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

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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A BIRD'S-EYE VIEW OF SPIRITUALISM.

Powerful Pictures from Modern Spiritualism from the Pen of the Rev. R. Heber Newton.

IT MAY BE GOD'S REVELATION.

Behind the Movement Is a World-Wide, Beautiful Faith that is Reviv- ing the Fainting Religions of All Lands.

[New York Herald, March 31st.]

I have been asked for a bird's-eye view of Spiritualism from the position of an interested outsider; a photograph of the temple from one who has gone round about it, counting its towers, marking well its bulwarks, and peeping under loose corners of the hangings, as he has stood in the open court of the Gentiles. He proposes to follow this outside view of Spiritualism with a study from one who has gone within and finding nothing has returned to the light of common day; and yet another from one who has found in the holy place that which has kept him ever in reverent awe amid its mysteries. The limits allowed for this article lead me to confine myself to certain connected impressions of this large subject which have been borne in upon my mind in a somewhat careful study of the literature of Spiritualism. Even with this limitation of my pen picture there is so little room for satisfactory illustration, and so much necessity for condensation, that, if the Boston Monday lectureship will condescendingly wink at such an infringement of its manner majestic, I will throw the points to be made into duly numbered propositions, and thus clear the successive steps in our survey of the subject.

1. Spiritualism is here, whatever we make of it, in the broad daylight of this nineteenth century of the Christian era; and this hard fact, when we ponder it well, is certainly significant. Dr. Hibbert, writing a theory of apparitions, felt called upon in his opening paragraph to apologize for seriously considering such a subject. Writers like Lecky have accustomed us to think of such notions as childish things which the western world has forever put away. Has not the age of reason once for all turned the daylight in upon the ghost world and shown its fantastic forms to be the chimeras of the night? So some have hoped and others have feared, all agreeing in the fact that science has made an end of all such superstition, and that ghosts have gone the way of witches, finding our atmosphere one in which they could no longer live. Yet here to-day is Spiritualism, walking unabashed into the light of the modern world, reviving superstition in the very face of science, reviving the follies of the age of faith, displaying a vitality which is anything but spectral, enrolling a vast host of professed followers, capturing a larger force who make no confession of faith, organizing a vast movement which is spread-

ing through all lands, building itself a body after most approved modern methods, forming societies, editing newspapers, creating a voluminous literature, challenging investigation, taking on scientific airs, seriously claiming for itself that it is to be the religion of the future. A sufficiently astounding fact—significant of somewhat. Of what? That "the fools are not all dead yet," or that "Thou hast hid these things from the wise and prudent and revealed them unto babes?" A recrudescence of superstition or a rival of faith, which have we in this hard fact?

2. Spiritualism is here, not as having come yesterday and therefore being likely to go away to-morrow. It is no latest Boston craze. It is already in its modern form about half a century old. There has been ample time for its novelty to wear off, yet still it holds on. In its first decade it had all the marks of a new Yankee notion. Everybody talked of it. The newspapers were full of it. It was in the air. Then came a change. Popular interest subsided. Reporters ceased to make items about it. Society forgot it. "It has had its day," said its foes. "It is undergoing the inevitable reaction," said its friends. As a fact, it went below the surface of society, not, however, to run out into the sands, but to gather new volume and move on with added impetus. It has never returned so conspicuously to the surface of society, but any one who goes below the thin crust that will find it to-day wherever he penetrates, like the vast bed-stream which beneath the upper stratum of Long Island sets steadily towards the sea. One can not inquire among his friends and acquaintances without finding on every hand those who have been not only looking into it, but who have become silent converts to it. Where it is still rejected a sweeping change of tone has taken place concerning it. It is now treated seriously where it was a while since joked about. It is actually forcing itself upon the inductive investigation of this scientific age. Societies for psychical research are verily a sign of the times which would make Hume, were he back among us, rub his eyes in sheer bewilderment. Is this a case of the insistence of fact or of the persistence of fable?

3. Spiritualism is, moreover, vastly beyond fifty years of age. It was, indeed, tentatively born upon our shores in Hydeville, New York, in the year 1848; but this birth was simply a renaissance, the latest Avitar of an immemorially old life. No one needs to be reminded that the ghost is the oldest figure of history. But it is not so familiar a fact to most people that his characteristic actions as they appear in our modern Spiritualism, appertain to him from a remote antiquity. Yet we can trace nearly every peculiar phenomenon of this ism up through the centuries, up to well nigh prehistoric times. In England and on the Continent, sporadic cases of the manifestations which we have associated with American Spiritualism break forth from time to time in respectable families like that of the Wesleys, and in societies as respectable as the Catholic Church. Two thousand years ago the Roman civilization was familiar with our modern phenomena. Pliny's famous ghost acted like our modern ghosts. The oracles were ancient mediums, the mysteries were sacred séances. Knocks, voices, lights flying around the room, reading of sealed letters, the use of music to induce manifestations, materialization of spirits,—these and other fellow phenomena the ancients knew quite as well as we know them. Our familiar tricks of mediums were venerable in the days of Cæsar. The use of the alphabet to spell out the messages of the table was a Roman discovery before it became an American invention. The intervening ages slip insensibly by when we come across a notice of a party of Roman Senators being watched by the police on suspicion of practicing evocation of the dead, and when we find no less a man than Paul charged by sectarian jealousy with table moving. Despite of the bad repute into which Madam Blavatsky has brought occultism, the sacred books of India show that Hindu adepts had systematized the art of mediumship ages ago. The burnt brick books of Chaldee libraries reveal to us the secrets of our supposed new ism in the magic of Akkad. Spiritualism was really born into the world with the primeval savage. On a large or small scale with capitals instead of italics we must put again the question: IS IT PERSISTENCE OR INSISTENCE?

4. Spiritualism has been as widespread geographically as it has been old historically. It peeps up in widely separated ancient lands, in the far east of China as well as in Rome. It is to be traced among peoples on as widely different planes of development as our American Indians and the Hindus. Is it then a fungoid growth of superstition whose *nidus* is unfortunately found in human nature, or is it a growth of a beautiful faith whose seeds are fortunately found wherever hearts love and long?

5. Spiritualism thus continuing in history along a belt as long as civilization has not always been equally active. From a latent power it has at times burst forth into an active force. It has appeared generally in epochs, obeying some law of periodicity. These epochs of activity have often, even if not generally, been coincident with the important eras of history, and notably with the creative ages of religion. The Old Testament records of the Mosaic age and the New Testament records of original Christianity alike show us its familiar phenomena veiled in sacred garb. The most characteristic experiences of our American ism shed strange light of weird reality on the well known sto-

ries of the early church. The reformation, the rise of Quakerism, of Methodism, of the Irvingite movement, the religious socialism, of the Shakers, as well as later and wholly Orthodox revivals, have reproduced the Paaloocestral experiences. Other religions tell the same tale, plain to all ears, in the story of Mahomet. Is this periodicity a law of mental disease, or of healthful intellectual development? Do these recurrent manifestations mark the outbreak of an epidemic or the inrush of an inspiration; the *swarmerei* of hallucination, or the real experiences of men led within the veil to hear new truths?

6. Modern Spiritualism is plainly but the latest of these periodic irruptions into prosaic history from the shadowy background of the ghost world, be that what it may. It is no local outbreak merely, but a wide spread movement; no patented invention of America, but an indigenous development of the old world, coincident with the stir in our own land. From about 1848 onward there has been in all parts of the world a movement closely paralleling that with which we are familiar on our own shores. Similar phenomena have attended this movement among all these widely differing people. Beneath all dissimilarities of language, creeds and customs, one and the same experiences have made themselves felt. This new growth of different soils springing up at the same time has not been merely the result of transplantation. American mediums have indeed carried our newest ism to England and other lands and kept triumphant democracy well at the front even on these immaterial lines, but this growth has begun and gone on wholly apart from them, reproducing the same type. This striking fact shows that the seeds of this ism lie in the human soil everywhere, waiting only for favoring conditions in order to ripen, and that in our generation those conditions have somehow combined over the entire globe to produce this general development. Does this impressive fact show further that such a world-wide contemporaneous growth predicates some extra-mundane influence, some common origin outside of man, in the mysterious unseen world whence, from time to time, issue the impulses and inspirations which re-create history?

7. Spiritualism everywhere evolves these varied phenomena in a certain uniform order. They do not altogether occur in a haphazard manner, but rather do they seem to come forward as the multifarious parts of a connected whole, as the successive stages in a natural evolution. Through all the myriad séances, in all parts of the world, with their innumerable varieties of phenomena, a certain order of development is plainly discernible. Physical phenomena come first, and these in the beginning of the simplest and most automatic forms; which gradually take more and more the characteristics of an intelligent action, seeking and finding ever higher expressions of thought until it passes out into pure spiritual activity.

The original phenomena at Hydeville were knocking, movements of furniture, noises of various sorts, through which glimmered no recognizable meaning. By degrees the appearance of intelligence in these unaccountable phenomena grew until, with the suggestion of the alphabetic code of signals, a meaning came out of these meaningless disturbances; the noises interpreted themselves as the constrained action of an intelligence, or of intelligences, of some sort. From this point on, the development of mediumship has seemed to free the action of this intelligence, or of these intelligences, enabling it, or them, to assume ever higher forms of manifestation. The earliest phases of the movement in every land have been characterized by apparently unmeaning disturbances, noises which could always be resolved into "rats," if only the rats had appeared on the scene. Then have followed the rude physical actions, typed in table moving. By degrees these have passed on to the higher physical phenomena of luminous appearances, partial materializations of a hand or a face, until complete materialization has been reached, in fact or in fancy. These various physical phenomena have assumed more and more of an intellectual character, the communication of messages through the alphabetic code, the production of written messages, spirit drawings, the reading of the contents of closed books and sealed boxes, etc., until both physical and mental phenomena have coalesced in the sensible and audible communion, real or supposed, between relatives and friends in the two spheres. The messages received, genuine or illusory, have followed a similar order of development. The twaddle of the earlier spirit communications has become a by-word which is brought afresh to mind in tracing the story of the movement in every land. In all lands there is a noticeable, a gradual improvement in the intrinsic character of the communications, in their subject matter and their style, until we reach truths of undoubted importance couched in dignified and noble forms. There is a higher Spiritualism of which few know much, in whose inner circles the communications are worthy of our ideals of the Spirit-world and commensurate in importance with the stir made on our earth plane. The story of the movement at large is the story of every private series of séances. The fact of this general orderly development is clear. What is its significance? Is this jugglery imposing upon itself? Is it the education of an unconscious self-hiding within the abysmal depths of personality? Or is it the mastery of the means of communication between the spheres by some quite conscious

self outside of us, to the end that a new revelation may be imparted to man?

8. Spiritualism claims incessantly, or persistently, to be such a purposeful effort on the part of spirits to discharge a mission, in the inspiration of a new religious revival upon the earth. From the first rappings down to the latest manifestation in every land this has been the uniform declaration of the power, be it what it may, which is working in this movement. The Hydeville disturbances found always one and the same interpretation of their eerie noises and uncanny performances, through the alphabetic code of signals. To the Fox Sisters the messages came: "You have a mission to perform; 'Make ready for the work'; 'You have been chosen to go before the world to convince the skeptical of the great truth of immortality.' This 'burden' of these new oracles is always the same claim of a religious mission. However inconsistent with itself in other matters, Spiritualism is uniformly consistent in this profession of its faith. Is this the craft of the new priesthood, the systematic cunning of mediumship, or is it the *bona fide* utterance of our modern seer-ship under a new inspiration?

9. Spiritualism does, as a matter of fact, seem to substantiate this claim. It goes without saying that if it be accepted as what it claims to be, a system of communication between spirits and men, it is a demonstration of the reality of immortality, out of which must issue the mightiest revival of this basic faith of religion known to history. Such an acceptance of its claims being conceded by a steadily growing host of men and women, this revival of religion is following as an incontestable fact. Whatever we make of it, this strange movement has effectually revived this fundamental faith in our generation, and made for myriads of men a dubious dogma once more a living conviction, full of power and peace. Is this the old story of the wish becoming father to the thought, or is it a genuine sight of the reality behind the veil?

10. Spiritualism seems to bear out this claim of a mission in religion on a yet larger scale, by the contents of its communications. The sneer that naturally rises to the lips of the reader familiar only with the senile maudlin of the conventional messages, does not deter me from this statement. As already hinted, there is a higher Spiritualism in whose circles a candid student ought fairly to look for the real secrets of this mysterious movement. It is a fact that this higher Spiritualism manifests the very characteristics that ought to be found in a systematic movement, such as this claims to be. There ought then to be a substantial harmony in the ideas communicated, and in this consensus of thought and progress of religious truth. The spirits should have somewhat to say, hanging together and draw men forward in the evolution of faith. It is certainly very curious to note how completely the facts conform to this theory of Spiritualism. Among widely different peoples, through circles representing all phases of religious opinion there have come forth so-called messages, which, while discrepant in all matters of detail, are substantially accordant in the general outlines of thought concerning the problems of religion, the mysteries of life here and hereafter. This consensus of thought bears everywhere directly against the received opinions of the religious world, and makes for a higher theology. Mediums of every variety unite in giving utterance to ideas of a positively anti-ecclesiastical and anti-dogmatic nature. Wherever Spiritualism spreads orthodox disintegrates; often, alas, into undevoutness and unspirituality not unmingled with immorality, as has been the case with every religious reformation of history—but in the higher circles re-crystallizing into a free, simple, natural religion, reverencing Jesus though not apotheosizing Him, and preserving the ethical ideal which has incarnated itself in Him. The great Spiritual verities of religion are re-asserted by the higher Spiritualism in undogmatic and elastic forms. This higher Spiritualism is thoroughly theistic, while speculatively agnostic, insisting always upon the truth. Who can by searching find out God? No other theology so well lends the recognition of the being of God with the recognition of his transcendence. It is Theistic Agnosticism.

The spiritual nature of man is not only emphasized afresh but is stated intelligibly in the philosophy of man which is self-consistent, harmonious with the teachings of clairvoyants, seers, mystics and poets of all races and ages, and accordant with whatever hints the deeper knowledge of physical science throws out upon this subject. Immortality is not only realistically brought to light, but it is shaped into a noble realism. In contrast with the vision which ecclesiastical theology has given, the panorama of the hereafter which Spiritualism unfolds is vastly more reasonable and strange to say, more ethical. Swedenborg is conceded to have transformed our conception of the hereafter and to have impressed for the first time on man a natural view of the life to come. His visions read as parables, give us an immortality which looks possible, reasonable, real, the natural issue of our earthly life, the habitat of a spiritualized man. Spiritualism reproduces the canvas of the skies which Swedenborg spread around us. Mr. Huxley may have hastily concluded in his famous dictum that if the science discloses an actual hereafter, it reveals one from which a sensible man shrinks in disgust. But even the spirit twaddle which this naturally nauseated him, has a significance which makes the life beyond unutterably solemn. It is

an ethical revolution in faith to recognize that death works no miracles; that there are fools "over there" as well as here, that nature has said, "He that is filthy, let him be filthy still;" that literally "whatever a man soweth that shall he also reap," even if it be intellectual vacuity, and moral loathsomeness; that the Buddhist doctrine of Karma is the veritable inner secret of immortality. Hell, as theology has fastened it, is in these visions, indeed, no more, but a real hell comes forth believable, commanding the life here on earth with a newly solemn power. Be they parables or be they veritable photographs of the beyond, I know no dream of the hereafter so impressive to the thoughtful mind as these visions of the higher Spiritualism. Heaven as theology has pictured it, is easy to stay out of; but this heaven one can but sigh for singing from his heart, "O mother, dear Jerusalem." In short, Spiritualism is liberalism in religion. It is one with progressive theology. It is doing the very work which man is being drawn to do on behalf of Christianity. When one considers the intellectual calibre of hosts of our modern mediums, this fact is certainly still more significant. Yet it must be noted that this liberalism of the skies is not in advance of our earthly liberalism. The spirits tell us nothing that progressive minds have not reached to themselves, as we say. It even seems from certain communications of the very highest circles, that the spirits are not yet up to us of earth in matters of the New Criticism, as a reference to M. A. (Oxon's) Spirit Teachings, page 155, will show. None the less this very book is to me one of the most impressive phenomena of Spiritualism. Here is a clergyman of the Church of England, established in High Church views, who finds his hand automatically writing out long dissertations on theology, strongly thought, logically argued, clearly expressed, charmingly graced, in which all his firmest opinions are challenged, his most cherished convictions are controverted, he himself replying vigorously to these strange ideas, reasoning against these abhorrent notions with all his might, only to find each argument met and overcome, the debate continuing through many months in a systematic manner; the outcome of which is that he is converted to the most pronounced Broad Churchmanship as a revelation to him of the spirits which are guiding him to truth. What is the candid outsider to make of such a phenomenon? Is this trend of Spiritualism only an unconscious self at work in theology? How, then, is the untrained brain in advance of the trained brain? Or is Broad Churchmanship after all in a more real sense than its most stalwart champions have believed of it an expression of the spirit sphere, a revelation from God?

11. Spiritualism, in its modern form, has come at the very time when, if it be what it claims to be, it is most imperatively needed. History, by its stories, legends, or by their annals, records no such outbreak of spiritualistic phenomena as our age has witnessed since the birth of Christianity. There has been since that creative epoch no period approaching its importance in the evolution of religion until we reach our own time. The decay of faith in that era has its parallel in the decay of faith in our own generation. The causes are identical. The intellectual system of paganism had been then outgrown, and the intellectual system of Christianity is now outgrown. Materialism had eaten the heart out of religion then as it has done now. The change in our day is an even more radical revolution than is that of old, owing to the absolutely new knowledge which are rushing in upon the mind of man, too fast for him to order into the old crystallization of faith, and owing to the unprecedented wealth which is heaping up in his hands, as a result of the new industrial development too fast for him to master in the interest of the spiritual life. That the dogmatic system of ages is tumbling to pieces, is not the worst feature of our age, though in this break-up all belief is sure to be temporarily buried. But now, as never before in the history of man, it is hard to hold fast to the universal essential verities of faith: God, the spiritual nature of man and immortality. A very tidal wave of materialism has been setting in upon civilization through our generation, threatening to submerge all the old faiths by which man has lived. If there be any spirit spheres enveloping our earthly life, out from whose mysterious depths mighty influences can come in upon the mind of man, and if ever those spirit spheres have brooded low above our world for fresh infuses of thought and energy upon our world, surely the time has come for such blessed inspirations. At this hour of history Spiritualism appears. As the chill air of an oncoming glacial age of Agnosticism creeps upon man, let a soft warm breath from the South sweep in upon the soul, and the heart of man thaws again in the sunny faith of old. Is this the coincidence of chance, or the correspondence of design?

The veil before the inner court of Spiritualism has not here been lifted. As stated in the outset, I have not essayed to lead the reader within its mystic circles and to explore the premises. Even in the outside view of Spiritualism here taken, I have not tried to unearth the foundations of this strange structure; to test the actuality of the facts upon which this ism rests, or to consider the explanations offered for these phenomena. The space limits of this paper forbade even a glance at these aspects of this subject. The point of view taken for the present (Continued on Eighth Page.)

QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, or 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 tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY AMARALA MARTIN.

1. My father was a member of the Church (Lutheran I think) when he was a young man but made no professions within my recollection. My mother was a member of the Methodist Church from girlhood until the age of fifty-six or fifty-eight. She then accepted the philosophy of Spiritualism and lived and died happily in that belief. I never belonged to any Church, though I was naturally of a conscientious, sympathetic and impulsive temperament. I never attended Sunday school or prayed times in my life, never stood up for a dozen and never got excited when attending religious revivals. I was somewhat skeptical by the time I was eighteen and grew more so each year despite my efforts to avoid it. I attended Church pretty regularly for several years after I was married and tried most earnestly and prayerfully to be a Christian; but the harder I tried the less headway I made, and the more I studied the Bible the less I believed in its inspiration; and the result was, a total unbelief in any of the miracles of Christianity.

2. I have been an investigator in Spiritualism for over twenty years and a believer for most of that time.

3. I was convinced through the combined influence of automatic and independent writing, clairvoyance, trance, psychology, independent voices and materialization.

4. One of the most remarkable experiences I had was in receiving writing inside of a pair of double slates. The morning I purchased them I had them fastened together with screw-nails and having a bit of pencil inside, the slates were wrapped and tied with heavy hemp cord, each knot being secured with seal. The slates were never out of my possession for one moment when I sat down in my back parlor opposite the window who was six or eight feet away. The morning sun streamed into the cheerful room as I held the slates above the marble-top table. The medium rocked in an easy chair and laughed at my hope of obtaining writing without his personal contact; but in a short time I felt a pressure on the slates and distinctly heard the sound of writing inside of them. I watched the slates closely and held them in any way I chose without disturbing the manifestation, till three raps indicated that the writing was finished. Two competent gentlemen opened the slates and examined the writing inside and found it distinctly and neatly done. It claimed to be from a relation who had died in a foreign country before I was born, and it contained intelligence that we felt it impossible for the medium to know. Moreover, from first to last, he had nothing to do with the writing except to be present. He neither touched the slates, table or myself. In my opinion the phenomenon could not be produced by any human power, and the intelligence seemed that of disembodied spirit.

5. I regard Spiritualism as a scientific fact which has often been demonstrated.

6. Organization! Organization! Organization first and last! Organize societies and lyceums and make them so attractive that our young people will work for them instead of the Church. Get up public entertainments for social purposes as well as ordinary. Build or hire halls and fill them with good music, good will and good intentions. Procure fine speakers and pay them for their work. Give money to our own societies instead of the Churches. Support our own editors who stand between us and the blows of intolerance, rather than those who condemn us; and give these brave workers more words of encouragement and fewer of unjust censure.

Organize, and if we have talent and money, use it to advance our cause. If we have neither, let us not be stumbling-blocks to those more blessed. We may at least talk Spiritualism to our companions just as they talk Christianity to us.

Organization does not necessarily mean the loss of our individuality. Neither does it compel us to accept our teachers or leaders as something divine. Some are more fitted than others for their work and on them let it rest; and, if possible, spare them the jealous criticisms of the incompetent. Whatever our differences of opinion in other respects, we can all meet on the common ground of spirit communion and intelligence after the death of the body. We should not be too selfish to divide the light we claim to have with those who weary of spiritual darkness.

The policy of organization is demonstrated every day in all public work, whether mental, moral or physical. It is adopted by all classes of people (but Spiritualists) for all purposes considered worthy of effort. United strength produces results far superior to any individual attainments,—as, for instance, the fire companies of our large cities. How efficient and wonderful in their power when the fire-king rages. How infinitely superior to individual work. Organization is the life and security of our country. Without it, what good would our soldiers do? Under the command of competent leaders large armies move as with one will, and their works are done understandingly. Did each man take his shot-gun on his shoulder and go out alone to battle, there would be no system, no intelligence, no knowledge of the enemy's movements. The firing would be done in mental ambush and a friend would be as liable to fall as a foe. And thus it seems that Spiritualists often waste their ammunition on each other instead of turning their guns on their common enemies.

Those who doubt the necessity of organization should think of the W. C. T. U. Only a short time ago these temperance people were scattered over the earth unknown to each other, and weak as children. Now, under the command of their leader, they are a tremendous army whose numbers are phenomenal, whose power cannot be estimated. They are a perfect union, a wheel within a wheel. Should one of them sound an alarm it would be echoed throughout the civilized world.

Wherein lies their strength? Not in womanhood, nor temperance, nor Christianity, but in a thorough and perfect organization.

7. By lifting our minds out of the slough of despair into the bright channels of hope; by making us feel responsible for our own deeds and leaving us no escape from mental punishment for wrong-doing; by making us our own saviors,—shunning evil and striving for good; and by founding our standard of right on the Golden Rule given us by Confucius many years before Christ.

Cairo, Illinois.

high moral purpose in the aim of the Theosophical movement, patience ceases to be a virtue. In the issue of the JOURNAL of March 2nd, there is an article by Prof. J. R. Buchanan entitled "The Profundities of Theosophy and Shallows of Hinduism," in which he attempts to utterly demolish the Theosophical movement by calling it "Hinduism"; the society a "sect of Hindu devotees," and asserting that "scarcely a paragraph can be found which is not intensely repulsive to a mind accustomed to exact thought and positive demonstration with a beneficial purpose."

The Reason D'Etre of the Theosophical Movement and a Few Words to Our Critic.

E. I. K. NOYES, F. T. S.

Theo-Sophia, or Theosophy, from two Greek words meaning Divine Wisdom, is a very comprehensive term. It means Divine Wisdom, whether relating to the field of research we call science, or to the other and spiritual side of nature which has been claimed by theology as its special field, yet which must be in reality just as much under the rule of absolute law and as scientific as the physical side of nature. Under a strict definition a Theosophist is one who knows Theo-Sophia and the name could only be applied to the Absolute First Cause. By common usage, however, the word has been applied to those who are students of and seekers for Theo-Sophia, the Absolute Truths which must underlie the universe.

It was under this definition of Theosophist that the Theosophical Society was founded by a few sincere seekers after truth, and has grown and prospered up to the present time. It is not a religious society in the ordinary sense of that term, as it has no set creed, requires assent to no dogmas, and has no prescribed theology. The aim is to study the truths which must underlie all religions and all sciences, recognizing no authority as final, but accepting nor rejecting any theory on the grounds of reason, judgment and intuition after a fair, unbiased examination from a scientific standpoint.

It numbers among its members people of all beliefs, Buddhists, Brahmins, Hindus, Parsees, Mohammedans, Liberal Christians, Spiritualists and Agnostics, each studying from his own standpoint and allowing full liberty to others to do the same, recognizing that no one observer has, or can have the whole truth. No member is expected or desired to accept any belief on authority, but each member must judge all questions for himself on the evidence presented without prejudice for or against, and the only court of final appeal recognized by members is their own reason and intuition. Each member must judge for himself what is truth for him, allowing others to do the same.

The objects of the society are as follows:

1. To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or color.
2. To promote the study of Aryan and other Eastern literatures, religions and sciences.
3. To investigate unexplained laws of nature and the psychical powers of man.

The principal object of the society is the first, not simply in order but in importance. We believe that the incultation of the principle of brotherhood and the essential unity of the race spiritually is of the utmost importance at the present time, and that the carrying out of the principles of love and brotherhood, not simply in theory but in practical life, is the only remedy for the present ominous and uneasy condition of the working classes (so called) and is necessary to prevent the catastrophe which must come as the logical and inevitable result of a civilization which is purely selfish in its aim, pitting every man against his neighbors in the struggle for material aggrandizement instead of looking to the advancement of the community as a whole.

We believe that mankind are one in their higher spiritual aspect, and that all true progress spiritually or materially must be made as a race through the incultation of the principle of love and help of our fellow men; that it is as impossible to really progress spiritually through the present selfish policy of life where each strives to rise at the expense of his neighbor as it would be for one to nourish one finger at the expense of the other fingers. The whole hand must grow equally and symmetrically or its usefulness is hindered or destroyed and that equally the future growth of humanity must be as a race and that the idea of striving for self-advancement is radically wrong, but that we should strive and work for humanity as a race, unselfishly and from love to our fellow men. The aim and purpose of the society then, broadly speaking, can be stated thus:

To aid, in a humble way, the future spiritual growth of humanity through the incultation and practice of the principles of brotherhood and love and by selfless personal work for humanity. Personally by striving to "kill out selfishness in ourselves, forgetting self in work for others, and as a society by spreading these ideas as widely as possible and trying to bring their truth home to as many individuals as we can.

This is not brought forward as a new idea. It is as old as the world. It has been the basic foundation on which every great religion, and has been taught by every great sage from Confucius and Krishna to Buddha and Jesus of Nazareth. It is nowhere better stated than in the words of Jesus when he told his disciples to love their God with all their heart, and love their neighbor as themselves, and where he said, "He that would be first, let him be the servant of all."

Theosophists accept these teachings, not as pretty ethical sayings to be admired but not followed, but as absolute laws of super-physical nature, as unvarying and immutable as gravitation or any physical law of nature, and as a corollary that all true spiritual progress can only be made through the rooting out of personal selfishness and the cultivation of impersonal love for humanity and working unselfishly for the advancement of the race.

The essential unity of humanity in its spiritual aspect is the foundation stone of the grand philosophy which has been given out to the West through the leaders of the Theosophical movement, and the first object of the society is the expression of that belief. The unvarying teachings of all the leaders of the society has been that there could be no true spiritual progress except through conquering the lower self and through unselfish work for our fellow men through love for mankind.

I write from no desire to weary readers of the JOURNAL but when critics of the Theosophical Society are not satisfied with fair unbiased criticism of a subject but endeavor to create prejudice by calling the theories of Eastern philosophy "Hinduism" assert that any one who has the temerity to disagree with their own angust conclusions must be totally ignorant of modern science and modern methods of research, and that there is no

high moral purpose in the aim of the Theosophical movement, patience ceases to be a virtue. In the issue of the JOURNAL of March 2nd, there is an article by Prof. J. R. Buchanan entitled "The Profundities of Theosophy and Shallows of Hinduism," in which he attempts to utterly demolish the Theosophical movement by calling it "Hinduism"; the society a "sect of Hindu devotees," and asserting that "scarcely a paragraph can be found which is not intensely repulsive to a mind accustomed to exact thought and positive demonstration with a beneficial purpose."

In another place he states that Theosophists advocate intuition as a guide to knowledge entirely unchecked by reason or judgment. I have read about the entire literature of the subject and I certainly never received any such impression. Every student is told to cultivate his intuition by use, as in its purity it is a higher guide than pure reason, but that no more implies that reason is to be dispensed with than that the study of Calculus implies that we must dispense with arithmetic algebra. The reason faculties as a guide to knowledge, which Prof. Buchanan gives as his view is the exact ground taken by every prominent Theosophist that I am acquainted with. When one has reached the point where he can absolutely distinguish the voice of the intuition from the thousand and one influences, psychic and otherwise, which beset the mind, it will be quite time enough to talk of dispensing with reason. That time is not yet.

It is unfortunate, I think, to say the least, that writers who criticize the theosophical movement from spiritualistic ground, assume that we must be entirely ignorant of spiritualistic phenomena, or blindly prejudiced against their theories. It does not seem to enter the mind, even of Prof. Buchanan, that one can be fully acquainted with phenomena without accepting as a finality, the threefold classification of man and various other ideas. It seems to be taken for granted that any one who believes in reincarnation, Karma, soul evolution, the sevenfold classification of man or any theory which does not perfectly agree with their own theories must necessarily be the victim of a disordered imagination or totally ignorant of modern thought. Is the ground logical or scientific taken by Prof. Buchanan in assuming that one must be totally ignorant of modern ideas because he refuses to accept the threefold classification of man into physical body, spiritual (astral) body and soul as a finality and therefore subdivides the "soul" or higher faculties making a sevenfold classification? Because one chooses to study man, his actions, thoughts and impulses, and therefore classifies the forces or principles operating to produce those actions and thoughts I fail to see wherein he must necessarily be an ignoramus, nor do I believe that Prof. Buchanan or any one student or class of students are such an infallible authority that it is a *prima facie* proof of idleness to venture to disagree with their conclusions. In the face of the fact that modern spiritualistic phenomena were practically unknown in America forty years ago, while it has been known and studied in India for centuries, and that the phenomena are even yet not recognized as facts by materialistic science, and in the face of the vast amount of data not yet satisfactorily explained, it is too early and hardly becoming for one who investigates in an unbiased scientific (?) spirit to assume an air of infallibility, or abuse those who do not accept in full his own views.

In taking the position he does, it did not seem to occur to Prof. Buchanan that he is assuming towards those who accept the scientific theories which he ignorantly calls "Hinduism" (as if the truth or falsity of a theory was decided by the name) precisely the same dogmatic position which is taken by bigoted religionists and orthodox scientists regarding Spiritualism when they say that any one who expresses a belief in the reality of spiritualistic phenomena must be either ignorant of the first principles of science or mentally incapacitated from forming a sound opinion on the subject. Just as Professors Crookes, Zöllner and Hare were accepted as competent judges in science until they dared to express a belief in the reality of the various phenomena they had investigated, when they were scoffed at and declared visionaries by other scientists.

It is not strange that many who have investigated from the point of view of phenomena more especially should fail to understand the full meaning and scope of the theories of the eastern secret doctrine. Man is a paradox at best, and when we attempt to study man in his super-physical aspect, it is by no means an easy matter to express the ideas desired to be conveyed in language which can not be misunderstood, especially as there are no words in European languages to express the distinctions which can therefore only be expressed in a roundabout way. Many advanced students differ among themselves, and it is not to be expected that those who apparently have a better understanding of things that is not western and like Prof. Buchanan consider it "utterly repulsive to a mind accustomed to exact (?) thought and positive demonstration..." should be able to comprehend it. I have no wish to detract in any way from the position of Prof. Buchanan as an investigator. I accord him full liberty to believe what he pleases and of expressing his opinion, but when he takes the position in an article which is supposed to be an unbiased criticism of certain ideas that all who venture to disagree with his own conclusions must be without the pale of scientific knowledge and that no possible classification except his own can be scientific or right, it may appear to him an unbiased and scientific position to take, but to the average student who has studied enough to realize how little any one student knows positively enough to be dogmatic about, it appears rather a self-opinionated and dogmatic view of the subject, and that those who investigate from that standpoint are not in a frame of mind conducive to impartial and thorough research.

I have not the slightest doubt that Prof. Buchanan could fill pages of the JOURNAL with quotations which would be *caveats* to the general reader and appear nonsense even to many men well read in other branches of knowledge. It is equally true that pages could also be filled with quotations from books on Quaternions or the Differential Calculus which would be utterly meaningless to those readers who were unacquainted with the higher branches of mathematics. It would no more follow in the one case that occult philosophy was necessarily a figment of a disordered imagination than in the other that the Calculus was a scientific swindle. It would simply show that the critic in either case did not or could not understand what he was talking about, but it would not affect the truth or falsity of the subjects in the slightest degree. The truth or falsity would have to be judged by each individual after thorough study.

To me it is a pity that Theosophists and those who accept spiritualistic explanations

are not more in accord, for, while undoubtedly differing widely in their explanations they are alike in recognizing the reality of the manifestations, and should be side by side in the fight with the forces of scientific materialism and unbelief.

Boston, March 18th.

People Who Have Made Trips from Earth to Heaven.

While willing to admit that agnosticism and doubt have taken a strong hold upon humanity many people lose sight of the fact that the effect of this absence of belief is, to a certain extent, offset by a class who believe far more than is generally thought necessary for the salvation of the soul. Spiritualists and believers in the principles of theism may explain many things to their own satisfaction, but there are now and then occurrences which must forever remain unsolved mysteries. A case in point is the recent remarkable experience of Mrs. Charles Collins. Soon after her husband's death she became seriously ill and apparently died. Twelve hours after her supposed death she showed signs of animation and in two hours more was reclining on a sofa conversing with friends.

She related all she had seen and heard in such a plain and concise way no one could doubt the reality of her vision or dream. She said her soul left her body during her comatose condition and went to heaven. She declared she saw the Lord, and the marvelous beauty and magnificence of his surroundings were too wonderful to be expressed in words. "All that I saw," said Mrs. Collins, "I can never describe in this life, but I know that I was dead and went to heaven, and my eyes beheld its glories. I can affirm that I had personal experience after the change called death, but which is not death at all; instead of that it is another and perfect existence in joy and glory. Oh! why did you not let me alone? I do not care to stay here now, knowing what unspeakable glories are there." Mrs. Collins told her story calmly and earnestly, honestly lamenting her return to earth. She firmly believes it was neither a dream nor a vision, but that her soul was transported to heaven. She is not a believer in modern Spiritualism, and no motive for a deception could be discovered.

A parallel, but if anything more wonderful case is the trance of the Rev. William Tennent. Almost two centuries have gone since it occurred at New Brunswick, N. J. After a regular course of theology, and being in his 25th year, he was preparing for his ordination. His close application to study had affected his health so much his friends became anxious as to his final happiness. One morning as he was conversing with his brother in Latin he fainted and seemed to die. After the usual time his funeral was announced. His physician, who was much attached to him, had gone to a distant city for a short time, but returning just before the hour for the funeral refused to believe his friend was dead, and being told that one of the attendants had observed a slight tremor of the flesh, he investigated the fact, although there seemed to be no hope of reviving what seemed to be a cold and inanimate corpse. But he determined to make a trial. He first held his hand in warm water to make it as sensitive as possible and then felt under the arms and above the heart and affirmed that he noticed an unusual warmth, apparent to no one else. He had the body placed in a warm bed and ordered the postponement of the funeral. The brother objected to this, saying it was absurd, and the eyes were sunken, the lips discolored, and the whole body cold and stiff; however, the doctor prevailed, and all known restoratives were applied to produce symptoms of returning life.

The third day arrived and no one entertained any hope except the doctor, who remained day and night. The funeral was again announced, but still he objected, and at last confined his request to one hour, then to a half, and finally to a quarter of an hour, when the brother came in the room and insisted earnestly that the funeral should proceed.

At this critical and important moment to the supposed corpse he opened his eyes, gave a terrible groan, and sank again into apparent death. This, of course, put an end to all idea of burying him, and every effort was put forth to bring about a speedy resuscitation. In about an hour his eyes again opened and he emitted another groan, then all appearance of animation vanished. In another hour life returned with more power and complete restoration took place, to the great joy of his relatives and intimate friends and the astonishment of the many who had ridiculed the idea of "bringing the dead to life."

When his strength partially returned he was importuned to tell what he saw during his state of suspended animation.

While I was conversing with my brother about my doubts and fears as to my future welfare," he said, "I found myself in an interior state of existence and under the guidance of a superior being who commanded me to follow him. I was wafted along, I know not how, until I beheld at a distance an ineffable glory, and the impression which it made on my mind is impossible for me to communicate to any one on earth. I reflected on my happy change and then thought, 'blessed be God! I am safe at last beyond all my trials and fears. I saw a great host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; I heard things unutterable. I heard songs and hallelujahs of praise and thanksgiving, with unspeakable rapture. I felt joy unalloyed, and my soul was filled with the glory of the infinite. I then asked my escort to permit me to join the happy throng, but he said: 'You must return to the earth again.' This seemed like a sword piercing my heart. In an instant I saw my brother standing before me disputing with the doctor. The three days during which I had appeared lifeless did not seem to me more than a few minutes. The idea of returning to earth gave me such a shock I fainted repeatedly. The ravishing songs and words of praise are not out of my ears for a moment when awake."

Mr. Tennent had to begin his studies again as soon as his strength permitted him to do so, for he had nearly lost all recollection of his past life. He knew his friends and was able to converse, but as to his books he had forgotten their contents. As his strength increased his memory also returned, but for three years his sense of divine things continued so great and everything else appeared so completely vain to him that anything which did not relate to heaven and its glories could not command his serious attention. He seemed as one raised from the dead, and was continually in a condition of mental ecstasy. But in time he recovered and again prepared himself for ordination. He lived many years after and was a faithful minister until the last. He died at Freehold, N. J., aged 72 years.—Chicago Times.

THE DEVIL.

NUMBER 3.

In our last article on the "Devil" we endeavored to give what the outside world knows of the organization of the Standard Oil Co. The projector, or projectors of that organization have been so reticent as to its inside movements that it is difficult to insure perfect accuracy as to its methods. Enough is known, however, as to the principle being evolved by this organization to assist the thinking minds of the country to come to safe conclusions as to the working of this principle. The idea of the "Standard" combination no longer belongs to its projectors; it belongs to humanity. It is from this standpoint that we are discussing its claims. As an illustration it shows that enlightened selfishness when directed by the genius of one man, in association with other men, can be made to accomplish ends which the piety and benevolence of the race have failed to accomplish. In a word, the world of suffering must look to this principle for its material redemption. The sooner, therefore, we stop our persecution of these men, and recognize the divine work they are accomplishing, the better it will be for our advancing civilization.

Solicitor S. C. T. Dodd of the "Standard Oil Trust" in a lecture on "Combinations; their Uses and Abuses," has made, lawyer-like, a special plea for his clients. He covers a vast field of ground, but loses sight of the end which these combinations will ultimately effect. He says that the field of "competition" is removed to the larger plane of corporate, instead of remaining on the lower, smaller plane of individual competition. If he does not see that this old, selfish, barbarous system is fast receding and giving place to association, he has failed to comprehend the trend of this Modern Movement, which finds its best illustration in the Standard Oil Company's organization. Every business man who has had any experience in practical life, knows that competition no longer meets the present conditions of business. It is only in appearance that the "Standard" has competition. If she permits competition at all, it is for ulterior ends. She has no directors and so that she has crushed out all competition which would be arraying against her a justice which she seeks to avoid. Could our ignorance and brutality see the end no such conservatism would be necessary. If the "Standard" to-day could secure stability in public confidence, her wise and wealthy stockholders and managers would add another step in their onward march. This combination has for years paid higher wages for the same class of labor than any of its competitors, and this, not per force, but as a free offering to its employees. No one ever heard of a "strike" among these men. Their positions are coveted from employees. So long as a man is faithful and loyal, so long he can claim protection at the hands of this company. Permanency, and the highest wages have been gained as one step in the amelioration of the conditions of labor. This is an important step.

We understand that it is now being discussed how best to still further advance the interests of their employees. One of their proposed plans is to set apart a certain per cent. of their large profits as a trust fund for their laborers. The constant conciliations and persuasions—legislative and legal—to which the movement is subjected, retard the execution of well matured plans for solving the relations of capital and labor. It is sufficient to say that the managers of the "Standard" are fully alive to all that is going on in this direction; and that, if left alone, they will evolve, by natural law, a true and practical adjustment of these questions, so far as they are concerned.

When the Standard Oil Company was fully developed as an idea, in practical form, it found it necessary for complete success, to own and control the pipe line systems in the oil fields. Here the principle of competition had done its work of disaster among the several lines which were in operation. These were united, under the "Standard" control, by an organization called the "United Pipe Lines." This combination unified crude oil transportation, thus reducing the entire business to one uniform rate of 20 cents per barrel, deliverable at any delivery point in the oil region. This rate was a reduction from 30 cents per barrel, to 20 cents per barrel of 42 gallons. As the business advanced it was found necessary to extend the system to the sea-board, New York, Philadelphia, and Baltimore, and also to Buffalo and Cleveland. The enormous amount of capital required for this scheme, \$30,000,000, necessitated the formation of what is called the "National Transit Company." We believe the bank case in the shipment of crude and refined oil are also owned by this company. Other organizations were formed covering other departments of the business. So rapidly did the interests augment, not reducible to legal corporate form, that it was found necessary to invent some new combination to meet the emergency. So the "Standard Oil Trust" was formed and the entire standard interest in the form of stock was placed in the hands of nine trustees, whose office it is to see that a fair and equitable distribution is made of the aggregate profits of the entire business. Thus this immense investment is practically held to-day. From this evolution has sprung the other "Trusts," small and great, which are now assuming this form in every department of trade and commerce. The movement having commenced, it can not be stopped. What shall we do? Why, simply let it alone; but give it responsible national recognition by act of Congress, so that the system may be legalized and fostered under wise, not repressive, legislation. If thus treated, self-interest and genius will not abuse the trust thus held by capital; for the people will then be the friends, and not the foes of the system. The laboring classes especially will soon realize that this system will bring to them its benefits, and thus will begin the solution of the world-problem—the reconciliation and the final association of labor and capital.

We now accomplish in a day what it once required centuries to accomplish. The "Standard" principle and its results have been worked out in fifteen years. As it moves it gains in momentum. Judging the future by the past, this generation may witness the triumph of one man's discovery. If unimpeded it will surely accomplish the end involved in the movement. If placed under the regulation and guarantee of national legislation, and then left alone, we will soon see startling and realized results. Repress it; persecute it; try to control it by illegitimate means and we will have the age of commercial feudalism. Society will resolve itself back into the gulfs of the middle ages. Labor will again be re-enslaved, and the hand on the dial of the clock of time will be set back for ages. Order is always before liberty, and unless we can have both united society demands the conservation of the former. Let capital, however, abuse its trust, and it will find, to its dismay, that the God

Evolution is also the God of Evolution. It works in the latter when all other resources are exhausted.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

AMERICA AS THE WOMAN'S PARADISE OF TO-DAY.

Nothing could more strongly mark the real degradation of women as a class, or the low estimation in which the sex has half unconsciously been held by man in the past, than the surprise expressed by visiting foreigners at the large liberty of speech and action vouchsafed to American women in their own country, and the degree of respect shown them by the average American man.

Prof. Bryce in his admirable work entitled "The American Commonwealth," says: "A European cannot spend an evening in an American drawing-room without perceiving that the attitude of men and women is not that with which he is familiar at home. The average European man has usually slight sense of consideration when he talks to a woman on serious subjects. Even if she is his superior in intellect, in character, in social rank, he thinks that as a man he is her superior, and consciously or unconsciously talks down to her."

And Max O'Rell, that lively Frenchman, who pays particular compliments to Chicago women in his book "Jonathan and his Continent," just published, says pretty much the same thing as Prof. Bryce, when in remarking upon the liberty enjoyed by American girls, he acknowledges that such liberty is in accordance with the dictates of common sense, and that the respect which American men have for women, makes it quite safe for women to exercise that liberty; safer far than in Europe.

It is a great pity that woman's position everywhere during all past time has been so much that of an inferior and subordinate to man, that the small share of liberty allowed American women should excite comments like these by travelling foreigners, of whom we quote Prof. Bryce and Max O'Rell only as samples, for American womanhood is now a staple subject of discussion and criticism among European writers of all grades.

G. W. Smalley in a recent newspaper letter declares that "The American girl seems to have become a standing topic of English discussion," instancing articles by Mrs. Lynn Linton in the Fortnightly Review, by Mr. Lomax in the National Review, and others in London Daily News, London Sunday Observer, Manchester Guardian, etc.

In a country like America which professes and aims to be a pure democracy, in which liberty of speech, of opinion, and action, is guaranteed its male citizens, even if that guarantee may fail sometimes of fulfillment; where "Independence" day is every year celebrated with much noise, and glorification of the word "Liberty"; where the "Bird-o'-Freedom," hysterically screeches and loyally flaps its wings on every possible occasion, and where in womanly guise "Liberty Enlightening the World," holds its flaming torch aloft at the portals of its greatest Metropolis (begging Chicago's pardon), and waves defiance across the water to the "Masthead" of Europe—how could it be possible in such a country to prevent one half of the nation—though the disfranchised half, from partaking somewhat of the fervor of public enthusiasm, and catching a little of the national spirit? Another factor in the more respectful treatment of women, by Americans than by Europeans, is the newness of this country; every where men have gone out alone at first, as pioneers into the desolate places which have been made "to blossom as the rose" within the last century, where the women have followed more slowly; and having been deprived of woman's society and help for a time, man appreciated her the more when she reappeared by his side, and the tender deference thus awakened has never wholly died out since.

A Californian wife said to me, when speaking of her husband's manifest devotion, "You see, Will roughed it as a bachelor for years out here before many women came to this State. He had to go without a great many comforts and conveniences, and what house work was done he had to do himself. So when he got married he appreciated the comforts of a home, and knew by experience the hardships of a housekeeper, therefore he has always made my life as easy as possible to me. These old Californians all make splendid husbands."

I am, and all women ought to be, glad that Prof. Bryce, in a work destined, as his "American Commonwealth" is, to become an historical authority, has noted in his own way the position of women in this country, as unique. But in the coming centuries when civilization shall have so far advanced that justice shall have no sex, when men shall have outlived sex-caste, and shall recognize only moral and intellectual distinctions, how strangely will read these further words of Prof. Bryce, in which, while contrasting the position of American women with that of the women of Europe, he makes admissions as to the general status of woman to-day, which will be read with astonishment by future generations. He says:

finds women performing severe manual labor is revolted by the sight in a way that Europeans find surprising."

If this was said of a race of slaves it would be sufficiently revolting to the spirit of humanity, but when it is said of the mothers and teachers of the race, what will be thought by future generations of the state of civilization in the year 1889.

Exalted as the position of women in America seems to foreigners, is far from being what it should, one of equality with man. So long as she is denied the right of self-representation, of a voice in the laws she is bound to obey and uphold, just so long will the amount of liberty she now enjoys seem more of a favor granted her by the male sex, than an "inalienable right" such as man claims as his own. But as "revolutions never move backward," we may hope much for the future, when our women shall have educated themselves in political matters to an equality with their English sisters, and in business qualities can stand in line with French women; at their present rate of intellectual advance women every where must become a power so strong that the ballot must be given them as a bribe or bond, if not from motives of pure justice.

Calliope Keechayia, the Greek maiden who was lately in this country, told a friend while here, that she had remarked one striking characteristic of American women in contrast with the women of Europe. She said the eyes of the latter had either an upward look of imploring, or a downward glance of fear; while the American women looked straight forward. So may they the sooner reach the goal of equal rights to which their free, forward gaze is directed. Then shall America become more truly than at present the Woman's Paradise.

LEAVES FROM MY LIFE.

(Continued from Journal of Dec. 22, 1888.)

Not long after this, I formed the acquaintance of Mr. and Mrs. West. He was a great reader, clear thinker, and an avowed materialist. Up to this time I never doubted the continuity of life. A belief in immortality had grown with me, because I had been all ways under its influence. I had no philosophy to support it, so when I heard from him the materialistic arguments against it, I listened, first in wonder, only half-comprehending, but fascinated by their newness, and I determined to know more.

I borrowed books and papers of the materialistic stamp, and confined myself almost exclusively to that class of reading, and succeeded in a short time in making of myself, not quite a thorough materialist, but a thorough doubter.

After the recognition of the spirit picture, which will be found described in the JOURNAL of December 22nd, Mr. West commenced to think upon Spiritualism with less prejudice. Indeed, he seemed seized with a mania for investigating the phenomena; and for this purpose we held private circles at his house, only four persons present. Mr. and Mrs. West, his sister, Miss West, and myself. We had raps the first sitting, and at the second or third there was a clear and distinct sound over our heads in the room as if some one was sweeping his fingers across the strings of a violin or guitar. There was no musical instrument in the house, hence we set that manifestation down as a spiritual phenomenon.

We sat in the dining room with our hands upon the table. There was quite a number of raps, each answering to a different name, and when a name was called, the particular sounding rap to which it belonged, always responded. Each had a distinct individuality which could not be mistaken for any one else. One peculiar rap, which had given no name as yet, kept rapping as though keeping time to music. Several names were called, but it denied them all. Presently it struck up a lively little rapping in waltz time, and Mr. W. said: "I'll bet that is little Anna." Immediately it rapped, "Yes."

"Well," said he, "Anna, if that be really you, just wait around this table as I have seen you with a pan of milk on your head." Round and round on top of the table went the raps, and we could all feel them as they passed our fingers, keeping perfect time. Mr. W. was much excited, and exclaimed, "Just hear her little feet patter." Presently Mrs. W. said: "You have done well on the table, but to satisfy me that none of us cause the sounds, please rap on the top of that door." Hardly had she spoken when three loud raps were given. Good! "Now can you rap in the sitting room?" Instantly there was a loud rap there. Several more experiments were tried when, glancing at a little dog lying asleep by the stove and about six feet from the table where we were sitting, she, laughingly said: "Well, I know what you can't do, you can't make that dog bark." No sooner said than up jumped the dog, yelping and barking as though he had been hurt. This shocked us all, it was so sudden. Mrs. W. said: "Now make him stop with a low pitiful whine." The little fellow jumped into Miss West's lap where he lay shivering and whining as if with fear.

A few times others attended our circles, one a lady my neighbor now, and whose name I will give if any one wishes to inquire of her concerning the manifestations. We continued our sittings only a short time. We had all we desired of physical demonstrations. Miss West was being rapidly developed in several other directions. She became a fine inspirational speaker, and improvised poetry fully equal to Lizzie Doten's, but much after the style of Byron. Hardly a day passed without her writing some fine poem. A few of them were published.

One day as we were all together Miss West asked me to see a "picture" for her. This was a gift I had, and which I supposed others possessed also. Closing my eyes and sitting passively, a mental picture formed of persons, landscape, etc. I frequently amused myself looking at these pictures, but chancing to give a description of one of them to a friend, he recognized the scene and its surroundings. After this I often amused others with what I saw, and some of the scenes were remarkable tests of an unknown force. So when Miss West asked me to see a picture, I put myself in a passive state, closed my eyes, and soon a large noble looking man made his appearance, dressed in a suit of plain black, which fitted to perfection. He had on a tall hat and from his vest dangled a heavy gold chain with a peculiar charm. His hair was dark and glossy; beard heavy and dark; eyes brown and large; and I thought him a very nice looking man. He stepped to the table, placed his hat upon it, and then turned to her and extending his hand, saying: "I am glad to see you, Nett." Of course I repeated to her all I saw and heard. At this point she sprang from her chair, and said: "Command you, sir, to leave this place. I recognize you. You shall not use the brain of my friend, and pollute it with your vile influence."

He looked pained, and answered kindly: "Nett, you never understood me. I was not so bad; and now that to the world and all its

associations I am dead, can you not forgive the past?"

"Never!" she answered. "I never forgave you in this life, and I will not in the next. I tell you to be gone. I will not talk with you."

Mocking smile passed over his features. Turning to the table he took his hat, and bowing to her said: "By G—, I'd like to see the next poetry you write."

Her answer was: "I would like to see you hinder me from writing poetry."

Then the presentation disappeared. Miss West was greatly excited, and told me that if ever I saw or felt this man's influence to drive him away. I and her brother tried to make her feel differently toward him; but hers was not a nature to forgive either a real or fancied injury. We joked her some about his inspiring her to write poetry, but she scouted the idea. From what cause I know not, but since then she can not write poetry. I have seen her sit by the hour and try, but two or three lines were all she could get. She was much grieved about it, but would never acknowledge she thought he had anything to do with it.

I grew tired of seeing thus for other people, for it brought me many times in contact with their private business, and then I must see if I could give them some advice; in fact the phenomenon got too serious for fun, and as every thing was done gratis, I found it more of plague than profit, and quit the business. M. L. S.

BOOK REVIEWS.

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

A WOMAN OF HONOR. By H. C. Bunner. (Ticknor's Paper Series of Choice Reading). Boston: Ticknor & Company. pp. 338. Price, 50 cents.

This is a very interesting tale, or story, as any story told by Editor Bunner is sure to be, but it is a purely "Society" story from beginning to end, and its "moral" will be hard to find by common work-day people. "Society" rather suffers than gains by such stories as these which depict a Spartan morality in a world of softness, rather than the honest tagdies of average human life. There is a sweet, fashionable and lovely girl, who is the "Woman of Honor" of the story; a stalwart, determined lover, who goes to a deal of extravagant expense, and circumlocutory intrigue to arrive at a common-sense solution of his difficulties. There is a silly, self-willed, passionate, yet impudent and imprudent woman of the world, for whose worthless character's sake the whole trouble of the book is about; there is a no-account husband of the silly woman, for whose sake several sensible people seem ready to take an amount of bother, and to make any sacrifice; there is especially a strange sort of stoical fellow who depicted as outwardly indifferent, seems to busy himself with phenomenal altruism in every body's affairs; and there is a needless sacrifice in behalf of his group of friends, and at last finds himself, having straightened out their difficulties, defeated in all his own private hopes and aims. But he takes his defeat in the most gentlemanly manner, and the reader can not help feeling happy in his falling in with a lot of some future time with a woman of stronger character and deeper nature than the well-meaning, pretty little girl who plays in this story the part of "A Woman of Honor." The scenes of the story are laid in New York, Newport, and various summer resorts, and the book will make a pleasant reading for tourists in the vacation season.

April Magazines Received.

The Chautauquan. (Meadville, Penn.) The delightful gossip about Grace by J. P. Mahaffy, which has been a leading feature of the current volume of the Chautauquan, is brought to a close in the April number. Under the title of Women's Clubs in London, Susan Hayes Ward discusses some of the best known of those institutions, their objects, membership, expenses, and advantages.

The Ethical Record. (Philadelphia.) This quarterly begins its second year with the April issue somewhat enlarged in size and scope. Prof. Adler may during the year contribute a series of outlines of lessons for the moral instruction of the young.

The Political Science. (New York.) The March number opens with a striking article by L. C. Bruce on "Anarchism," reviewing the theories of Proudhon and showing the aims of American Anarchists. Prof. Gustav Cohn of Göttingen, taking the progressive income taxes of Switzerland as his text, indicates the merits and the dangers of this democratic scheme of taxation. Mr. A. J. Conboy presents forcibly the Unionist view of the Irish question.

Tightness in the chest is a forerunner of disease. Sarratinon Nerveine is the antidote. \$1.50.

Deserving of Confidence.—There is no article which so richly deserves the entire confidence of the community as Dr. SETH ARNOLD'S COUGH KILLER. Those suffering from Asthmatic and Bronchitic affections, Croup, and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said of them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began by thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

CATARH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a recipe which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren St., New York City, will receive the recipe free of charge.

Energy will do almost anything, but it cannot exist if the blood is impure and moves sluggishly in the veins. There is nothing so good for cleansing the blood and imparting energy to the system as Ayer's Sarsaparilla. Price, \$1. Six bottles, \$5. Sold by druggists.

Gray hair is made to resume its youthful color and beauty by the use of Hall's Vegetable Sicilian Hair Renewer, the best preparation known to science.

The perfume of violets, the purity of the lily, the glow of the rose, and the flush of Hebe combine in Pizzoni's wondrous Powder.

Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine and the importance of the soul and the future life. Price, \$1.50, each, postpaid.

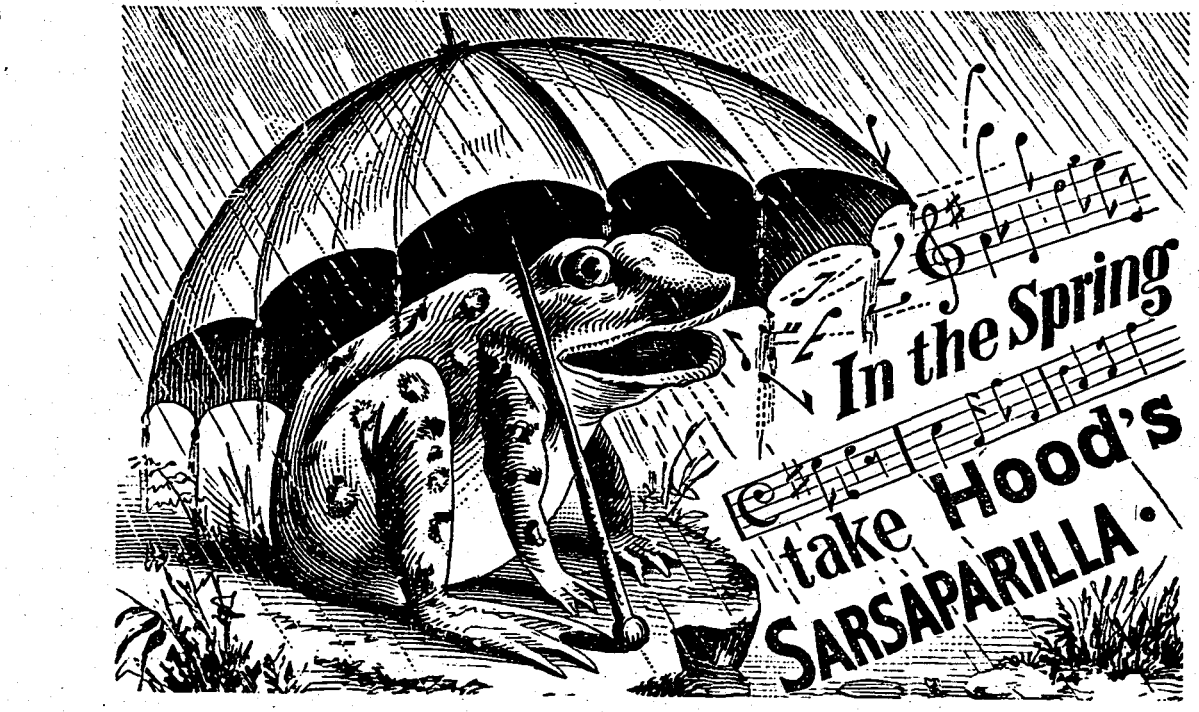
Spirit Workers in the Home Circle. By Morell Theobald, F. C. A. An autobiographic narrative of psychic phenomena in family daily life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.40 to \$1.50, postpaid.

The Spirit World, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid.

Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other and since Vol. I. is entirely out of print, Vol. II. is selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism, By Eos Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price, \$1.50, postpaid.

A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.



For a good spring medicine we confidently recommend Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, that tired feeling is entirely overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

"For years at irregular intervals in all seasons, I suffered the intolerable burning and itching of blood poisoning by it. It would break out on my legs, in my throat and eyes. Last Spring I took Hood's Sarsaparilla, as a blood purifier, with no thought of it as a special remedy for my poisoning, but it has effected a permanent and thorough cure."

HOOD'S SARSAPARILLA

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar 100 Doses One Dollar

SAVED MY PAPA'S LIFE.



PORT COLLINS, LARIMER CO., COL., Nov. 25, '88. "Gentlemen: I send my best wishes to the Athlone Co., in regard to the medicine, for it saved my papa's life, and since then I have told many people of the good remedy."

MISS ESTHER BEESON.

The progressive spirit of the age demands specialists, and is a true indication of the progressiveness of the present day. The numerous specialists of the medical profession attest the modern demand. While there are many mediums such as Sarsaparilla and others which claim to purify the blood and relieve Rheumatism, they do not eradicate the disease, for it permeates the whole tissues and muscles, as well; therefore, a medicine, which must do any permanent good must be of a character that would render it useless in many other diseases. The great specialist for Neuralgia and Rheumatism, is ATHLO-PHO-ROS, and is sold by all druggists at \$1.00 per bottle.

Advertisement for telescopes and shotguns. Includes text: "ONE OF THE BEST TELESCOPES IN THE WORLD. THE BEST DOUBLE-BARRELED SHOT GUN. FREE. In order to introduce our goods, we will until further notice send absolutely free, to one person in each locality, one of our GREAT PORTABLE Telescopes, and the best DOUBLE-BARRELED SHOT GUN made in the world."

Advertisement for Dr. SETH ARNOLD'S COUGH KILLER. Includes text: "SAVE MONEY. BEFORE YOU BUY BICYCLE OR GUN. I sell now bottles of Dr. SETH ARNOLD'S COUGH KILLER. More than of any other cough medicine kept in stock, although I keep fifteen varieties. F. M. Robertson, Coville, Kan. Druggists, 25c, 50c, and \$1.00."

Advertisement for POLTRY FOR PROFIT. Includes text: "Just published, 12 Articles on Practical Poultry Raising. F. W. FIELD, the greatest of all American writers on Poultry for Market and for Profit. Tells how she cleared \$149 on 100 Light Brahmas in one year; about a hundred more who have cleared \$200 annually on a village lot; refers to her own pure poultry farm on which she clears \$1500 ANNUALLY. Tells about incubators, brooders, spring chickens, chickens, and how to feed to get the most. Price 25 cts. Stamps taken. Address: HAY'S AGENCIES, 44 Randolph St., Chicago."

Advertisement for Scott's Emulsion. Includes text: "What Scott's Emulsion Has Done! Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen. THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE. BROKEN, JULY 7th, 1886. I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT. SOLD BY ALL DRUGGISTS. BABY CARRIAGES! We make a specialty of manufacturing Baby Carriages to sell direct to private parties. You can, therefore, do better with us than with dealer. We send Carriages to all points within 700 miles of Chicago free of charge. Send for catalogue. CHAS. RAISER, Mfr., 62-64 Clybourn Ave., Chicago, Ill."

Advertisement for LAND CORN BELT. Includes text: "LAND CORN BELT IN THE IOWA, MINNESOTA, KANSAS, NEBRASKA AND DAKOTA. Selected with great care by experienced men. Well provided with water, near railway stations, and in every respect eligible for investment. Is offered for sale on easy terms, at low prices and with clear title, by FREDERIKSEN & CO., 181 WASHINGTON ST., CHICAGO, ILL. Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc."

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CHICAGO, ILL., Saturday, April 6, 1889.

Very Scientific Man—Dr. Hammond.

There are some very scientific men in the medical profession in this country—men who know all about nerves, muscles and bones, and the stomach, liver, etc., and can tell their names, size, shape, length and connections at one or both ends, as glibly as any machinist can give like particulars about a locomotive or an engine. As to what makes a nerve sensitive or motor, or what makes a muscle contract or expand, or what makes the eye flash with anger or melt in tenderness, or whether this invisible and intelligent potency is evolved from the body and ends with it, or shapes and uses that body and survives it, they are agnostics, or know nothings. Therefore are they utterly ignorant and blind as to any philosophy of life or purpose of existence, apart from the machine which they call the human body. Of this class Dr. W. A. Hammond is a shining example. He writes syndicate articles for the newspapers under a plan by which one article goes to many journals, and which inflicts learned nonsense, literary platitudes and sensationalism on a patient public.

In one of these articles which has been mentioned in our columns, he gravely gives the theory or reason why man does not live forever in his physical body on earth. As to his living anywhere else, with a better body, that is "a great perhaps," with the probabilities on the dead side to the very scientific eye.

The wise doctor says that if a man could keep just warm enough, and just cool enough; just dry enough and just moist enough; could eat just food enough, and just the right kind for each varied season, and just enough to feed the machine, more or less, as it must run slow or fast, and so keep the constant balance between supply and waste, the human machine would and must run on forever. But we fail in this, and, therefore, we die. Even Dr. Hammond may pass away! In case he failed to eat the exactly true quantity of fish to feed his great brain before he evolved this wonderful theory, his days of syndicate writing will be numbered; yet if fish food and brain work, and all the rest are nicely balanced he may live on for ages, and so may we all if our balance is as well kept. Let us pray that a part of our race may be unbalanced and give up the ghost, as otherwise this old earth would get so full that we would push each other off.

Any plan or purpose in the life of man beyond this connection with a body which eats, drinks, sleeps and works, and has usually died, but may not in the future, if supply and waste can be kept even, seems not to find place in this great, and greatly absurd theory.

That earth and sea, plant and fish, reptiles, birds and beast, have ever prophesied man, and their elements and substance reached up into his human form, making him "in little all the sphere," that "The Soul of Things" is mirrored in his soul; that he is a spirit served by a bodily organization; that his body is planned to grow, to decay, to die, building meanwhile within its outer shell a spiritual body which leaves it at what we call death and becomes the body of the undying spirit in a life beyond, and that death is but a blessed event in our eternal life coming naturally in our ripe years,—all this seems never to have entered the mind of Dr. Hammond and his like. They tear up and break outer husks and shells to learn about life and never look into germs or go back to what vitalizes and shapes germs. The world is a great machine ushering through lifeless space. Man's life them is a body fitly clad and fed with due

modicum of meat and bread. Food and raiment are good indeed, but "man liveth not by bread alone." The spirit giveth life. Common speech tells the true story. We say, "A man's body." That body is owned by the man. The soul owns and uses it to-day and lays it aside to-morrow.

Dr. Hammond will not live as he now lives, a hundred years hence. If he should what a specimen fossil he would be! When such very scientific men reach the other side, some eye salve will be used to open their dull vision. Curers of spiritual ophthalmia which now afflicts them will be needed. To cure chronic disease is a long task. The spiritual scientists "over there" will accomplish it, but it may be weary work.

The Cincinnati Charlatan "Combine."

The Cincinnati evangelical preachers are happy; they have assisted a mountebank to kill off Spiritualism again. One J. M. Fletcher, who for business reasons writes his middle initial W., and who was patronized and taken into partnership by an indiscreet Spiritualist society in that city and endorsed by one L. Barney while editor of The Better Way as an excellent medium, has formed a "trust" with the clergy. Having been detected as an impostor and promptly denounced as such by Cincinnati Spiritualists, he was taken up by the orthodox preachers of that city as a worthy co-laborer in sustaining the ascendancy of their theology by showing how vendors of commercial Spiritualism can trick church members who go to such shops expecting to buy knowledge of a future life for a dollar.

One night not long ago the stage of the Odeon was occupied by Fletcher as the star, assisted by a stock company composed of such men as Rev. S. S. Cryer, of the Third Presbyterian Church; Dr. Francis of the Central Presbyterian Church; Rev. M. C. Lockwood of the First Baptist Church; Rev. J. Z. Taylor of the Central Christian Church; Rev. Howard Henderson of Trinity Methodist Church, and other pulpites. The farce was called an "Exposure of Spiritualism," and was given as an "entertainment" by the Evangelical Alliance, for charitable (?) purposes.

Fletcher showed up some of the stale tricks of the trade, such as are familiar to every Spiritualist and to all the world beside—this much and nothing more.

Now, church people are constantly complaining of the manner in which some Spiritualists and free thinking people speak of the "Christian Plan of Salvation" and of the inconsistencies of preachers and Christians; yet these same complainants aided and abetted by their preachers consider it perfectly legitimate, indeed, quite the proper paper, to misrepresent psychic phenomena, ridicule Spiritualism, and deal in downright and willful abuse of claims made as to a future life, and of Spiritualists generally. Human nature, even among Spiritualists, is prone to retaliate under such circumstances. It is a notorious fact that for years the libidinous, drunken little scapegrace known as Washington Irving Bishop, could always rely upon the cordial co-operation of leading clergymen in the various large cities to help on his show. That he was an immoral and untruthful man never troubled these "men of God" so long as they could use him in their warfare against psychical research, which they so much feared. But in all this the church is consistent after all; it has ever bitterly fought science, free thought, liberty of conscience and equal rights; it always will so long as it exists and is governed by its man-made dogma.

It is with great willingness and satisfaction the JOURNAL hastens to say that there are very many preachers who have no sort of sympathy with the spirit, and only contempt for the methods, of their brethren who pose as accessories in the Bishop-Fletcher dime-gathering scheme to retard psychical inquiry. Ask Bishop Newman of the Methodist Church, W. O. Pierce, D. D., of the same sect, R. Heber Newton, D. D., of the Episcopal, M. J. Savage, Professor Swing, Dr. Thomas, and hundreds of others, what they think of such ministerial vagaries! The replies will be as vigorous, candid and satisfactory as any reader of the JOURNAL could reasonably ask.

The Devil Again.

His satanic majesty improves on acquaintance. It looks now that, by the time our correspondent gets through, he will be so transformed under the manipulation of the "Standard combination," that the churches even will come to the conclusion that he is managing things in a way that shames their pretensions, and after all that Lucifer (Refined Oil) is shedding more light than all their pulpits. Seriously, we are confounded with the immense power of this gigantic institution. So little has the world known of its operations, except through the squeal of some victim of its power, that every body—even if they knew—has lost sight of the good it has done with all its charged wickedness. Let us "give the devil his due," and see what can be made of this immense force in the modern commercial world. The subject is so new, as presented by our correspondent, that we are not yet prepared to say that his conclusions are safe. This "combination" has come to a point and has brought the world to a point where the "Trust" system must be considered and dealt with, not as is now being done in most of the States by repressive and antagonistic legislation, but by dealing with facts as they are. We agree with the suggestion of our correspondent that the interests involved are so great that Congress only can meet the emergency. If the Standard prin-

ciple is correct—"one in many"—then, on the broader field of commerce—to make the same principle operative and effective—there must be a central legalized organization to cover what the now irresponsible "Trusts" cover. The common law applicable to trusts covering our ordinary transactions, will not apply and should not apply in cases involving so much. The people will not stand it. They are now suffering from the high price they are paying for sugar by reason of the formation of the Sugar Trust. The "Trust System" as now practiced, is not in unison with the "Standard" idea. Give Gould or Huntington or Stanford, or any of our railroad magnates the power, under authority of Congress, to organize a corporation on the basis of the Standard idea—"one-in-many"—and the railroad system of the country would soon be transformed into an organization that would meet every demand of the railroads and the people. Such a corporation would reduce every road to its cash value, and every investor would know just what the stock of each road is worth. There would be no more watering of stock; no more gambling in shares; no more cutting of rates, thus endangering the values of investments. The central authority would see that the system was self-sustaining at every point. But we are running off into a discussion that the next article of our correspondent may dissipate. We acknowledge that we are too "fresh" at this early day to come to finished conclusions. We are going to study up the subject, however, for we realize that there is something here which must be handled understandingly or not at all.

Modern Spiritualism.

On the first page of this week's JOURNAL there appears a remarkable production from the pen of Rev. R. Heber Newton, which will create wide-spread interest throughout the country. In referring to it, the New York Herald says:

We as to the matter of Modern Spiritualism, as printed elsewhere an article from the pen of Rev. Heber Newton, which can scarcely fail to attract wide-spread attention. Mr. Newton treats the subject from the standpoint of an unprejudiced observer and scholar. He seems willing to extend a generous hospitality to new facts, however startling they may be, provided they knock at his door bearing the proper credentials.

The main statements of Spiritualism are that communication between this world and the next is possible; that the dead are not dead; that the grave is not the end but the beginning of life; and that millions of spiritual creatures walk the earth unseen, both when we awake and when we sleep. There may be an admixture of fraud in the proclamation of these truths, as there may be a seam of lead in a block of gold. We are too prudent to throw the pound of gold away because of the ounce of lead that debases it, however, and we should be equally unready to sneer at a great truth because it is associated with a group of errors.

The advent of Christ was preceded and accompanied by incidents astounding enough to be discredited by modern science, which inexorably substitutes demonstration for faith, and is too apt to reject when it cannot test with acids. These incidents are, however, so closely woven into the history of the time that to deny their credibility involves an impeachment of the history itself. Both must be accepted as component parts of one grand whole or both thrown aside as worthless.

From that epoch as a starting point, if you journey backward until you lose sight of your surroundings in the deepening shadows of historic dawn, you find so much of the supernatural that it seems to be almost natural. The annals of every nation are alike in this respect. There are tripods, clairvoyance, prophecies, omens, visions, dreams on hillside and plain, and philosophers, warriors, poets, artists, the great and the gifted as well as the poor and lowly, bow their heads in universal surrender to their potency.

It is from that epoch your journey toward our new civilization the same peculiarity prevails. The history of the Catholic Church of early days is simply the romance of the preternatural. There is hardly a saint in its calendar whose life was not illuminated by stranger occurrences than any related by the seers of our time. They were so constantly in communication with unseen beings that it might almost be called intimacy. The cathedrals of Europe are strewn with legends which tax the credulity of the skeptical and increase the faith of the believer.

Here is a curious puzzle, therefore, and it is worth guessing. We are not ourselves a judge of these matters, but we closely observe the trend and influence of events. We take note of whatever changes occur in public opinion and of the causes and results of such changes. We say this, then, that if you should blot out of our modern life all belief in the supernatural you would do the race an irreparable injury. It would be a cruel blow to that heroism which endures with resignation, to that patience under prolonged suffering which transfigures human lives, and to that quiet acceptance of bereavement which looks up from the daisies on the mound to the limitless blue. Annihilate our hope for the future, destroy the vague faith that fearfully listens to the rustling of wings, and homes become a mockery, to-morrow takes the ghastly shape of a nightmare, and our narrow span of life like a goblet of wine which scarcely presses the lips before the hand of fate dashes it to the ground.

We are not pleading the cause of credulity, but of honest criticism. To swallow everything means indigestion; to choose nutritious food means health and happiness. In true research prejudices count for nothing—they have no place. Spiritualism is not false until we have examined and condemned it; neither is it true until we have weighed its evidence and given judgment thereon.

Clairvoyant Physician Liable as Regular Physician.

The opinion of the Supreme Court of Wisconsin, by Lyon J., holding that a clairvoyant physician is liable for failure to exercise the ordinary skill and knowledge of a physician in good standing, practicing in the vicinity, and not merely to the ordinary skill and knowledge of clairvoyants. If he holds himself out as a medical expert and accepts employment as a healer of diseases, but relies for diagnosis and remedies upon some occult influence exerted upon him, or some mental intuition received by him when in an abnormal condition, he takes the risk of the quality of accuracy of such influence or intuition.

There are so many persons now who assume to act as physicians and take the lives of people in their hands that this decision holding them to a strict liability may perhaps be timely.—Chicago Legal News.

The JOURNAL endorses the opinion of Justice Lyon. Every individual claiming to heal the sick should feel both the legal and moral responsibility which the claim involves. The JOURNAL disapproves class legislation and has ever opposed the efforts of the medical combine to restrict the practice of medicine to particular schools, but it would not in the slightest degree exempt so-called irregular practitioners from the responsibilities of the medical profession.

General Items.

Mr. A. E. Tisdale is still speaking acceptably in St. Augustine, Fla.

Mrs. L. A. Dean, residing at No. 16 33rd st. near Cottage Grove avenue, is said to be an excellent trance and test medium. She is now giving public sittings, and will, no doubt, be instrumental in doing great good.

The Palette Club have invited their friends to the sixth annual reception and exhibition on the evenings of April 2nd and 3rd. The exhibition will be open to the public free the following two weeks, daily.

An entertainment and ball will be given by the Young People's Progressive Association Thursday evening of this week, in Martine's South Side Hall, Indiana Ave. and 22nd St. All are cordially invited to attend. Admission 50 cents.

Mr. J. J. Morse commences an engagement on Sunday next for the month of April, with the First Society of Spiritualists, of New York City. The meetings are held in Adelphi Hall, cor. 52d Street and Seventh Avenue, mornings at 11; evenings at 7:45. This will be Mr. Morse's last engagement in the above city.

Lyman C. Howe has one vacancy yet in the camp meeting season, from Aug. 2nd to the 5th. He is engaged at Cassadaga July 31st to Aug. 1st; Lake Pleasant, Aug. 6th to 15th; Vicksburg, Mich., Aug. 22nd to 26th, and at North Collins, N. Y., Aug. 29th, 30th and 31st. In Buffalo the Sundays of October. He is free to engage September and other fall and winter months. Address him at Fredonia, N. Y., box 379.

According to the Democrat, Topeka, Kan., Lena Loeb, the "Rooky Mountain girl," with the mysterious power, has astonished the public there at Crawford's opera house. Her strength, it is claimed, is a great surprise, equal to the combined power of several strong men. She also performs many wonderful mind reading tests, and those who are doubtful of her gifts are given every opportunity to satisfy themselves.

The Journal of Minneapolis, Minn., of March 21st, says: "Washington Irving Bishop, the mind reader, has addressed an open letter to Gov. Meriam, offering, if the execution is stayed, to take Pete Barrett and with him reenact the whole crime, by reading his memory of the affair. It is not likely the Governor will do any thing of the sort, but Bishop's proposal arouses much interest."

A. A. Wenham writes as follows from Cleveland, Ohio, under date of March 27th, with reference to the debate there between Mr. Underwood and Dr. Bates: "Allow me to say that Mr. B. F. Underwood in his three debates with Dr. Bates here at Case Hall completely 'pulverized' the reverend gentleman in the eyes not only of the thinking public but of his own congregation, as I have been an attendant of his church since his call here. I sympathize with him in his 'Waterloo' still 'truth must prevail!'"

Number one, Vol. III., March 30th, 1889, of Wildwood Messenger, published by J. Milton Young, Lake Pleasant, Mass., is out and presents an attractive appearance. The next number will be issued July 27 and continuing each Saturday to Aug. 24. The file will be valuable as a record of the season of 1889 at Lake Pleasant, and a pleasing souvenir for after years. The price will be 35 cents for the season, postpaid.

The people in the neighborhood of Lowville, a village near Portage, Wis., are greatly excited at strange antics of a ghost who is said to inhabit a deserted house in the village. During a recent rain storm a party of men stopped at the forsaken house for shelter, and had no sooner got inside the rotten old building when they were paralyzed with fright at hearing first cries, then a noise as of a scuffle taking place, and, finally, soul-piercing shrieks of murder. The men left the place as soon as their scattered wits allowed them, and ran to their homes in spite of the raging storm. The ghost is said to repeat his murderous cries whenever any one attempts to enter the building.

Evolution from Being, Per Se.

(Continued from Eighth Page.)

The question now presents itself whether the human form is the ultimate and highest finited form to which being per se can attain. If it is, then of necessity man is immortal, because the human form would then constitute the highest objective expression of being per se; and as every form serves the purpose of elevating matter to higher conditions and fitting it to enter into higher forms, the human form must necessarily produce a similar effect upon matter, and if there be no higher form than the human into which it can enter, then it must find its use in perfecting that form, carrying forward the process, until it shall be capable of giving a full and perfect expression to each and every potential principle of primal being. On the other hand, if the human form is not the ultimate and highest form, then man cannot by any possibility be immortal, for that man should be immortal and not be the ultimate of form, would require that the primal substance should cease to unfold and develop at a point short of its highest condition of existence; for it is clearly demonstrated that by the union in differentiated forms of the two forms of being, spirit and matter, that constitute the primal, self-existent substance, being attains to a higher state of activity, and the exercise of a greater number of its potential qualities.

To make this statement clearly understood we need only to refer to some of the varied forms in which Being per se expresses itself. Contrast the different degrees of its manifestation in the mineral and the vegetable forms. In the mineral form it gives no expression to the principle of life. The form assumed by matter responsive to the action of spirit on the mineral plane, does not admit of the activity of the life principle. On the vegetable plane the form assumed by matter responsive to the action of spirit, is caused by the activity of the principles of life and organization. Ascending another step the principles of consciousness, mind, with sensation, and others become operative and evolve the animal form.

Observe how feeble is the manifestation of these principles in the lower forms of the animal kingdom, and then notice the gradual increase of their manifestation as the animal organism becomes more complex; and also observe that just in proportion to the activity of these principles in any differentiated form is its ability to give expression to still higher manifestations of being, increasing step by step from the simplest to the most complex animal forms, culminating in the human form, the highest and most complex of all, and in this form the principle of self-consciousness becomes active, and through the adequate unfolding and development of which every principle, quality and attribute of Being per se may be consciously perceived and voluntarily exercised.

Then there is no necessity for a higher finited form than the human. Spirit being as we have demonstrated, imponderable and indivisible, must ever remain the unchanged and unchangeable element of primal Being. Being the active principle and element, it embodies itself in matter, evolving forms in and through which it can attain to the manifestation of its potentialities, and when it shall have evolved a form in and through which it can attain to an active exercise of all its potentialities, its necessities will have been provided for, and thenceforward its energies can and will be expended in the perfecting of that form.

We know absolutely that the human form gives expression and activity to the principle of self-consciousness, and the ability to consciously perceive and become cognizant of things outside ourselves. Then does it not logically follow that the adequate unfolding and development of this principle would make it consciously cognizant of all things? We think it does so follow.

We cannot but observe that in attaining to expression in differentiated forms, the primal substance ever acts unconsciously and involuntarily, and this applies to all forms, from that of the nebula; through its gradual development to a sun, a planet, and up to man, and it is also forced upon our conviction that in the improvement of forms, Being per se acts consciously and voluntarily through its differentiated parts, and this improvement begins with the first dawn of consciousness and volition.

The bird requires a nest in which to rear its young. Primal Being as it exists finited in the bird, consciously and voluntarily builds its nest, and to that extent improves the condition of its existence in the form of a developing world. The beaver requires a pond and home for its purposes of life, and primal Being as it exists finited in the beaver, constructs the dam, and builds its house, and thus again effects an improvement by the exercise of its consciousness and volition. Finally, primal Being, attains to the ultimate of evolved forms in the human, fully differentiated as male and female, as a finited conscious expression of itself, and through the exercise of its self-consciousness it voluntarily and deliberately proceeds to improve its condition not only by constructions, but also by consciously directing and modifying its unconscious and involuntary action in the evolution of forms, thus improving upon its unconscious action.

Do you ask for the proof of this assertion? Well, go with us into the garden among the flowers, into the orchards among the fruits, into the fields among the grain; look at that flock of sheep with their long and fine fleeces; look at those thoroughbred cattle and horses, and in all these you shall find abundant evidence that primal Being as it exists differentiated and finited on the human plane, has exercised its consciousness, volition and reason to improve the quality of that to which it attains through unconscious and involuntary action. Man, then, is a personalized, individualized and fully differentiated finite expression of primal infinite Being, possessing potentially and in a finite degree all of its properties and potentialities combined in the ultimate of form, in and through which primal Being can act consciously and voluntarily, thus unfolding and developing its self-consciousness, and give expression to its inherent potentialities.

We have seen that the two forms of the primal substance, spirit and matter, uniting on the primal plane, evolve an ego of force, which gives to Being per se an objective existence as nature. That on this natural plane it acts unconsciously and involuntarily in the evolution of forms, and continues this process until it evolves the human form as its ultimate, in which it attains to self-consciousness, and which evolves a higher plane of existence for itself, that is, the human, and that on this plane it acts consciously and voluntarily for the attainment of its ends.

Primal Being having begun its process of evolution and unfolding as a unit of self-existence, and progressed through its state of nature by unconscious and involuntary action to the completeness of differentiation, until it exists in the human form as so many

...mical expressions of itself each of self-consciousness of its own existence, each of which acts independently and as many individualized units, regardless of the rights of others, Infinite Being using its human form for the expression of its more interior qualities, develops the principles of Wisdom, Love and Reason to the plane of Justice, and gradually begins to unite its differentiated parts into one unitary whole on the social plane, and to evolve therefrom the principle of universal brotherhood. This may very properly be designated as the divine plane, and wherever this principle of brotherhood has attained to a full expression, therein Being attains to its expression in Godhood, thus passing from a condition of unity on the primal self-existent plane, through differentiation on the natural and human planes to a state of unity in universal brotherhood on the Divine Plane.

Primal, self-existent substance, then, constitutes the all of Being, and it has three great planes of expression, the Natural, the Human and the Divine. Man is the ultimate effect of Being *per se* operating as nature, and God is the ultimate effect of Being *per se* operating as man in universal brotherhood. We have seen that Being *per se*, in its limited condition as man acts consciously and voluntarily to perfect, improve and develop the form in which it exists below the human, and it is, therefore, a fair assumption that Being *per se* as God, acting from the divine plane, consciously and voluntarily controls and modifies its action on the humane plane for the improvement, unfolding and development of its finite human forms.

Having fairly demonstrated that self-existent substance in its primal condition is only essential in being and potential in form, and that by a process of evolution it attains to expression as Force, Man and God, on the Natural, Human and Divine planes of being, we are now prepared to answer our questions: What am I? whence did I come? and whither am I going?

I am a finite cosmical expression of Being *per se*, in which its substance is so organized and combined that all its potentialities may attain to a self-conscious existence therein. I came from Being *per se*, existing as Nature, and I go to help constitute Being as it exists in its state of Godhood, in universal brotherhood. I am to Being in its divine state as is the atom to Being in its natural state. I am one of the evolved cosmical units or atoms of self-conscious being, that unite to develop the Divine Form, in and through which Being attains to its state of Godhood, self-conscious in all its parts, and to voluntary exercise of all its powers. I am and must ever continue to be a finite self-conscious portion of the Infinite Whole, with my conscious perceptions ever unfolding and developing under the guidance of the Infinite Self-consciousness as it exists on the divine plane in its state of Godhood, where all are teachers and all are pupils, and universal brotherhood is supreme. Man is the last and highest note in the harmonic scale of Being as it exists as nature, and the first and lowest note in the harmonic scale of Being as it exists as God.

The human plane is a higher condition of Being than is the nature plane, therefore man, as a finite cosmical expression of Being, with the inherent ability to develop self-consciousness, can, if he so wills, fully comprehend evolved being as it exists on the natural plane, for the higher ever includes the lower, but man can never comprehend in its fulness Being as it exists on the divine plane, for the lower is included in the higher; hence man must ever continue to unfold and develop, ever with something still to attain to.

As has been shown, the logical deduction is, that that portion of primal Being that we designate as spirit, is impermanent and indivisible, and must, therefore, ever remain unchangeable and unchangeable, thence, it necessarily follows that the animating spirit of all forms is one and the same, from the monad and tiniest germ to the highest angel; ay, to God, the form it animates ever and always determining the character of its expression, and the degree of fullness to which it shall attain expression in and through the *ego* of being evolved by its action in and through such form, and the responsive reaction thereof.

It is not the spirit and matter combined in the human form, nor either of these, that constitutes the self-conscious *I am* of personalized, individualized man, but *ego* evolved by their action and reaction upon each other while combined in such form. Neither has the spirit part of man a separate and distinct existence from the infinite spirit substance, nor is it a segregated part of it, but it is spirit itself acting through the human form as it also acts through all other forms, and it is the *ego* evolved that constitutes the self-conscious personality and individuality of man as a limited expression of the Infinite Whole.

Therefore, as we have before stated, if the human form is the ultimate that can be assumed by matter under the action of spirit, then it must, as to form, have attained to a state as unchangeable as that of spirit, and the *ego* of self-conscious being evolved by this form would be equally enduring; and as the specific matter that constitutes a living form is ever changing, there can be no limit assigned to the degree of perfection to which this form may be brought by the action of its animating spirit through the self-conscious, voluntary efforts of the *ego* to direct it, hence no limit to the fulness of expression to which it may attain through its *ego* of self-conscious existence.

Therefore, when by the process of physical death, man passes from the external body, the human form that alone constitutes man is not necessarily thereby destroyed, but the physical organism that he then possesses is constituted of matter elevated to a higher condition, approaching more nearly to a condition of force, fitting him for a residence on the first supermundane plane of his natal world. And the physical organism that a man possesses after the change called death, is as real and tangible as the body he has cast off, and in the light of the supermundane plane, whose vibrations are so much more rapid than the mundane plane, that they produce no effect upon our visual organs while in our normal condition here. Yet there are many persons here in the mundane who can see by the aid of this finer light, and they are said to be clairvoyant; and this finer organism is constantly being progressed to higher conditions by the action of its animating spirit, influenced by the conscious, voluntary action of its personalized, individualized *ego*, and to this progression no limit can be assigned for all forms serve the purpose of evolving matter to higher conditions, and the human form on the mundane plane evolves the matter that constitutes the form that survives the process of physical death which is but casting off from the human form its grosser elements, and qualifying it for action upon a more advanced plane of life.

Were the human form destroyed by death, the man would be annihilated, for the real

man, the *I am*, the self-consciousness of existence, is an effect produced by the action of spirit substance upon matter as combined in the human form, and should that form be destroyed, the effect produced through it would of necessity cease, and the individuality and personality produced by such effect would cease and could never again be revived, for every form evolves its own *ego* of expression, hence unless the human form survive the change of physical death, man ceases to exist; but if it does survive such change, then man continues to live as a personal identity.

Let us by comparison try and illustrate our idea how it is that all forms are animated by one and the same spirit; that is, by the indivisible, unchanging and unchangeable Infinite Spirit of primal being.

Suppose that we construct a thousand different varieties of electrical machines and appliances, ranging from the motor that will develop 10,000 H. P., through all the varieties used to produce the various results of lighting, telegraphing, telephoning, engraving, plating and down to the tiniest electrical toy that has ever been produced and placed in a circle around us. We examine them one by one. They are all constructions, for they have been produced by the conscious, voluntary action of an intelligence operating upon them from without, and seemingly they are each and all inert and dead. They are, each one of them, connected by wires of a suitable size and conductivity to the same large and powerful electric conductor, each serving to the extent of its capacity to close its circuit.

Now we turn the electric current on to the prime main conductor, and in an instant our thousand forms, that but a moment ago seemed inert and dead, are alive with motion, each manifesting the presence and action of the same electric current, in the manner that is imposed upon it by the form of the construction through which it flows, and each reacts in response to its action and the effect produced by this action of the electric current, and the reaction of the construction through which it flows, is the *ego* of that particular form, and it is only by the effects manifested through this *ego* that we know that the electric current is passing through it.

Here is one lamp that produces light equal to 100,000 candles, and here a little incandescent one that shines as softly as the glow-worm in the night. Here is the motor developing a power equal to that of 10,000 horses, and just beside it the little toy motor that the finger of the babe can stop, and yet they are all operated from the self-same current of electricity that has but one main circuit, and each draws from this according to its capacity to utilize it. The effect produced is the end or object sought. The motor of and by itself is useless for any practical purpose, and so also is the electricity, but when combined they give as an effect, power, and this we can utilize for various purposes. Power is the efficient *ego* evolved by the union of the electric motor and the electric current; and it is the form of a motor that causes the electricity to manifest as power.

If we give to the construction through which the electricity is to flow the form of a lamp, it manifests as light, that being the effect desired, and light is the efficient *ego* of that specific union of the electric force and the special combination of matter through which it operates.

Thus it clearly appears that the effect that will be produced by a current of electricity, is always determined by the form of the matter that constitutes the body through which it acts. So do we conceive that Infinite Spirit, ever existing and acting as a unit, animates all forms, and that each form receives in exact proportion to its ability to utilize, and that the *ego* evolved is the measure of its ability. In our illustration the forms through which the electricity manifests itself were constructed by an intelligent force, other than the electricity, which operated upon them from without, hence it cannot be acting upon such constructed form change, or argument the effect produced, but the Infinite Spirit acting upon matter, evolves the form through which it expresses itself and therefore can and does change and improve the form by a process of development, and thus attains to fuller expression through it.

Seemingly, the effect or end aimed at by Being *per se* acting through the human form, is to develop self-conscious consciousness, as the efficient *ego*, through the voluntary exercise of which it can consciously perceive, understand and comprehend itself, thus changing its condition of Absolute Being from that of the essential and potential to the objective and manifest, and its action from the unconscious and involuntary, to the conscious and voluntary.

The principle of consciousness inheres in Being *per se*, and attains to expression whenever and as often as proper conditions are presented for its manifestation. Of necessity, then, there is but one consciousness, which attains to expression at each and every point where the necessary conditions are present, and its manifestation must and will ever be in exact accord with the condition of the particular form that furnishes the conditions; and as it is through consciousness only that any form of being can experience the sensation of existence, it follows that the consciousness evolved by any particular form, constitutes the *ego* or soul of such form, and that the duration of such *ego* or soul will be coincident with the maintenance of the form, and that the personality evolved by each expression of the principle of consciousness, cannot survive the extinction of the form through which it was, or is evolved.

It follows, then, that the principle of consciousness that inheres in Being *per se*, is attaining to expression in and through every form that supplies the requisite conditions, and that the personalities that are evolved by such expression are limited in duration to the time that the form evolving them endures, and consequently, that while there is but one consciousness, which attains to expression in each form that provides the requisite conditions, that there are as many distinct personalities as there are forms, and that each personality is an effect produced by and through a form, and can have no existence separate and apart from its producing form, and, therefore, one personality or soul cannot by any possibility attain to expression through two or more forms, for each form must of necessity evolve a personality and soul of its own. It appears then that the principles of self-existent Being, first attain to expression and manifestation in and through individualized forms.

Principles do not propagate themselves, but express themselves through each and every individualized form that supplies the requisite conditions. All things that are produced by the direct action of these principles are evolved, while all things produced by the operative effects of these principles as manifested through finite forms are constructed. All evolved forms in which the principle of life attains to manifestation, propagate themselves. No constructed form can propagate itself.

The soul of man is the combined expres-

sion in and through the finitd human form, of all the inhering principles of the substance of Being *per se*, that attain to expression on all planes below and including the human, and this soul of man makes itself manifest through conscious perception. As to substance it had no beginning and can have no end, but as to expression, it first attained to it through the evolution of the human form whereby it attained its individuality and personality, and it is these qualities that give the soul of man existence, and this expression and existence must continue as long as the human form that evolves it continues to longer.

Then we declare the soul of man, the real man to be the product of the human form, you ask?

Yes, most certainly we do, for the soul of man is the effect that is produced by the combined action of the principles of Being *per se* acting in and through the human form. The soul of man is not any one nor all of the inhering principles of primal Being, but is the resulting effect of their joint action under certain conditions, to wit: The conditions provided by the human form. So likewise evolution does not proceed from God, but from primal self-existent Being, which through evolution as a final result evolves the Divine Form of Universal Brotherhood, through which the combined effect of all its inhering principles attain to expression as God, or the Intelligent Soul of the Universe. All theology makes the serious mistake of placing God at the wrong end of the evolved universe; theology places God at the beginning, but the facts show that God is the condition to which self-existent Being attains.

Strictly speaking, God is not the All in All, but the highest expression to which the All of Being attains, and through this highest expression of itself it acts consciously and voluntarily to so control, modify and direct the existing conditions at all parts of the evolved universe, as to aid and assist Being *per se* in its unconscious action, to attain to higher conditions more rapidly and easily. That form determines the character of the ultimate effect is not only illustrated, but fully demonstrated by the horticulturists' art of grafting. Cutting off a limb from an apple tree, and grafting thereon a cutting from a pear tree, in the course of a few years, when the young graft has sufficiently grown it will produce pears, while all other branches of the tree continue to produce apples. Now the tree has but one life, and this principle of life manifesting through the tree produces as an ultimate effect, fruit, which contains seeds, which under proper conditions, will develop into trees, possessing the characteristics of the parent tree. But if a tree be grown from the seed of a pear growing upon a branch grafted upon an apple tree, it will not produce an apple tree, with one pear branch upon it, but a pear tree, thus fully demonstrating that form, and form alone, determines the ultimate effect, for upon no other hypothesis can the fact that the life principle operating through the apple tree, produces pears upon the graft be accounted for. It must be placed in the same category with that of the principle of force as represented by electricity, wherein, as we have seen, its ultimate effect is always determined by the form it operates through.

Inasmuch as the human form provides conditions for the manifestation of principles of Being, that do not attain to expression in and through any of the forms below the human, it is a fair inference to suppose that the Divine Form will provide conditions for the manifestation and expression of principles that cannot find full expression through the human, and that through the Divine Form, all the principles of Being that are active in the evolution of the present universe will attain to expression as God, or the Soul of the Universe, but as to the character and quality of these higher and more interior principles, man is, and must remain in part ignorant, just as the lower animals cannot gain a full comprehension of man because of the more interior principles that find expression through man.

And just as man uses his superior wisdom to so control and modify conditions as to improve and elevate that which is below him, so may we justly assume that Being in its state of Godhood uses its superior wisdom and power to so modify and control conditions as to improve and elevate all below the divine plane, and to attain to the perfection of the whole in its highest state of Godhood, and this is the Divine Providence that cares for all.

It is a source of regret that in treating subjects of this character, we have not a terminology that would convey to the mind of each reader or hearer the same thought, and better still if we could convey the same shade of thought. So long as the same words or combination of words convey to different minds, different conceptions, we shall fail to make ourselves fully understood. The words, spirit, spiritual, and Spirit-world, convey such dissimilar ideas to different minds, that I always feel when using them, that there will be some at least among the readers or listeners that will not receive them in the sense in which I use them.

It is often affirmed that man is a spiritual being, and in one sense this is true, but if from such a statement the idea is obtained that the real man is wholly constituted of spirit *per se*, a false impression is received, for man is no more constituted of a spirit *per se*, than he is of matter *per se*, the fact being that the real man is an effect consequent upon the action of spirit *per se*, and the reaction of matter *per se*, when combined in a certain form and acting in a certain manner.

Neither is the so-called spirit-world, (but more properly designated as the Supermundane plane of a world) constituted of spirit *per se*, but all that is objective and tangible in the supermundane, is constituted of matter *per se*, elevated and refined to the condition that pertains to matter on those planes, the objective forms there being animated by spirit, which is ever internal and invisible on all planes of being.

By an illustration we will try to make our meaning clear when we say man is an effect consequent upon certain conditions of spirit and matter. Is it not plain to you that a house cannot have an objective and real existence until the materials of which it is to be constituted are combined in the form of a house? But when the materials are so combined in such forms, then, and not till then does the house begin to exist. The house having thus attained to an existence of its own, a part of the material used in its construction may be removed and other material substituted in its stead, but it remains the same house still, and the process of removing a little of the original material and replacing it by other material may be continued until all the original material has been removed, and replaced by other, and still the same house remains; it has not lost its identity by the gradual changing of its constituent elements, because it is not any particular elements of matter that constitute the house,

but the form produced by their combination; and so long as the form of a house is preserved, its identity remains, though its material and shape be changed, and thus by a process of change a cottage may be developed to a mansion without losing its identity as a house or dwelling place. But if all the material should be removed at any one time, or enough of it to destroy the form of a house, then it would cease to exist, and though it were all again gathered together at the same place, it would not be the former house, but a new one that would thus be produced. It was and is exactly the same with you and me, and every other human being. None of us had or could have an existence until the substance that first constituted us was gathered together in the embryonic human form. Then we began to exist as individuals, and our existence will continue as long as the human form that constitutes us continues, and the phenomena known as Spiritualism have demonstrated that the human form continues to exist after the change called death.

Hudson Tuttle's New Book.

To the Editor of the Religio-Philosophical Journal: Allow me to bespeak the attention of your readers to Mr. Tuttle's book, "Studies in the Outlying Fields of Psychic Science," which is soon to be issued. Of course I know not what its contents will be, but I know well who furnishes them, and that is enough. Hudson Tuttle has judgment and sense, and if an angel claimed to come from high heaven and give nonsense, or weak words, to him, he would not repeat them,—surely not in a book intended to instruct others. On Man, Mind, Mesmerism, Thought-transference, Immortality, Spirit, and kindred topics to be treated, many will be kindred that will be prized and will be food for thought on these questions touching man's inner life now so much studied. Let the book have wide reading; no thoughtful person can afford to be without it. The article which you published, "The Tiger Step of Theocratic Despotism," was timely, strong, and a needed warning. G. B. STEBBINS. Detroit, Mich.

A Boon to Ladies.

The Chicago Corset Company, No. 202 Franklin Street, who are the manufacturers of the Ball's Corsets, and the well-known Kabo Corsets, have made some recent improvements in their goods and all corsets heretofore made have brass or metal eyelets in the back, which corroded and stained the underclothing. Another disagreeable feature was the tearing out of the eyelets and the breaking of the corset laces, thereby making the corset worthless. All these defects have been overcome by the introduction of a new soft eyelet, lately patented by the Chicago Corset Company, which will become a boon to all wearers of corsets. This soft eyelet gives a smooth surface to the back of the corset, and by the use of it the breaking of the corset laces is prevented. The Chicago Corset Company guarantees the soft eyelet not to break in six months' wear. If it does they will refund the money paid for the corset.

We understand these celebrated corsets, with the improvements referred to for sale by the principal dry-goods dealers of the United States. We recommend our lady readers to give these corsets a trial, and they will be convinced they have secured the most perfect corset now made. A patent has been granted on an ingenious contrivance, invented by Mr. Benjamin D. Milliken, of Somerville, Mass., for the purpose of mixing liquid and powdered substances, where the latter cannot be held in solution. This will be a great convenience to manufacturers of sauces, liquid polishes and the like, where a given quantity of each ingredient must enter every package. The Machine is so constructed that an "agitator" revolving in the tank, keeps the contents in perpetual "boiling spring" motion, and at the same time straining the liquid. An additional device measures the quantity required for each bottle, filling the same at the rapid rate of 48 bottles per minute, or 240 gross a day. One of these machines has been in constant use since April of last year, at 140 Commercial St., Boston, where it can be seen by any one interested, pumping Parlor Pride Stove Enamel.—Exchange.

To Crawfordsville and Indianapolis, Ind., Troy and Springfield, O.—Through Sleeping Car from Chicago.

A combined sleeping and chair car leaves Chicago for Crawfordsville and Indianapolis, Ind., via Chicago & Eastern Illinois Railroad at 11:20 p. m. daily, running through to Springfield, O. via Indianapolis. Passengers reach Crawfordsville at 5:50 a. m., Indianapolis, 7:30 a. m.; Troy, 12:04 noon; Springfield, 1:00 p. m.; Cincinnati, 12:10 noon; Louisville, 12:15 noon. Birth rate: Chicago to Indianapolis, \$1.50. Chicago City Ticket Office, No. 64 Clark Street, Sherman House.

The following books for sale here are just from the press and are creating quite an excitement. Sign of the Times, a lecture delivered in Chicago under the auspices of the Western Society for Psychical Research, by Elliott Coues, M. D. This lecture has been widely circulated and having been written from the standpoint of a scientist will interest all who read it. Price 15 cents. Heaven Revised. A narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. This narrative was published in the RELIGIO-PHILOSOPHICAL JOURNAL and called forth much comment and interest. The many who were too late to receive the series will find this a rare opportunity. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents. Aural Whispersings for the Searcher after Truth. A book of poems by Hattie J. Ray. A variety of subjects is presented in a most pleasing manner and the poems are sparkling and bright. Price, plain cloth \$1.50; gilt edges, \$2.00.

The Psychograph or Dial Planchette is an instrument that has been well tested by numerous investigators. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advance says: "The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications." We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate. We are prepared to fill any and all orders Price \$1. postpaid.

Dr. D. P. Kayner can be addressed until further notice in care of this office for medical consultation and lectures in the vicinity of Chicago.

PUBLISHER'S NOTICE.

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A STUDY OF MAN

BY J. D. BUCK, M. D.

THE WAY TO HEALTH

The object of this work is to show that there is a modulus in nature and a divinity in man, and that these two are in essence one, and that therefore God and nature are not at cross-purposes. In pursuing the subject from its physical side only the barest outlines of physics and physiology have been attempted, sufficient, however, to show the method suggested and the line of investigation to be pursued. The writer has been for many years deeply interested in all that relates to human nature, or that promises in any way to mitigate human suffering and increase the sum of human happiness. He has no peculiar views that he desires to impress on any one, but he believes that a somewhat different use of facts and materials already in our possession will give a deeper insight into human nature, and will secure far more satisfactory results than are usual, y attained. This treatise may be epitomized as follows: The cosmic form in which all things are created, and in which all things exist, is a universal quality. Evolution and evolution express the two-fold process of the cosmos. A. P. Miller, journalist and poet, in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advance says: "The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications." We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate. We are prepared to fill any and all orders Price \$1. postpaid. The animal principle is selfishness; the divine principle is altruism. However defective in other respects human nature may be, all human endeavor must finally be measured by the principle of altruism, and must stand or fall by the measure in which it inspires and uplifts humanity.

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Preface. The Criterion of Truth. Matter and Force. The Philosophical World. Evolution and Development. The Planes of Life. Living Forms. Phases of Life. Human Life. The Nervous System. Consciousness. Health and Disease. Sanity and Insanity. Involution and Evolution of Man. The Higher Self. Octavo volume of 325 pages. Bound in half Russia; price \$2.50. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. WAS JESUS DIVINE? This pamphlet of 32 large pages, critically reviews the history of Jesus paralleled with antecedent stages of antiquity, showing the Gentile origin of Christianity. Price 10 cents. Sent postpaid by enclosing 10c amount to the author, H. B. CRAWEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Voices from the People.

INFORMATION ON VARIOUS SUBJECTS

THE LESSON OF LIFE.

ELNOBA STONE.

She sits alone in the morning's ray... Silent while all things greet the day... Song birds warble and hum of bee... Children's voices, fresh and free...

Claims that He is Right.

Not long since I called your attention to a statement in Prof. Buchanan's Journal of Man... in which he asserted its perfect reliability as to subsequent results...

An Unexplained Occurrence.

I venture to send you a description of a curious phenomenon which I hope that you or some of your contributors may be able to explain... I have no idea of its nature...

Desires Information.

Reading with much interest in your issue of March 9th, a reply signed "Psychic Researcher" to a letter addressed to Dr. Elliott Coues... I would ask a reply from that writer or others competent to a question personal to myself...

The Fox Sisters--Haunted Houses.

To the Editor of the Religio-Philosophical Journal:

The Fox Girls who, in their old age, have disavowed Spiritualism, now declare such an attitude as a spiritual medium was mere frauds on their part, thus indicating a degree of depravity that is not only incredible, but to myself inconceivable.

It has been said they have become intemperate. If this is the case, why not their apparent treason be easily accounted for, and without incurring the degree of criminality they have been charged with?

It occurred to me that inasmuch as the mediumship of these Fox Sisters first manifested itself in the same vicinity in which "Divining Rods" were used for finding water, it is not also a spiritual manifestation.

You are, of course, familiar with the history of "The Cock Lane Ghost" that created such an excitement in the city of London, about a century ago, and which the celebrated Dr. Samuel Johnson went to see.

Pope Leo's Coming Encyclical.

The Catholic News has received the following information from a very reliable quarter: It is now in saying that one of the most important encyclicals ever issued is now in the course of preparation by Leo XIII.

His Dream Came True.

Tom Dailey of the Union Pacific shops enjoys the distinction of having dreamed the war of the Gettysburg, and at the same time that General (then Colonel) Lucius Fairchild lost his arm.

A Plea for Housekeeping and the Home.

To the Editor of the Religio-Philosophical Journal:

The subject, "Housekeeping a Failure," seems to be agitating the public mind somewhat at present. Is there one woman in a hundred that will admit it to be a failure? Not more than one thousand, though two-thirds of the population should be occupants of boarding houses.

We well know how young hearts have thrilled with the idea of possessing a home all their own, in which to begin their married life. Whether grand or humble, matters not. They are to be the heads of an establishment, the founders of a family, and the new life is begun with an ambition for great attainments.

What shall we advise our young people who are just starting in the new life with these bright dreams of the home, which the present ever weaves with visions of a beautiful and happy future?

Fewer young men will fear the matrimonial venture, when young women begin to feel an equality with the young man, and to desire to be the heads of happy homes will be established; and girls, before you venture into matrimony, see that you understand housekeeping.

How one loves to read of the old family mansion, and the manor-house, with their memories clinging to the past, where generations of ancestors have been born, lived and died.

Don't Reason.

A recent letter from a friend across the continent relates a good work done in that place in both the minds and bodies of the people through the instrumentality of a woman who lives close to God, and who has Him in all that she does.

Notes and Extracts on Miscellaneous Subjects.

A colored man owns sixty houses and one of the hotels at Memphis, Tenn. There are in Vienna at present six companies who make a business of hiring out steam boilers to small manufacturers.

Unanswerable and Irrefragable Testimony for Spiritualism.

To the Editor of the Religio-Philosophical Journal:

In compliance with your request, I write to say that I am now fully convinced of the possibilities and the benefits of spirit communion. I was at one time very bitterly and blindly opposed to Spiritualism, and said and did things against it, and tried, by rancor and sarcasm to bring its followers into disrepute.

I refused to read anything in its favor, deeming it below contempt. Any paper or periodical sent for my perusal I contemptuously consigned to the fire. Now I have changed my mind, and I have acted the part of a fool, which I very deeply regret.

It is claimed that there are 5,000 tailors in and near Boston out of work, because, as alleged, the local clothing manufacturers send their goods to New York City to be made up by the cheap labor of the tenement house districts.

Some women in England make good salaries by manufacturing the dainty silk and lace lamp shades now so popular. A dealer in London, who glories in the royal patronage, pays one woman \$200 a month for the shades she makes.

At Dublin, Ga., a man got lost her two kids during the recent cold weather, and as her owner had two bound puppies, she decided to adopt them. Every day the goat goes to the front gate and bleats, and when the pups hear her they go out and get the feed.

Enterprise, even though it be of a funeral kind, is very appreciated at the West. And so there is not a half-buried dog in any of the live cities of Chardon, Neb., because that town can now support a hearse. The first funeral at which the vehicle was used occurred a few days ago.

Sorosis has celebrated its twenty-first birthday and is congratulated by 100 organized and incorporated societies of women when formed there were no woman's clubs, no church or mission societies officered and carried on solely by women; in fact, no purely woman's societies at all.

An Outside View of Spiritualism.

(Continued from First Page.)
glimpse of Spiritualism has not included this phase of the subject with which most studies of it begin and end, to the confirmation of the faith of others, but to the further mystification of most candid readers. My aim has been simply to indicate in a bird's-eye view of this ism from the outside, certain curious and striking aspects of the subject, which when combined in one impression, certainly give to it a very realistic look, and claim for it a more careful consideration than it ordinarily receives. As each successive phase of this outside view of Spiritualism is reached, was raised a question so the general effect as we reach the end of our circuit and draw off until the separate impressions focus in one picture, is to emphasize that interrogative. Are all these singular suggestions of order, these fusing impressions of purpose and plan, these curious correspondences with what reason would demand of a genuine Spiritualism—are they all meaningless, the play of chance, the simulation of craft, the disorder of disease, the spectral shadows of intelligent agents which turn out to be only the blind automatic actions of our own unconscious selves; or are they in reality the tokens of a movement intelligently directing the powers of unseen beings to the grandest of services for human progress? Have we entered the period which Kant foresaw when he wrote of the coming "a communion actual and indissoluble" between spirits clothed in flesh and spirits clothed in finer forms? Is ours indeed the day looming before Milton's soul when he wrote:

"The day may come when man With Angels may participate."

Or are we still in the old world where man has ever stumbled vainly after will o' the wisps, phosphorescent mockeries of the light, promising to lead the soul to some terra firma of faith, the latest illusion of the poor "fool of ideas"? Which? Verily as Aristotle said of said of the ancient oracles, it would seem again to be our natural conclusions concerning the modern counterpart of the oracle, Spiritualism—"It is neither easy to despise nor yet to believe."

"For this is not a matter of to-day Or yesterday, but bath often and all time, And none hath told us whence it comes or how."

EVOLUTION FROM BEING, PER SE.

Man is the Last and Highest Note in the Harmonic Scale of Being as it Exists as Nature.

Man is the First and Lowest Note in the Harmonic Scale of Being as it Exists as God.

JOHN FRANKLIN CLARK.

There are no questions that appeal with a more intense interest to the consciousness of mankind than "What am I?" "Whence did I come?" "Whither am I going?" They have been the questions of the ages, and will continue to be propounded until man shall have discovered and announced their correct answer. It is unquestionably true that there is much that is unknown, and probably to us here in earth-life what is known is as but a single drop to the vast ocean in comparison to that which is unknown; but it does not, therefore, necessarily follow that there is anything that is absolutely unknowable. Unknowable, and then we should use every endeavor to make our assertion true by reducing the unknown to the known, and in discussing the subject of the evolution of "Being per se, or Self-existence," we are making an effort in that direction.

In this effort we must be sure of our premises, and begin with something that is already known to exist, and never for an instant lose sight of it, and we must be exceedingly careful that all our reasoning is sound and our deductions logical and true, and then we shall at least have reasonable grounds to hope that our efforts will be rewarded with some degree of success.

Our first basic fact is this: Man is something, an entity of some kind and quality, and could not have come from nothing, for nothing is a negation, the absence of everything; therefore the something that constitutes man must have always existed in some form. If you deny this, then you must produce the evidence to prove that the time was when this something did not exist, for this something is here and is perceived by our consciousness, and common sense, reason and logic all affirm that it always must have existed in some form.

Our second basic fact is, that as many qualities or distinct principles, such, for instance, as sight, hearing, feeling, tasting, smelling, life, organization, consciousness, sensation, will, intelligence, love, reason, wisdom, benevolence, morality or justice, etc., are all manifested in man, they must each and all have a potential existence and inhere in this essential something that constitutes man, or else they could not be manifested by it.

We enter a vigorous protest against the assumption that life, mind, consciousness, etc., are self-existent entities, for all the known facts go to demonstrate that they each and all are qualities or principles that inhere in the entity of self-existence, and that these principles can and do only attain to manifestation and expression under certain conditions.

It is not possible that the doctrine of involution can be true when advanced in connection with the primal entity of being, for that would be to presuppose a still prior entity as an involuting cause, and as we are dealing with the primal infinite entity of self-existent Being, such a supposition is not admissible. Hence, then, all things that are, ever have been, or that ever can be must from the necessities of the case, have a potential existence, and inhere in the primal entity of Being, and the one and only question in relation to the whole matter in connection with evolution is this:

Does self-existence in its primal condition, have an objective and manifest existence fully developed and unfolded to its highest and most perfect condition, or is its existence in its primal state simply essential in being and potential in form?

Here we have the whole subject in a nutshell, and having attained to the ability to correctly conceive and properly formulate the question, possibly we may find that the knowledge we possess may be sufficient to enable us to answer it.

Through the evidence furnished by chemical analysis, we know that this same something that constitutes man is also present in and constitutes the various animal, vegetable and mineral forms that are lower than man

in development, and that must of necessity antedate the existence of man, for without this something existing, or being manifest in these lower forms, it could not exist in the human form as man, for if all animal and vegetable forms should cease to exist, man would of necessity perish off the face of the earth.

Yet should this something cease to exist as man it might still continue to exist in the animal form; should it cease to exist in the animal it might exist in the vegetable; should it cease to exist in the vegetable it might continue to exist in the alluvial, and mineral, and ceasing to exist in all of these it might still exist in the liquid mineral and igneous forms; and thus step by step we can trace this something, this self-existent entity of being that constitutes man, backward through the stages of its development until all worlds, planets, suns and nebulae vanish, for all these as such had a beginning backward along the line by which it has unfolded and developed until this something exists in its primal state, simply as a self-existent entity, essential in being, and potential in form, or simple self-existence.

This is the only rational and logical conclusion, for from the facts stated it can be demonstrated beyond the shadow of a doubt, that this primal entity must attain to expression in the alluvial form before it can attain to expression in the vegetable and animal forms, for the alluvial is the basic form from which the vegetable and animal forms are evolved; and this primal entity needs to exist in all these lower states, before it is possible for it to exist in the human form as man.

Thus we perceive that there is a process of evolution going on in this primal entity through which step by step, it attains to a more full and perfect manifestation and expression of its inherent qualities.

Supposing we call this primal entity God, we shall gain nothing by so doing, for even a God could not create something from nothing, and by so doing we should set for ourselves the difficult and impossible task of trying to devise a way to justify the acts of such a God to man, a task that all theology has vainly been striving to accomplish by presenting for man's acceptances the "Plan of Redemption," vicarious atonement, reincarnation, etc., all of which those possessing the courage and ability to think and reason for themselves upon what is cast aside as puerile and false.

There is no such thing as creating when the word is used in the strict sense of producing an object or thing which shall manifest a substance that did not previously exist. Used in that strict sense, there can not be found in all the universe of manifest and objective being, one single thing that has been created.

All things that are, fall into one of two great classes. They are either evolutions or constructions. If produced by the inherent qualities and knowing action of the substance that constitutes them, they are evolved, and in this class are embraced all things that are said to be the products of natural or divine causes, and they are built up, unfolded and developed from within, through the action of their own inherent forces. But if they are built up and produced by the voluntary and conscious action of a force operating upon them from without, then they are constructions. Thus, a bird is evolved, but its nest is constructed; a man is evolved, but his house is constructed. The bird and its nest, the man and his house, each show unmistakable evidence of intelligence and design in their production, but the bird and the man stand forth as perfect in their design and adaptability, while the nest and the house are wanting in this quality of perfection.

The evolved forms are the resultant effects from the unconscious and involuntary action of the substance that constitutes them, which never makes a mistake, thus manifesting the quality of knowing absolutely, and attaining results without the process of thinking, while the constructed forms are the results of conscious, voluntary action applied to their substance from without, thus giving evidence of conscious thought and of conceived design as a result of rational perception.

The highest conception of God at the present time is that of an Infinite Being perfect in all respects, who consciously and voluntarily causes, directs and controls all manifestations of finite being, and it, as sometimes said, all things manifest are the thoughts of God, then most assuredly the thoughts of God are a tangible something; therefore, inasmuch as there can not be any possibility but two infinities, it logically and inevitably follows that all things are constituted of the substance and are the varied expressions of this Infinite God, and we have the astonishing result of an Infinite, Self-existent God, fully and perfectly developed and unfolded in all directions, consciously and voluntarily assuming an existence in lower and imperfectly developed forms.

If you say that God thus manifests through lower forms for the purpose of creating a universe of finite being outside himself, we reply that, being infinite, he must of necessity embrace the all of being, and such a manifestation in finite forms would be an additional form of expression and state of existence, and a movement towards either a more perfect or less perfect state of being, either of which would be incompatible with the conception of an Infinite God as above expressed.

That there is a God-state of the Infinite Self-existent Being, can scarcely be doubted when all the evidence is carefully considered; but that the Infinite Entity of Being or Self-existence on its primal plane, in its unevolved condition exhibits any of the qualities of Godhood as above defined, is not even remotely indicated by any of the evidence and the known facts relating to the evolution of forms.

It is claimed, and truthfully claimed, that the whole universe of objective being in all its parts and qualities gives unmistakable evidence of a perfection of design, and therefore that there must be something or somebody that designed it all.

We admit the fact of the existence of the perfection of design, as manifested in the evolved universe, but deny the correctness of the conclusion that there is, therefore, something or somebody that consciously designs, and thus creates the design; for we have shown that no thing can be created, nor can it be evolved unless it inhere and exist potentially in the primal Self-existent Entity. That which is produced by the operation of the force that inhere in the substance constituting it, must give expression to the design that inhere within it as one of its potential qualities, and this applies to all evolved forms, while constructed forms express the design that has been conceived by a designer, and it is impressed upon such form from without.

There is a fundamental difference between design and designing. Design is a thing in and of itself, a self-existent quality or principle of the primal substance, if you please to so designate it, while designing is a con-

scious effort to rationally perceive a design before giving it an objective expression, and is the result of a process of reasoning; and inasmuch as conscious reasoning is a process of mental comparisons of such things germane to the subject as we have cognizance of, it follows that no process of reasoning can give absolute knowledge that does not include in its comparisons each and every form of existence that has any bearing upon the subject; and as original and perfect design embraces the all of being, past, present and future, in all its varied expressions, to consciously unfold such design would require a consciously absolute knowledge of All Being, past, present and future, and to develop such consciousness would give eternal employment to the energies of the primal, self-existent entity, in its state of Godhood.

Knowledge is conscious knowing; sensation is conscious feeling, and they are developed and unfolded through experiences, and experiences come to the primal, self-existent substance, through its varied manifestations of itself, differentiated forms.

Perfection of design cannot be predicated of a process of conscious reasoning, but can be predicated upon the condition of knowing absolutely without the process of reasoning, hence, as the evolved universe shows unequivocal evidence of perfect and original design, we are forced to the conclusion that the primal entity of Being Self-existence knows absolutely, without developed consciousness, and feels absolutely without developed sensation, and that in attaining to expression in forms it always acts unconsciously and involuntarily, and that it is perfection of design in and of itself, and that by the process of evolution it gradually unfolds and develops its design by attaining to an objective existence.

Being, then, by all the evidence and facts obtainable forced to the conclusion that the primal substance is self-existent in character, essential in being and potential in form, it follows, as an imperative necessity, that all things that are, are but the varied and differentiated expression of this primal substance, which by the exercise of its inherent principles, qualities and powers, attains to a fuller and more highly developed state of being.

Having ascertained this much as to its constitution, let us see if we can learn aught as to the principal fundamental qualities of this self-existent substance.

Whatever produces an effect must be something, therefore substance of some kind; hence, wherever an effect is observed, we may know that substance in some form and state of being constitutes the efficient cause.

If we consider our physical body we soon discover that it has ponderability and dimension; therefore the substance that constitutes it must possess the qualities of ponderability and dimension, and as it produces effects, we know that it is something, therefore a reality of some kind, hence a part of the primal self-existent substance, and we designate it by the term matter.

If we consider the mental being we find that by conscious design we give expression to ideas, and that these ideas produce effects; hence that they are something, therefore substance, and a part of the primal self-existent substance; and as ideas have neither ponderability nor dimension, it follows that the substances that constitute them must be like them in that respect, and this portion of the primal self-existent substance we designate by the term spirit.

Thus we establish the fact that the primal Self-existent Entity of Being, per se, is constituted of two forms of substance, and that by the aggregation of these two into specific, differentiated forms, it attains to expression on planes and in conditions above the primal.

We find that an idea cannot be divided; therefore its basic substance, spirit, is not divisible, therefore unparticled. We find that a body can be divided; therefore its basic substance, matter, is divisible, therefore particled. We find that an idea when consciously perceived imparts knowledge; therefore its basic substance, spirit, must know absolutely, or without the process of thinking.

We find that when a form or body is acted upon and such action is consciously perceived, it imparts sensation, and the body feels and reacts; therefore its basic substance, matter, must feel absolutely, or without sensation. Thus we find that spirit substance is impalpable, unparticled, without dimension, knows absolutely and acts; and that matter substance is particled, has dimension, feels absolutely and reacts when acted upon. Thus they are the true counterparts of each other—spirit the active, positive and internal; matter the reacting, negative and external.

For self existence to produce an effect or to attain to an expression upon any plane above the primal, it is requisite that its two fundamental forms as spirit and matter shall unite to constitute a form that shall be composed of particles of matter in aggregation, within and around which aggregation of matter spirit will be condensed, and will constitute its active principle, and the action of the spirit, and reaction of the matter thus condensed and aggregated, will evolve an egoism of being which will constitute the essential I Am, of that particular manifest or objective existence.

On the primal plane of being, spirit and matter, acting and reacting upon each other, evolve an egoism of force, and this, so far as we can perceive, is its first form of manifest existence; and this manifest state of the primal substance of being per se, in the form of force, is what is generally understood by the term nature, when used in its broad sense, and as the operative cause in the evolution and production of forms. Thus we see that all forms of being are trine, being constituted of spirit and matter as their substance, and the ego or effect evolved by their specific combination in each separate form; and this is true of all expressions of the primal substance, whether regarded in its general expression of itself as a whole, or in its specific expression in parts. This trine character of the primal self-existent substance as a whole, consists of its two forms, spirit and matter, and the ego or effect evolved by their reciprocal action and reaction, which manifests itself as force, and gives to being per se, an existence as nature.

both knowing and feeling, hence its expression must be a resultant effect manifested through an egoism evolved by their union, in a specific form. Therefore the more perfect their union, the fuller, more complete and embracing will be the consciousness evolved; and as a spirit can only attain to expression through an egoism evolved by its action upon matter, it follows that the more perfect the form assumed by matter in its reaction responsive to the action of its animating spirit, the greater will be the ability of the ego evolved to give expression to the potential qualities that inhere in the primal substance of being per se; and it equally follows that the form capable of manifesting the fullest expression of being per se, will be one in which all of the elements of matter combine to produce an ultimate of form.

We have shown that the primal substance of being does change by a process of evolution, from its primal condition of essential and potential, to one that is manifest and objective, and that its ability to manifest itself is determined by the completeness of its union in differentiated forms, the manifestation of its inherent qualities and attributes ever being in an exact ratio to the complexity of the form that evolves the ego through which the manifestation is made.

Thus there is no manifestation of the primal substance on the mineral and alluvial planes that is not also exhibited on the vegetable plane; but in the vegetable forms, which are more complex than the mineral, it manifests the principles of life and organization which do not attain to expression in the mineral. Thus we may perceive that life and organization are not entities in and of themselves, but that they are principles or attributes of the primal substance, that, whenever and wherever the requisite conditions are present, become active, and evolve the forms through and within which they attain to expression and manifestation. Thus it appears that the inherent qualities or attributes of the primal self-existent substance of being per se, which may be properly designated as inherent, potential principle, are the efficient causes, that produce all things.

Force is the great operative principle in the mineral forms, and in the more complex vegetable forms, life and organization are added, and in the still more complex animal forms, to all the principles that have heretofore attained to manifestation we behold those of Consciousness, Sensation, Thought, Will, Volition, Reason and Love; and in the human form, which is the most complex and perfect of all known forms, the primal substance of being per se, attains to other and still higher manifestation of its inhering qualities and potential principles, giving expression to its principles of wisdom, justice and beneficence, attaining to a condition of self-conscious consciousness, thus becoming conscious of its individualized consciousness, and enabled to reason abstractedly as to the qualities and condition of its own substance, as is fully evidenced by what we are now doing. It follows, then, that the ultimate form in which the primal substance will find expression must constitute a differentiated, objective, limited expression of the primal Infinite Being, and such ultimate form must be an evolved cosmical unit of such being, possessing in a limited state all of its potentialities so combined that each may attain, through the development and unfolding of such ultimate form, to a self-conscious existence.

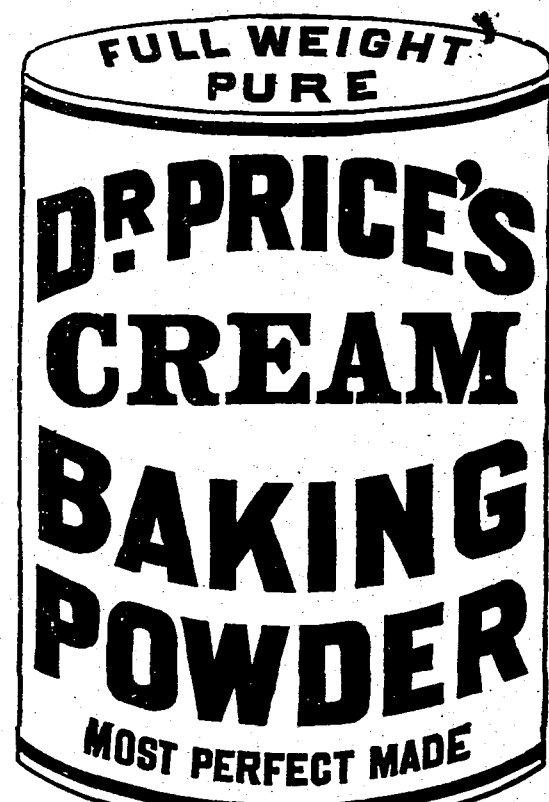
(Continued on Fourth Page.)

Need of a Spring Medicine. With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effects of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain. The impurities of the blood are so powerful that slumbering disease is awakened to action, and suddenly appears in one part or the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on, "that tired feeling" is experienced in its indescribable prostrating power.

In this condition thousands of people naturally turn to Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, all impurities are expelled, and the vital fluid carries life and health to every organ. By the peculiar restoring and toning qualities of the medicine the tired feeling is overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.

One of the most instructive books in its line, and one that should be read by every one who has a little patch of ground, is "Poultry for Profit," a book published by Daniel Ambrose, Chicago, whose advertisement appears in our columns. Twenty-five cents will secure the book, and will give as many dollars' instruction to any one who possesses it.



Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans. PRICE BAKING POWDER CO. NEW YORK. CHICAGO. ST. LOUIS.



The Best Sarsaparilla and the Largest Bottle is Warner's Log Cabin Sarsaparilla all Dealers

Advertisement for KABO CORSET, featuring an illustration of a corset and the text 'KABO CORSET BALL'S CORSETS are Boned With KABO FOR SALE EVERYWHERE. CHICAGO CORSET CO. CHICAGO AND NEW YORK.'

Advertisement for Ely's Cream Balm, featuring the text 'YOU WILL SAVE MONEY Time, Pain, Trouble and Will CURE CATARRH OF THE EYE by using Ely's Cream Balm'.

Advertisement for TOBACCO HABIT, featuring the text 'Quickly cured by using... TOBACCO HABIT'.

Advertisement for "ERADICATOR," featuring the text '"ERADICATOR" The wonderful preparation for removing "superfluous hair" from the face, neck, and molev instance. Positively no pain, scars, or blemish. Send 50c for sample package and circulars.'

Advertisement for WANTED, featuring the text 'WANTED A live man to sell every town ship to sell books and bibles. Big inducements to active agents. Energetic men can make from \$50 to \$100 per month. Experience not necessary. It will pay you to write for circulars and terms. We also publish the best selling book ever issued for lady agents. Address L. F. MILLER & CO., 159 La Salle Street, Chicago, Illinois.'

Advertisement for RIDGES' FOOD, featuring the text 'THE MOST RELIABLE FOOD For infants & invalids. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.'

Advertisement for I CURE FITS!, featuring the text 'I CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALING SICKNESS a life-long study. I want my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. E. G. EDGEE, Jr., 110 Central St., New York.'

Advertisement for DR. WARNER'S CORSETS, featuring an illustration of a woman in a corset and the text 'DR. WARNER'S CORSETS Over 14 Millions Sold in this Country alone. The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE.'

Advertisement for RADWAY'S READY RELIEF, featuring the text 'RADWAY'S READY RELIEF. The most certain and safe PAIN REMEDY. Is a cure for every pain Toothache, Headache, Sciatica, Neuralgia, Rheumatism, Sprains, Bruises. Try it to-night for your cold; with a sharp dose of Radway's Pills you will sleep well and be better in the morning. See directions. Sold by Druggists. 50 cts.'