphant dictated the matter, although she was incompetent to write a sentence alone. In like manner the work before us was given to the world in the very room from which she passed to the higher life, "accompanied by the peculiar sensation produced by this atomic interaction." "She was soon able to reach me," (after passing from earth life) he states, "through the internal tie which had been formed by this interlocking of our finer-grained material atoms while in the flesh," making one of the most remarkable and interesting instances of thought transmission upon record.

Throughout the book Mr. Oliphant insists upon the spirituality of matter, as in chapter fifth where he declares that the visible and invisible universe, forming one, is "sustained and animated by a material force which emanates from the great source of life, who pervades all things," also, that a disturbance in that force produces disease and evil. He believes too, that we are all mediums of one kind or another, and that "infestations" are frequent, of which "sin" is the outward sign, so that gross organisms, inhabit the body of animals. In this doctrine originates the ideas of metempsychosis and reincarnation.

Now our author cautiously leads up to the core of "Scientific Religion," though the reader is never quite sure that he is admitted into the arcane. His startling and radical positions, first outlined in "Sympleumata," fill the last two hundred pages of the present work and can be indicated merely in outline. After exhaustive descriptions of the vital power existing in atoms, Mr. Oliphant proceeds to show how this world is an emanation from a previous world, into which entered evil through perversion of the will. As Deity is bi-sexual or dual, and man was generated by "respirative emanation," regeneration producing that condition known to the church as the millennium, will be a return to that form of procreation, a departure from which is known as "the fall of man."

The author further proceeds to show how humanity, is exposed, by atomic affinity, to attacks from the fallen races of the previous world, in consequence of which the Divine Feminine receded from him and the Divine Masculine assumed an unnatural and debased form, through which true conceptions of Deity suffered eclipse. Under the influence of sex inversions and perversions, mankind suffered still greater degradation until the remembrance of the bi-sexual principle was almost entirely lost.

Finally, in consequence of their defilement, the great portion of earth's inhabitants were lost in the deluge, the few who preserved the truth veiling it under metaphor and symbolism in the various sacred books of almost all ancient religions.

This great truth, invaluable, nay, absolutely necessary to redemption, has been committed to the keeping of the Jewish race, one of whom, born under appropriate conditions, was androgynous, voluntarily allowed himself to be put to death, "because only thus could he distribute the elements of the Divine Feminine here, and so connect the visible part of our universe by an atomic sympathetic chain with that which is invisible."

These two portions of the universe being atomically interlocked, constantly act and interact upon one another. There are "immediate invisible progenitors" of every child, whose heredity it exhibits rather than those of its human parents, for it "has been generated in the invisible world from the infinite source of life by the interaction of successive male and female elements through a long series of beings, as a vital spark or soul germ, which is finally let down into human organism," forming a more complex theory of re-incarnation than the most devout Theosophist has yet propounded.

Mr. Oliphant proceeds to explain and fortify his statements by the book of Revelations, and asserts that when "the imprisoned elements of bi-sexual life," purify the world from that litigiousness which has poisoned its very fountain, generation by "respirative emanation" will begin again.

These fantastic views, elaborated with minuteness and mixed with very excellent, though by no means new material, fill up the book proper, followed by the lengthy appendices. Of the writer's good faith there is no question. Neither is there of the fact that he will have a few followers. Earnest and novel religious leaders always find adherents. Otherwise the book will be laid upon the shelf as the curious relic of a man who narrowly failed of being a genius.

Through all his later pages runs an undercurrent of suggestion which is yet unexplained. Later developments in the history

of the mission to Haifa, the key to which found in Mr. Oliphant's views of the mission of the Jews and of Christ may correctly stamp the more than visionary nature of his tenets.

Priestly Scheming for Proscriptive Sunday Laws.

Those clergymen who are scheming and plotting to secure legislative enactments for suppressing Sunday newspapers, stopping Sunday mails and Sunday trains, preventing Sunday amusements and making "the Sabbath" as nearly as possible the nuisance that it was in New England a hundred years ago, show more worldliness than wisdom, more eagerness to obtain "protection" for their profession than interest in making their work so meritorious, and their "service" so attractive as to command the attention and respect of those of other professions and trades. With the clergy, in this generation especially, preaching is a business. For the work they do on Sunday they are paid, and nobody begrudges them their salary or shows any disposition to meddle with their business. But there are many thousands, millions even, in this country—among whom are supporters of the clergy and the churches—who insist upon the right to read Sunday papers, and when they feel so inclined, to take a ride into the country or a sail on the water, while their ministers are preaching. The clergy do not, or many of them do not, seem to realize that the time when they were regarded as divinely commissioned agents, or beings "called of God" is passed, and that they are now judged by the amount of good they accomplish and by the moral influence they exert, rather than by any supposed sanctity they possess.

If the clergy wish to retain the respect and sympathy of the intellectual and moral classes, they will do well to keep in accord with the progressive thought and spirit of the age which are against Jesuitical plottings in favor of ecclesiasticism, religious proscriptive, and meddling with the personal rights of American citizens. Let them fill the churches and make converts if they can, or entertain and instruct their congregations if they are able; but when they commence protesting against Sunday papers (the work of which is done on Saturday) while eager to read reports of their Sunday sermons in Monday morning papers (the reporting and composition on which are chiefly Sunday work) and when they clamor for laws that will suppress innocent amusements on the pagan Sunday, which they without any scriptural authority whatever call "the Sabbath," it is time to denounce their meddlesomeness, pretension and cant. The bill "to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship" is an insult to American freemen. It had a priestly origin, and the speeches before the United States Senate Committee on Education and Labor, full of sophism, pietism and cant, are thoroughly priestly in tone and spirit. The JOURNAL is ready to defend the rights of the clergy, and to recognize the useful work of the progressive men in all Christian denominations; but it disapproves and denounces all clerical attempts to restrict the just rights of the American people in the interests of the clerical profession.

Secretaries Take Notice.

Reports of meetings intended for publication should be mailed at farthest not later than forty-eight hours after the session closes. They should not be written on carbon paper. It is very perplexing and expensive to set up in type some of the reports that come in owing to the attempt of the sender to lessen his labor. Reports of quarterly and yearly as well as all other meetings, should be confined to the important parts of the proceedings, of general interest to the public. All the small details telling of inconsequential matters such as the hymn sung, the name of the brass band, hour of adjournment for dinner, etc., should be rigidly excluded. If a meeting is worth reporting at all, then it certainly should be done with promptness and dispatch. Spiritualist papers cannot afford to deal in stale news nor peddle chestnuts, any more than can their secular contemporaries. To read the report of a meeting from two weeks to three months after it occurred, is no more interesting than any other ancient history of a similar nature.

Under the head of "Suggestive Hypnotism" the *Brooklyn Eagle* says: "A lady boarded car 212, of the Franklin avenue line, recently, and sat directly opposite the stove. A gentleman was with her. After riding a block she told her escort that the heat of the car was unbearable and at her suggestion they moved nearer to the door. A passenger soon got on and the conductor coming in to collect his fare she asked him to open a ventilator. He did so, politely. Soon the lady rapped on the door with her umbrella. 'Please turn the damper in the stove!' said she. 'Certainly madame,' said the conductor, and the damper was turned. In a few minutes the lady began fanning herself vigorously with a hymn book, and remarked that 'conductors didn't seem to have any judgment about heating cars.' At this juncture the conductor re-entered the car for another fare and the lady said with asperity: 'Conductor, I wish you would leave that door open. The heat from that stove is positively depressing.' 'I am sorry to say, madam, but there has been no fire in the stove to-day,' said the conductor, and the thermometer instantly fell twenty degrees."

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal, BLIND DAN.

BY EMMA TUTTLE.

'Tis hard to be blind, for any one, But hardest, I say, for a horse, Which must move, and strive, and labor, Commanded by human force;

'Tis hard to be blind, for any one, But man, he can be led, And learn by language the thing desired With a careful, leisurely heed.

Tolling, he hears the cut of the lash, For a blunder he could not see, The jerk on the bit, which stings, and tears, At the strong flush, cruelly!

The coarse boys jeer at, and call him Bones; Do they think of the hungry days Which brought him down to a skeleton From the roundness of his cheeks?

I had a horse which was blind, To-day He went to his long, long rest, And I've this to comfort me, where he lies Will the wild flowers bloom the best.

He sleeps in the woodland where he played With his mother when he was young, Where he saw the grass and the waving boughs And frolicked when wood-birds sung.

I hope there's a heaven in the universe Where the sightless of earth can see, And all that is wrong will be righted there, A practical certainty.

Curious Phenomena at Lookout Mountain. A Chattanooga correspondent of the Globe-Democrat writes: The Spiritualists hold a national encampment on Lookout Mountain...

The Times of this city speaking of the strange manifestations, says: The report comes from well authenticated sources that Lookout Mountain is just now the favorite hunting grounds of ghosts and spooks living in the vicinity of the Spiritualist camp-meeting grounds...

Suggestion to Form a Circulating Library. Do you not think it would be a good idea to get up a circulating library of advanced literature in the city? The catalogue of the Public Library is conspicuous by its meager collection of good standard works on Spiritualism...

Too Worldly for Rockford. Another religious tempest has started up in Rockford, Ill., this time over a little performance called "Delectric Skule," which it was proposed to give in the Court Street Methodist Church.

Getting Ready to be Buried Alive. "I propose," says Dr. Tanner, "to so discipline my body and mind that I can take upon myself at will a trance state, and while in that condition be buried. I shall remain in the grave four weeks, and then be disinterred and, I believe, resuscitated."

Aid to the Poor. I enclose herewith a draft of \$5.00. Please apply \$2.50 to my own subscription, and for the other \$2.50, send the JOURNAL to some one of those persons you have from time to time mentioned as not being able to pay for it.

The Forty-First Anniversary. The Ramsay County Association of Spiritualists and Liberals will celebrate the forty-first anniversary of modern Spiritualism, commencing on Saturday, March 30th, and continuing two or three days.

What is the Spirit World Like? Mediums cannot tell. Human reason cannot enter into a transcendental state of existence. Man is as destitute of capacity to penetrate the veil of the spirit world as the infant.

What Caused the Manifestations? About the year 1850, in Madison county, Ohio, one John Shaver and myself visited some lady mediums, and the raps were produced and intelligent answers to questions given.

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Michigan State Spiritualist Association.

The Seventh Annual meeting of the Michigan State Spiritualist Association was opened on Friday afternoon, Feb. 22nd, in the new quarters of the local society, which gave the free use of the hall it had leased from the Good Templars...

The business of the evening was an address by Dr. A. B. Spiney of Detroit. His text was taken from Rev. XXI. 3. His discourse was a dissertation upon the relation of man to the Divine principle...

The Sunday morning session was opened at 9 A. M., with a conference, which was participated in by Samuel Smith, of Fruitport, Mrs. D. F. Smith, of Vicksburg, Samuel Marvin, of Grand Rapids...

The afternoon session opened at 2 P. M. Mrs. Lena Bible spoke for forty minutes; subject: "Whence and Whither?" The closely packed audience (at least two hundred were standing) listened as only people deeply interested could.

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What Caused the Manifestations?

About the year 1850, in Madison county, Ohio, one John Shaver and myself visited some lady mediums, and the raps were produced and intelligent answers to questions given.

On the departure of one of my friends, the lady heard a second footstep descending the stairs with him; but when he went out at the hall door the other person (my double) opened the door of the dining-room and entered.

On the two remaining occasions the double was seen by my wife. Coming home one evening, she was walking hurriedly from a friend's house, carrying a small paper parcel, and apparently entering the house before she came up.

My double was next seen under somewhat similar circumstances. My wife, looking out of the window one night, saw me coming up the road on the opposite side of the street.

On the other occasion I had stepped into an office, leaving a friend a little way down the street. I was detained a little longer than I expected, and when I did distinctly saw him pass the window.

When Prof. Tyndall, some years ago, declared his conviction that light was again to break forth from the East, he affirmed a conviction of my mind.

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Doubles.

As this subject has recently been several times noticed in your columns, the following account may possess some interest in connection therewith.

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Notes and Extracts on Miscellaneous Subjects.

Turkey quills constitute a profitable southern port.

Fifty colored men are studying for the priesthood in Rome.

There is said to be sulphur enough in Lower California to supply the world.

The newest slang is the compound "ramjam." It describes a condition of complete fullness.

According to the Denver Times an eight-foot vein of kaolin has been found at Golden, Colo.

The duke of Cambridge says the fortifications of Gibraltar are utterly inadequate for defense against modern artillery.

There is an eight-year-old boy at Wadley, Ga., who can spell almost any word in the language, both backward and forward.

The railings between the Cour de Carrousel and the courtyard of the Tuileries, in Paris, have been sold for 850 francs to Prince Sibirsky.

An Indian runner in California recently traveled 120 miles in two days to carry an important message. He showed hardly any signs of fatigue.

A Poughkeepsie man has been placed under bonds to keep the peace. He drew a pistol on a man, the article being mistaken for a revolver.

A cow owned by a man living near Elberton, Ga., died of hydrophobia. A dog that ate the meat went mad and bit two children before he died in convulsions.

A man at Walla Walla, W. T., eats an egg for each year of his life on every birthday. He was recently forty-two, and ate that number of eggs on that day.

A Massachusetts friend wrote to Queen Victoria requesting her autograph. He didn't get it, but received a letter of refusal from Sir Henry Ponsonby, her secretary, and is so much abashed.

An Augusta (Me.) man had a bill for a little more than \$1 against the War Department. After writing for it several times he received an official reply stating it would be paid as soon as convenient.

A farmer near Talbotton, Ga., who lives on an estate formerly owned by his father, says there are good chestnut rails now in use on the farm that were split by the Indians when they owned the country.

The Eastern markets being glutted with oranges, the Southern California growers lately ceased picking for a week. The orange crop in Florida is so great and prices so low that much of the fruit is allowed to rot on the ground.

The temperature of Siberia was of much milder than at present. This change of climate is said to account for the comparative absence of once sedentary birds there into birds that migrate to South Africa and elsewhere.

The Indians near Reno, Colo., being determined to break up drunkenness among their people, the other day stoned to death a squaw who persisted in getting intoxicated. The method was a radical one—at least so far as the squaw was concerned.

Vaccination is compulsory in England and optional in France. In the large cities of France the number of deaths from small-pox was 1,956, or 0.31 per 1,000 of the living population. In the large cities of England during the same period the number of deaths was 322 per 1,000.

There is a well developed row in a Brooklyn Protestant Episcopal church because the brass presentment of a familiar barnyard fowl was placed on the steeple of its new building. The structure was at once dubbed "The Church of the Holy Rooster," and the people could not stand it.

Great Britain is moving forward steadily in temperance reform. In 1876 the "drink" tax of that country was £34, per head of the population. Last year it was £36, 8d. per head. At the latter rate, however, the sum expended for intoxicating drinks was enormous, being £124,606,939.

The "ladies of the White House" have been gifted with sensible names, worthy of imitation in American families, Martha, Mary, Abigail, Elizabeth, Margaret, Sarah, Jane, Harriet, Dorothy, Julia, Letitia, Emily, Angelica, Louisa, Lucy, Frances and Caroline are all good, womanly names.

A correspondent recommends tar smoke for a diphtheria cure. His treatment is to put a few drops of tar, like that used in shipyards, on a warm cloth, and hold it over the patient's nose and swallow the smoke ten times a day for five minutes each time. He has been invariably successful in his experiments.

A farmer who lives near Americus, Ga., has a three-gallon cow that suddenly ceased to give milk. He fed her and cared for her in every way, but the milk never returned. He finally found out that an old sow had been stripping the cow. The porker, which, it is needless to say, was in fine condition, immediately went to the butcher's.

Thought.

The scientific plane is phenomenal-inductive; the plane of reason is logic, intuition, the seeing with the spiritual eyes. The condition of the first is fact, inductively arranged and formulated into conclusions by the scientist. Reason is dialectically wrought out into concepts through logic. Intuition comes through coincidence-chord.

In London, recently, a well-known artist of the canvas was called in to photograph the body of a young lady who had just died under peculiar and distressing circumstances. The body was laid on a sofa in the drawing-room, and presented a singularly beautiful spectacle.

The Savannah News says that in the neighborhood of Flint Hill, Talbot County, lives a maiden aged and her sister, Miss Elvira, bought 100 acres of land on credit, and by industry and economy they have paid for the 100 acres out of crops grown on the same, and are now rated among the most successful farmers.

There is a negro living in Americus, Ga., who has nine children—four girls and five boys—eight of whom have directly over the forehead a patch of white hair about three inches wide.

Strawberry picking has begun in Florida. The crop will be large. Early vegetables are in the market. Green apples nearly large enough for sauce are on the trees in Nevada County, California.

THE GRAIN OF SALT.

A lady finding a beggar-boy at her door gave him a meal of coffee and bread and butter, which he sat down in the area to eat. A moment afterward, however, he rapped beseechingly at the door again, and on his being opened remarked with his hand upon his heart, "If I had but a little salt I should be perfectly satisfied."

Human nature is always lacking something. Oftentimes it were better off without its wishes, yet it is universally conceded that no permanent enjoyment can be had without the savor of health, which keeps good the flesh and preserves and sweetens life for the future.

The great, ruddy farmer presides as he has not won fame or position. The famous man longs for the lusty health of the sturdy farmer.

How to secure and retain the savor of health in the midst of this rushing, nervous, over-worked generation is a problem worthy of our closest attention. It cannot be done with stimulants, which lie spur on the over-worked nerves to fresh efforts, only to leave them more jaded and shattered.

It may be asked, what is the cause of this extreme nervousness of appetite, indigestion, deficient heart action, falling eyesight, apoplectic tendency, etc. We reply, poisoned blood, caused by diseased kidneys, and the troubles indicated are after all, but symptoms of advanced kidney disease, which is but another name for Bright's Disease.

Now, in the spring of the year, owing to the extra work, which has been put upon the Kidneys and Liver, through a meat diet during the winter months, these symptoms are more pronounced, and the danger to the patient correspondingly increased. It is therefore imperative that the poisoned blood be created, and that the kidneys be put in complete health, which can be speedily and effectually accomplished by the use of Warner's Safe Cure, a tried and proved specific in hundreds of thousands of cases.

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The Profundities of Theosophy and Shallows of Hinduism.

The progress of Hinduism must run on the line of "the least resistance" and the largest credulity, a line, which I regret to say, runs through the spiritual camp, but I can assure Col. Olcott that if one of these third-degree Yogis of the everlasting, everlasting, incomprehensible and unscrutable pattern could be induced to present himself in the United States, the largest hall would not contain the admiring listeners to the Colonel's graceful lectures; and the Yogi himself surrounded by flames so harmless to him, could charm us with narratives of what he had seen and heard on all the planets and relieve us from the necessity of erecting any more gigantic telescopes for astronomical discovery.

And yet this chaotic Hindu Theosophy has been accepted by people of education as a pleasant thing to talk about, because they know very little of its boundless demands upon blind faith, and because as a general rule they know very little, indeed, of the scientific Theosophy of America, and are, therefore, easily misled on matters of psychic science.

If there is anything of much value in the Hinduism of the India Theosophical Society I have been unable to discover it. The "double," the power of transcorporeal action, the psychic control of matter and all the other marvels which the society magnifies are better understood here than in India. People are attracted by the word Theosophy and the broad, liberal view of religion advocated by Olcott, which is common to the best thinkers of the present time, yet it is not an earnest practical system of religion intent on conquering the evils which abound in Europe and America, and applying all knowledge to the betterment of society. Its pamy pamy negative virtues are not what the age demands.

I find nothing in what I have seen of the Hindu theorists to enlighten America's Theosophists, but much to darken the human mind if accepted. The Hindu Theosophy discourages and retards the legitimate cultivation of psychic science, and contributes a feeble, bewildering influence, the evil tendencies of which I may illustrate if it should become necessary.

LETTER FROM THE PACIFIC SLOPE.

Interesting Scenes Witnessed at Sunny Brae.

The Outlook for Europe—Golden Words for Spiritualists to Consider.

LETTER FROM MRS. ELIZABETH LOWE WATSON.

This has been an "unusually" lonely winter even for California. Early and copious rains, followed by a long spell of warm, sunny weather, have covered the hills and overflowed the valleys with a vivid green; almond trees are laden with blooms which, when shaken by the saucy wind or plundering honey-bees, come fluttering down in fragrant showers of delicately tinted snow, and our St. Valentine's was literally a day of wedding festivals with hundreds of the feathered tribe which come year after year to build their homes among the trees and vines of Sunny Brae, which is vocal with their happy choruses nearly the year round, regardless of all the heart-breaks in the world.

I am sitting in a sunny upper room, either window of which opens upon an enchanting scene. In the foreground, oddly commingling their shadows, stand stately pine-trees, whose wind-harps are never still; feathery acacias tossing yellow plumes; palms from the tropics; orange trees laden with golden fruit—the whole encircled by rose and laurestina hedges in full bloom; and beyond these are thousands of acres of orchards and vineyards rapidly donning their spring toilets, and still beyond, a mighty stretch of mountains which, gaze when you will, are never twice alike—for the silent motion of the earth weaves for them new robes of light and shadow every hour—now a wreath of purple violets, then a crown of amethyst, again soft veils of grey "illusion."

What a patient, all-healing mother Nature is! How can one watch her noble order, her infinite painstaking care, her delicate touches for the weak things, her tremendous demands upon the strong of her boundless world, without feeling that she is always wise and true? When our human side is hurt and full of smarting wounds, if we will go to her, out in the grassy, quiet or up into the beautiful hills, so full of her secret lores, she whispers messages of peace; streams of divine life mingle their music with that of the mountain rills, and there descends into us, insignificant atoms though we are, somewhat of the beauty and virtue of nature's eternal reality!

These weeks of retirement from public labors have been full of homely, heartsome cares. I catch the first glory-smile of each new day as it rises in waves of rosy light above Mt. Hamilton's noble front, where now shines that matchless, star-searching eye, the Lick Telescope, and each sun-rise finds me stronger for life's tasks.

The little domestic duties which go so far, in their fulfillment or neglect toward making earth a Paradise or Pandemonium,—by their insistence and perpetual recurrence, have been a blessing and an ever-ready recommendation, "take-and-trowel-cure" to any person suffering from nervous prostration. Yet, I sympathize with the weeds—so many of them are as delicately formed and truly ornamental as the petted plants beside which they spring to meet an early doom! One often meets with like difficulties in the social and moral world! It is as delicate a process by which the viper secretes its poison as that by which the rose selects its hue! In darkness and gloom earth renews her papyrus of summer flowers; through sin and suffering the race slowly climbs to virtue and to peace!

The difference between a true plant and a weed is that we know and cultivate the virtues of the one and are ignorant and pitiless toward the other. What Botanist so learned as to be able to rightly estimate the chemist's try of the whole vegetable kingdom? When will government wisely rate and utilize its entire membership? The stupidity which in New York legislation is converting the man-power confined in its prisons and penitentiaries into moral dynamite, is at work on a larger scale in many other quarters, and I endorse with shuddering dread, Hudson Tuttle's able article in the JOURNAL entitled, "The Tiger Step of Theocratic Despotism," which, in its grim suggestiveness reminds me of a symbolical vision described by my dear friend, Mrs. F., some fifteen years ago, forecasting, as we both believe, some historical event of vast import to all nations. I wish I could reproduce with perfect distinctness the picture of darkened Europe which was spread out like a map before the clairvoyant eye, with but one luminous spot, that of the little Republic of Switzerland, while

immigrating millions swarmed to America's inviting shores. The whole vision was permeated with the idea of mighty revolutions, universal uprisings and deadly conflict. Many times within the past few years has the spirit of that graphic scene haunted me; and it returns to me now amid the idyllic loveliness of this perfect day. Was the vision prophetic? Was the silently gathering darkness symbolical of the stealthy activity of Freedom's foes? Will secretarism from its strongholds in the Old World continue to push forward its organized efforts in the New, and equipping itself from the armory of superstition, suddenly leap forth upon a complaisant, sleeping liberalism, aroused too late to prevent world-wide calamities? While the Church in its various departments is strengthening itself everywhere, the free religious association and spiritualistic societies are doing comparatively little,—meeting in inferior halls with half-paid speakers, a wrangling over unimportant side-issues and "individualizing" so determinedly that co-operative effort on any sound basis seems impossible. When will the great body of free-thinkers, scientists, Spiritualists and humanitarians join hands for the grand purpose of a world's redemption from superstitious horrors to be followed by a general spiritual baptism?

The iconoclasm of my earlier labors has given place, I trust, to a broader charity toward all phases of religious thought. I no longer feel like ridiculing any form of worship. I respect the spirit of devotion wherever found, and recognize that all religions have a natural and divine origin, each doing a special and necessary work; but I own to a decided antagonism toward the "Church Militant" and political intrigue under cover of religious sacraments, and I greatly fear that even the woman's suffrage movement is in danger of being captured and converted into a weapon for the wounding, if not the slaughter, of our national liberty! It is a pity we have not a score of such women as Susan B. Anthony and Elizabeth Cady Stanton at what seems to me to be a critical period of our history! I believe in woman suffrage, and consider woman's present political status a disgrace to any nation, but religious enlightenment on the one hand and increased activity on the part of liberal minded women on the other, is the burning need of the hour, for woman's enfranchisement means millions more of Catholic votes. All Protestant women will not awaken immediately to a realization of the new responsibility, while not one Catholic female but will become at once a political partisan! Should we not, therefore, re-double our efforts for the establishment of a system of liberal educationalism?

How can Spiritualists who believe in a heaven begun now and here, who know the inseparable relations of time and eternity, the importance of right living, the preciousness of present good,—how can men and women with these convictions allow faithful workers to struggle unhelped, or journals that are divine voices crying in the wilderness, fall short of the full measure of success for want of practical encouragement, and stand unmoved by all these "signs of the times"?

Our one comfort is that God (Good) never sleeps! The Divine Life leaps through these fevered veins of mortal being; men, angels, events, epochs, are the heart-beats of an eternal EVOLUTIONARY LAW! Onward sweep the stately systems of creative thought—every dynamic point obeying the utmost good. Matter in its multifarious forms is the harp of the Infinite Spirit; virtue and love the ultimate melody of universal life.

Sunny Brae, Cal., March 5th, 1889.

The Hindu Classification.

JOHN RANSOM BRIDGE, F. T. S.

Often I have wished that the ethics of Theosophy could be rendered intelligible by some form of ideographic writing as incapable of being misunderstood as the pictures in a child's primer. Then it would not be so easy to state, in the self-conscious tone assumed by Prof. J. R. Buchanan, in the issue of the JOURNAL, March 2nd, that he "can not go further in the advocacy of Theosophy, without repelling in the most emphatic manner the arrogant assumption of a Hindu sect of devotees, following the mystic dreams of a very dark age, who seem to be quietly assuming the word Theosophy as the registered trade mark or exclusive title of their own system of thoroughly unscientific speculation." Mr. Buchanan considerably precedes this statement with the remark that "The vast amount of ignorance and credulity among the half educated and superficially educated classes has produced an immense demand for bogus philosophy and spurious psychology and religion." Unless the Professor insists that all those who disagree with him are "half educated" he has been misinformed in regard to the educational advantages enjoyed by many of the Theosophists. In the Boston branch alone, the majority of gentlemen are college graduates,—the president and vice president from Harvard University, the secretary from the Institute of Technology, a former officer from Yale, supplemented by a degree from the Yale Theological School. Another member, educated at Harvard, is a well-known writer. But granted that we are all "superficially educated," when our brain caliber is measured by the Professor's grasp of things metaphysical, this does not prove that he has been misled by an "uneducated" man. He has been misled by a "half educated" man. He has been misled by a "half educated" man. He has been misled by a "half educated" man.

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man may know himself to be, may attain to the fullness of manhood and a conscious higher life, the life of the soul which causes form but is unaffected by these things; may attain to that condition where he is unmoved by the kaleidoscopic changes of the outer form, and this while yet he lives in the physical; and Theosophy further states that each man is to himself absolutely the way and the truth. All one needs is the unshaken confidence that there is a life ahead of him which is increasingly real and active actual and a determination to reach it, however hard or long continued the struggle may be. Let his intellectual conceptions be what they may,—the way is not by the intellect, but through the growth of the intuitive faculties. He may be a Christian, a Pagan, or an Atheist. He may believe that there are many gods or no god, but if he does not believe that the material life about him is animated and lit by a life within or behind it, and if he recognizes that all life is a slow development or growth with no goal yet in sight, then he is a Theosophist in just the degree that he lays aside prejudice and grapples with the mystery, determined, if possible, to wrest the secret of his being from his inner consciousness and from the natural life of which he is a part. Most creeds and religions teach their disciples that death will solve the mystery; but by what analogy or reasoning process are we to suppose that this is so? Have the wisest of the voices echoed from the Spiritualist's "Summer-land" done more than to tell us that death is but a re-birth? Has all their knowledge given us the key to the great mystery of life with its riddle of pleasure and pain, so that we may escape the one and enjoy the other? The flowers bud, blossom and wither; so does physical man, so do nations, and so, for aught we know, does our earth and even the great planetary systems in which we look upon as having eternal life. If there is any escape from this bondage which drives men into life and out again, blind, credulous, suffering through ignorance; if there is any indication that even a glimmer of light may be obtained by united effort, is it not worth the while that we join hands and make our wills one common will in the search, rather than to waste our time in condemning a body of earnest students, en masse, because of some more or less arbitrary sub-division of the ego by individual members—a sub-division which must stand on its own legs in the presence of each investigator, or fail? There is no religion higher than truth; it is the motto of the society, and we might add, "to err is human." We are a body of independent investigators and Theosophy can hardly mean the same thing to any two members of the brotherhood. The opinions of even the leaders are their opinions only until the student has tested and verified them. Here is the dividing line between Theosophy and all sectarian forms of religion, and if anti-theosophical writers would kindly remember this, they would do less wholesale condemning, when they chance to disagree with Mr. Sinnett, Madame Blavatsky, Col. Olcott and others.

Studies in the Outlying Fields of Psychic Science. The announcement that I would publish the above entitled work, if a sufficient number of subscribers were secured, has been responded to with such promptness, that I have been enabled to at once place the MS. in the hands of the printers, and can assure its publication by the first of April next. The publisher's price will exceed that stated by me, but all those sending their names with subscription price (\$1.00, before April 15th will receive a copy post paid. After that date the book will pass into the hands of the M. L. Holbrook Co., New York.

I assure the friends who have made possible for me to at once place the work before the public, that they have my heartfelt thanks, and I sincerely hope that it may not disappoint them. Address HUDSON TUTTLE, Berlin Heights, Ohio.

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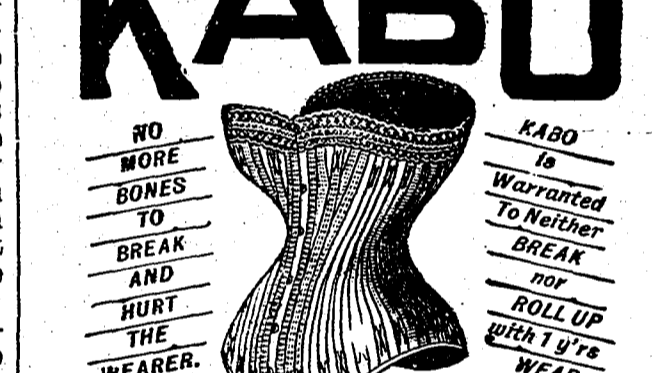
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