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

VOL. XLVI.

CHICAGO, APRIL 6, 1889.

No. 7

Beaders of the Journal are especially requested to zeno in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to 43y, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incisents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will ne published as soon as possible

CONTENTS.

FIRST PAGE. - A Bird's eye View of Spiritualism.

SECOND PAGE. - Questions and Responses The Raiso D'Etre of the Theosophical Movement and a Few Words to Our Critic. People Who Have Made Trips to Heaven.

THIRD PAGE.—Woman's Department. Leaves from My Life. Book Reviews. April Magazines Received. Miscellaneous Advertisements.

FOURTH PAGE. - Very Scientific Man-Dr. Hammond The Cincinnati Charlatan "Combine." The Devil Again. Modern Spiritualism. Clairvoyant Physicians Liable same as Regular Physicians. General Items.

FIFTH PAGE.-Hudson Tuttle's New Book. Miscellaneous

SIXTH PAGE.—The Lesson of Life. Claims that He is Right. An Unexplained Occurrence. The Fox Sisters-Haunted Houses. Pope Leo's Coming Encyclical Desires Information. A Plea for Housekeeping and the Home. His Dream Came True. Unanswerable and Irrefr agable

SEVENTH PAGE.—The Lucky Doctor. Note from Lyman C. Howe. Whose Voice Warned Her. Death Fulfilled Her Dream. Miscellaneous Advertisements.

EIGHTH PAGE.—Evolution from Being, Per Se. Miscel-

A BIRD'S-EYE VIEW SPIRITUALISM.

Powerful Pictures of 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 Reviving 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 | kad. Spiritualism was really born into the an infringement of its manner majestical, 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 paragraph to apologize for seriously considering such a subject. Writers like Lecky it then a fungoid growth of superstition have accustomed us to think of such notions have accustomed us to think of such notions whose nidus is unfortunately found in huas childish things which the western world man nature, or is it a growth of a beautiful 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 some have hoped and others have feared, all not always been equally active. From a la-agreeing in the fact that science has made tent power it has at times burst forth into walking unabashed into the light of the modern world, reviving superstition in the very face of science, reviving the follies of the records of the Mosaic age and the New Tesage of faith, displaying a vitality which is | tament records of original Christianity alike anything but spectral, enrolling a vast host of professed followers, capturing a larger | cred garb. The most characteristic experiforce who make no confession of faith, organ- ences of our Americanism shed a strange mastery of the means of communication be- ated him, has a significance which makes izing a vast movement which is spread- light of weird reality on the well known sto-

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 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 be-

yond fifty years of age. It was, indeed, ostensibly born upon our shores in Hydesville, New York, in the year 1848; but this birth was simply a renaissance, the latest Avatar 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 Spiritual ism break forth from time to time in reputable 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,-those 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 Hindoo adepts had systematized the art of mediumship ages ago. The burnt brick books of Chaldean libraries reveal to us the secrets of our supposed new ism in the magic of Akworld with the primeval savage. On a larger scale with capitals instead of italics we must put again the question: IS IT PER-

SISTENCE 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 apparitions, felt called upon in his opening as widely different planes of development as it then a fungoid growth of superstition afresh to mind in tracing the story of the has forever put away. Has not the age of 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 portant eras of history, and notably with the creative ages of religion. The Old Testament show us its familiar phenomena veiled in sa-

ing through all lands, building itself a ries of the early church. The reformation, body after most approved modern methods, the rise of Quakerism, of Methodism, of the revelation may be imparted to man? Irvingite movement, the religious socialism, of the Shakers, as well as later and wholly Orthodox revivals, have reproduced the Pentecostal 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 truthe?

6. Modern Spiritualism is plainly but the latest of these periodic irruptions into prosaic history from the shadowy background of half a century old. There has been ample the ghost world—be that what it may. It is time for its novelty to wear off, yet still it no local outbreak merely, but a wide spread holds on. In its first decade it had all the movement; no patented invention of Amerimarks of a new Yankee notion. Everybody ca, but an indigenous development of the old talked of it. The newspapers were full of it. world, coincident with the stir in our own It was in the air. Then came a change. Pop-ular interest subsided. Reporters ceased to in all parts of the world a movement closely make items about it. Society forgot it. "It parallelling that with which we are familiar of society, not, however, to run out into the | similarities of language, creeds and customs, turned so conspicuously to the surface of so- ent soils springing up at the same time has those conditions have somehow combined over the entire globe to produce this general further that such a world-wide cotemporaneous 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 his-

> 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 multiform parts of a connected whole, as the successive stages in a natural evolution. Through all the myriad seances, 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 on 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 Hydesville 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 into the higher physical phenomena of luminous appearances, partial materializings as 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 movement in every land. In all lands there is a noticeable, a gradual improvement in the intrinsic character of these communications, in their subject matter and their style, until we reach truths of undoubted importance couched in dignified and noble forms. There and to have impressed for the first time on is a higher Spiritualism of which few know man a natural view of the life to come. His much, in whose inner circles the communi-

selves outside of us, to the end that a new

8. Spiritualism claims insistently 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 Hydesville 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 immortal ity." The "burden" of these new oracles is always this same claim of a religious mission.

9. Spiritualism does, as a matter of fact, sands, but to gather new volume and move one and the same experiences have made seem to substantiate this claim. It goes not in advance of our earthly liberalism. on with added impetus. It has never rethemselves felt. This new growth of differwithout saying that if it be accepted as what it claims to be, a system of communication | minds have not reached to themselves, as we ciety, but any one who goes below the thin upper crust will find it to-day wherever he penetrates, like the vast bed-stream which beneath the upper stratum of Long Island lands and kept triumphant democracy well in the same time has between spirits and men, it is a demonstration of the reality of immortality, out of the very highest circles, that the which must issue the mightiest revival of spirits are not yet up to us of earth in mathematics to be, a system of communication between spirits and men, it is a demonstration of the very highest circles, that the which must issue the mightiest revival of spirits are not yet up to us of earth in mathematics to be, a system of communication between spirits and men, it is a demonstration of the very highest circles, that the same time has between spirits and men, it is a demonstration of the very highest circles, that the same time has between spirits and men, it is a demonstration of the very highest circles, that the same time has between spirits and men, it is a demonstration of the very highest circles, that the same time has between spirits and men, it is a demonstration of the very highest circles, that the same time has between spirits and men, it is a demonstration of the very highest circles, that the same time has between spirits and men, it is a demonstration of the very highest circles, that the same time has a spirit same has a spirit sa sets steadily towards the sea. One can not at the front even on these immaterial lines, such an acceptance of its claims being coninquire among his friends and acquaint but this growth has begun and gone on ceded by a steadily growing host of men and ceded by a steadily growing host of men and | will show. None the less this very book is ances without finding on every hand those wholly apart from them, reproducing the women, this revival of religion is following to me one of the most impressive phenomena who have been not only looking into it, but same type. This striking fact shows that the as an incontestible fact. Whatever we make of Spiritualism. Here is a clergyman of the who have become silent converts to it. seeds of this ism lie in the human soil every- of it, this strange movement has effectually Church of England, established in High where, waiting only for favoring conditions revived this fundamental faith in our genin order to ripen, and that in our generation | eration, and made for myriads of men a dubious dogma once more a living conviction, over the entire globe to produce this general full of power and peace. Is this the old story development. Does this impressive fact show 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 maunderings of the conventional message, 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 Spirits lies. 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 orthodoxy 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 in-carnated 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 blends 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-con-

sistent, 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 unrolls is vastly more reasonable and, strange to say, more ethical. Swedenborg is conceded to have transformed our conception of the hereafter visions read as parables, give us an immor-

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 "whatsoever a man soweth that shall he also reap," even if it be intellectual vacuity, and moral loath-someness; 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. However inconsistent with itself in other [In short, Spiritualism is liberalism in religmatters, Spiritualism is uniformly consistent ion. It is one with progressive theology. It in this profession of its faith. Is this the is doing the very work which man is being craft of the new priesthood, the systematic drawn to do on behalf of Christianity. When has had its day," said its foes. "It is undergoing the inevitable reaction," said its fide uterance of our modern seer-ship under hosts of our modern mediums, this fact is friends. As a fact, it went below the surface widely differing people. Beneath all discertainly still more significant. Yet it must be noted that this liberalism of the skies is M. A. (Oxon's) Spirit Teachings, page 185 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 be they 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 knowledges 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 $\overline{ extbf{t}}$ emporarily blurred. 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 environing 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 influxes of thought and energy upon our world, surely the time has come for such blessed inspirations. At this hour of nistory Spiritualism appears. As the chill air of an oncoming glacial age of Agnosticism creeps upon man, lo! a soft warm breath from the South sweeps 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 an end of all such superstition, and that an active force. It has appeared generally cations are worthy of our ideals of the Spirit-tality which looks possible, reasonable, real, in the outset, I have not essayed to lead the ghosts have gone the way of witches, finding in epochs, obeying some law of periodicity. world and commensurate in importance with the natural issue of our earthly life, the hablonger live. Yet here to-day is Spiritualism, not generally, been coincident with the im- of the movement at large is the story of every reproduces the canvas of the skies which view of Spiritualism here taken. I have not private series of séances. The fact of this Swedenborg spread around us. Mr. Huxley tried to unearth the foundations of this general orderly development is clear. What | may have hastily concluded in his famous | strange structure; to test the actuality of the is its significance? Is this jugglery im- dictum that if the seance discloses an actual facts upon which this ism rests, or to considposing upon itself? Is it the education of an | hereafter, it reveals one from which a sensi- | er the explanations offered for these phenomunconscious self-hiding within "the abys- ble man shrinks in disgust. But even the ena. The space limits of this paper forbade mal depths of personality?" Or is it the spirit twaddle which thus naturally nause- even a glance at these aspects of this subject. 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, and if so of what

How long have you been a Spiritualist? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion 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

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 end to help one in the conduct of this life—in one's relations to the Family, to Society and to Govern-

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 at-tended Sunday school a dozen times in my life: never stood up for prayer 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 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 Spirit-

nalism 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 experien-

ces I had was in receiving writing inside of a pair of double slates. The morning I pur-chased 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 medium who was six or eight feet away. The morning sun streamed into the cheerful room as I held the slates above the marbletop table. The medium rocked in an easy chair and laughed at my hope of obtaining writing without his personal contact; but in and distinctly heard the sound of writing 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 if distinctly and nicely done. It claimed to be from a relation who 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 pecuniary. 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

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 blest. 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 coldiers 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 fee. And thus it seems that Spiritualists often waste their ammunition on each other instead of turning their guns on their common ene-

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, untremendous army whose numbers are phe- through love for mankind. nomenal, whose power cannot be estimated.

by making us feel responsible for our own | high moral purpose in the aim of the Theodeeds and leaving us no escape from mental sophical movement, patience ceases to be a 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.

For the Religio Philosophical Journal. The Raison D'Etre of the Theosophical Movement and a Few Words to

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

Our Critic.

Theo Sophia, or Theosophy, from two Greek words meaning Divine Wisdom, is a very comprehensive term. It means Divine Wisdom, the absolute sum of all knowledge, 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 a short time I felt a pressure on the slates other Eastern literatures, religions and

> 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 inculcation of the principle of brotherhood and the essential unity | and in the face of the vast amount of data of the race spiritually is of the utmost im portance 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 inculcation of the principle of love and help of our fellow men; that it is as impossible to really progress spiritually through the present selfish rules of life where to express a belief in the reality of the varieach 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 | ena more especially should fail to underof 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 speak-

ing, can be stated thus: To aid, in an humble way, the future spiritual growth of humanity through the inculcation and practice of the principles of brotherhood and love and by unselfish, impersonal work for humanity. Personally by striving to kill out selfishness in ourselves. forgetting self in work for others, and as a parently have a contempt for everything [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 reformer has based his teaching and is in one form or another at the root of every great religion, and has been taught by every great sage from Confucius and Krishna to Buddha in an article which is supposed to be an unand Jesus of Nazereth. It is nowhere better | biased criticism of certain ideas that all who 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 knowledge. It is equally true that pages Pheosophical movement, and the first object | could also be filled with quotations from of the society is the expression of that belief. The unvarying teachings of all the culus which would be utterly meaningless to

ry readers or

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 or algebra. The use of reason, when, associated with the rational faculties as a lafter her husband's death she became seriguide 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 criticise 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 idiocy to venture to disagree with their conclusions. In the face of the facts that modern spiritual istic 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, not yet satisfactorily explained, it is too early and hardly becoming for one who investi gates 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 occupying towards those who accept the scientific theories which he ignorantly calls "Hinduism" (as if the truth or falsity of theory was decided by the name) precisely the same dogmatic position which is taken by bigotted religionists and orthodox scientist 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 of 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 ous phenomena they had investigated, when they were scoffed at and declared visionaries

by other scientists. It is not strange that many who have in vestigated from the point of view of phenomstand 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 superphysical 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 the distinctions which can therefore only be expressed in a roundabout way. Many advanced students differ among themselves, and it is hardly to be expected that those who apthat is not western and like Prof. Buchanan consider it "utterally 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 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 selfopinionated 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 re

search. I have not the slightest doubt that Prof. Buchanan could fill pages of the Journal with quotations which would be caviere to the general reader and appear nonsense even to many men well read in other branches of books on Quaternions or the Differential Cal-

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 ously 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 experiences 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 the result. At the same time his spirits were very low and he began to entertain doubts as to his final happiness. One morning as he was conversing with his brother in Latin be fainted and seemed to die. After the usual time his funeral was the hour for the funeral refused to believe his friend was dead. Upon 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, ap parent 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, as 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 return-

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 pro-

At this critical and important moment to the supposed corpse he opened his eyes, gave a terrible groan, and sank again into appar ent 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 instant in another 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. heard songs and hallelujahs of praise and thanksgiving, with unspeakable rapture. 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 leaders of the society has been that there | those readers who were unacquainted with | able to converse, but as to his books he had could be no true spiritual progress ex- the higher branches of mathematics. It forgotten their contents. As his strength cept through conquering the lower self and | would no more follow in the one case that | increased his memory also returned, but for der the command of their leader, they are a through unselfish work for our fellow men occult philosophy was necessarily a figment | three years his sense of divine things conoccult philosophy was necessarily a figment of a disordered imagination than in the other that the Calculus was a scientific swindle.

The completely vain to him that anything the completely vain to him the completely vain to him that anything the completely vain to him the completely va They are a perfect union, a wheel within a the Journal but when critics of the Theosoph- It would simply show that the critic in eith- which did not relate to heaven and its glories wheel. Should one of them sound an alarm | ical Society are not satisfied with fair unbi- | er case did not or could not understand what | could not command his serious attention. it would be echoed throughout the civilized ased criticism of a subject but endeavor to he was talking about, but it would not affect He seemed as one raised from the dead, and world.

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

The seemed as the raised from the dead, and the truth or falsity of the subjects in the slightest degree. The truth or falsity would have to be judged by each individual after but in a thorough and perfect organization.

Wherein lies their strength? Not in womanhood, nor temperance, nor Christianity, any one who has the temerity to disagree but in a thorough and perfect organization.

With their own august conclusions must be the following the theories of slightest degree. The truth or falsity would have to be judged by each individual after prepared himself for ordination. He lived the truth or falsity of the subjects in the slightest degree. The truth or falsity would have to be judged by each individual after prepared himself for ordination. He lived the truth or falsity of the subjects in the slightest degree. The truth or falsity would have to be judged by each individual after prepared himself for ordination. He lived the truth or falsity of the subjects in the slightest degree. The truth or falsity would have to be judged by each individual after prepared himself for ordination. He lived the truth or falsity of the subjects in the seemed as the raised from the dead, and the truth or falsity of the subjects in the subjects in the subjects in the truth or falsity of the subjects in the subjects many years after and was a faithful minister | society demands the conservation of the 7. By lifting our minds out of the slough totally ignorant of modern science and modified at freehold, N. J., and that there is no those who accept spiritualistic explanations aged 72 years.—Chicago Times.

For the Religio Philosophical Journal, 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 civiliza-

Solicitor S. C. T. Dodd of the "Standard Oil Trust" in a lecture on "Combinations; their ses and Abuses," has made, lawyer like, a special plea for his clients. He covers a vast deal 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 wise directors and to say that she had crushed out all competition would be arraying against ner a prejudice 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 employes. No one ever heard of a "strike" among these employes. Their positions are coveted from the outside. So long as a man is faithful and loyal, so long announced. His physician, who was much he can claim protection at the hands of this attached to him, had gone to a distant city | 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 employes. 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 conspiracies and persecutions-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 let 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 tank cars used 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 angment, 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 so lution 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 let alone, we will soon cial feudalism. Society will resolve itself back into the guilds 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 libererty, and unless we can have both united and it will find, to its dismay, that the God

Evolution is also the God of Revolution. ne works in the latter when all other resources are exhausted. Parkersburg, W. Va.

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. They comment on it in exactly the same wondering way likely to be used by a native of a nation consisting only of slave-owners and slaves on discovering somewhere a genuine democracy where all men were really "free

and equal," and who treated one another as such equals should.

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 a slight sense of condescension when he talks to a woman on serious subjects. Even id a look of imploring or a downward of the latter had either an upward look of imploring or a downward of the latter had either an upward to be woman on serious subjects. 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. She is too much accustomed to this to resent it, unless it becomes tastelessly palpable. Such a notion does not cross an American's mind. He talks to a woman just as he would to a man, of course with more deference of manner, and with a proper regard to the topics likely to interest her, but giving her his intellectual best, addressing her as a person whose opinion is understood by both to be worth as much as his own. Similarly, an American lady does not expect to have conversation made to her. It is just as much her duty or pleasure to lead it as the man's is, and more often than not she takes the burden from him, darting along with a gay vivacity which puts to shame his slower wits.'

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. "In their treatment of women," he says, "the American might give more than one lesson to the men of the old world, even his for investigating the phenomena; and to the Frenchman, who, in the matter of po- | for this purpose we held private circles at | acter and deeper nature than the well-meaning, liteness, lives a good deal, I am afraid, on the his house, only four persons present. Mr. and reputation of his ancestors. The respect for women in America seemed to me perfectly We had raps the first sitting, and at the secdisinterested, purely platonic. In France ond or third there was a clear and distinct

this respect always borders on gallantry."

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 We sat in the dining room with our hands whom we quote Prof. Bryce and Max O'Rell upon the table. There was quite a number only as samples, for American womanhood is of raps, each answering to a different name, now a staple subject of discussion and criti- and when a name was called, the particular cism among European writers of all grades. Sounding rap to which it belonged, always G. W. Smalley in a recent newspaper letter responded. Each had a distinct individualdeclares that "The American girl seems to | ity which could not be mistaken for any one

have become a standing topic of English dis- else. One peculiar rap, which had given no cussion," instancing articles by Mrs. Lynn Linton in the Fortnightly Review, by Mr. Lomax in the National Review, and others in but it denied them all. Presently it struck 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 womaniy guise."Liberty Enlightening the on the table, but to satisfy me that none of World," holds its flaming torch aloft at the portals of its greatest Metropolis (begging Chicago's pardou), and waves defiance across three loud raps were given. Good! "Now the water to the "effete monarchies" of Europe | can you rap in the sitting room?" Instantly —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? Ano- she, laughingly said: "Well, I know what ther factor in the more respectful treatment | you can't do, you can't make that dog bark." 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 | ing as if with fear. woman's society and help for a time, man appreciated her the more when she reappeared by his side, and the tender deference | name I will give if any one wishes to inquire thus awakened has never wholly died out of her concerning the manifestations. We since. A Californian wife sail to me, when speaking of her husband's manifest devotion, "You see, Will roughed it as a bachelor for strations. Miss West was being rapidly deyears 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 | which fitted to perfection. He had on a tall hat of the women of Europe, he makes admis- and from his vest dangled a heavy gold chain by future generations. He says:

straining influence which the reverence for and extending his hand, saying: "I am glad womanhood diffuses. Nothing so quickly to see you, Nett." Of course I repeated to incenses the American people as any insult her all I saw and heard. At this point she offered to a woman. Wife-beating, and in-deed any kind of violence offered to women, is you, sir, to leave this place. I recognize you. far less common among the rudest class than You shall not use the brain of my friend, and it is in England. Field work, or work done | pollute it with your vile influence." at the pit-mouth of mines, is seldom or never done by women in America; and the America. "Nett. you never understood me. I was not ican traveller who in some parts of Europe so bad; and now that to the world and all its

finds women performing severe manual labor | associations I am dead, can you not forgive 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 | you. 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 selfrepresentation, 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 her some about his inspiring her to write the start it ever I saw of left this man is industrial to the left the left this man is industrial to the left the left the left this man is industrial to for the future, when our women shall have poetry, but she scouted the idea. From what 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 it, but would never acknowledge she thought become a power so strong that the ballot he had anything to do with it.

must be given them as a bribe or bond, if not I grew tired of seeing thus for other peofrom motives of pure justice.
Calliope Kechayia, the Greek maiden who

was lately in this country, told a friend while 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 OPHICAL JOURNAL. the Woman's Paradise.

LEAVES FROM MY LIFE.

[Continued from Journal of Dec. 22, 1888.]

Not long after this, I formed the acquaint-

ance 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 always under its influence. I had no philosophy to support it, so when I heard from him the materialistic arguments against it, I listened from more and believes the second of the second o 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 chart time in making of myself.

ceeded 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 JOUR-NAL of December 22nd, Mr. West commenced to think upon Spiritualism with less prejusound 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. name as yet, kept rapping as though keeping time to music. Several names were called, 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 waltz 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 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, 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 whin-

A few times others attended our circles, one, a lady, my neighbor now, and whose continued our sittings only a short time. We had all we desired of physical demonveloped 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 sessed 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 surrounding. 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, sions as to the general status of woman to-day, which will be read with astonishment and glossy; beard heavy and dark; eyes brown and large; and I thought him a very nice "It need hardly be said that the community at large gains by the softening and red to his hat upon it, and then turned to her of this work are independent of each other and since Vol. I, is entirely out of print. Vol. II is

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

A 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 influ-

ple, 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 here, that she had remarked one striking 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 saleat, or can be ordered through, theoffice of the BELIGIO-PHILO-

A WOMAN OF HONOR. By H. C. Bunner. (Ticknor's Paper Series of Choice Reading). Boston: Ticknor & Company. pp. 336. Price, 50 cents. This is a very interestingly told 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-aday people. "Society" rather suffers than gains by such stories as these which depict a Sybarite morality and sufferings, rather than the bona-fide tragedies 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, selfish, 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 supposed-to-be sensible people seem ready to take any amount of bother, and to make ready to take any amount of bother, and to make any sacrifice; there is especially a strange sort of stoical fellow who depicted as ontwardly indifferent, seems to busy himself with phenomenal altruism in everybody's affairs; and who makes some needless sacrifices 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 wishing him the happiness of falling in love at 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

April Magazines Received.

for tourists in the vacation season.

are laid in New York, Newport, and various summer resorts, and the book will make pleasant reading

The Chautauquan. (Meadville, Penn.) The delightful gossip about Greece 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 advan-

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 essons for the moral instruction of the young.

The Political Science Quarterly. (New York.)
The March number opens with a striking article
by H. L. Osgood, upon Scientific 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. Arnold Forster presents forcibly the Unionist view of the Irish question.

Tightness in the chest is a forerunner of disease. Samaritan Nervine is the antidote. \$1.50.

Deserving of Confidence.--There is no article which so richly deserves the entire confidence of the community as Brown's Bronchial Troches. Those suffering from Asthmatic and Bronchial Diseases, Coughs, and Colds should try them. They are nniversally 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."

CATARRH CURED.

A clergyman, after years of suffering from that loathsome disease, Catarth, 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-ad-dressed 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

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 Pozzoni'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 on the immortality of the soul and the future life. Price, \$1.60. 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 Spir-

selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism. By Epes 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,

\$1.60. 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 ivy. 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 ivy poisoning, but it has effected a permanent and thorough cure." CALVIN T. SH. TE, Wentworth, N. H.

HOOD'S SARSAPARILLA

HOOD & CO., Apothecaries, Lowell, Mass.

N. B. Be sure to get Hood's Sarsaparilla.

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. | Sold by all druggists. \$1; six for \$5. Prepared only by C. L.

HOOD & CO., Apothecaries, Lowell, Mass. 100 Doses One Dollar 100 Doses One Dollar

SAVED MY PAPA'S LIFE.

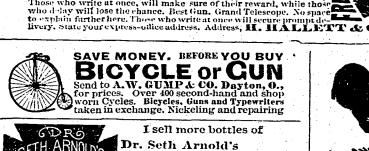


FORT COLLINS, LARIMER Co., Col., Nov. 25, '88. "Gentlemen: I send my best wishes to the Athlophoros Co., in regard to the medicine, for it saved my papa's life, and since then I have told many people of

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 ATH-LO-PHO-ROS, and is sold by all druggists at \$1.00 per bottle.





Dr. Seth Arnold's COUGH KILLER

than of any other cough Medicine kept in stock, although I keep fifteen varie-F.M. Robertson, Coyville, Kan.

Druggists, 25c., 50c., and \$1.00.

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. SAN FRANCISCO, 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 mean



62-64 Clybourn Ave., Chicago. III. **Century Book** Paper Co.

Is an incorporated stock company with \$250,000 capital stock, managed by experienced publishers, the principles adapted being thoroughly co-operative, each member getting the full benefit of the purchasing power of many thousands of other members. They furnish blank books, school books, stationery, miscellaneous books, periodicals, sheet music, etc., at an average discount of more than fitty per cent. The catalogue issued by the company is almost an encyclopedia of book information containing more than three hundred pages and will be sent postpaid to any address, with terms of membership, etc., on receipt of twenty-five cents to pay postmembership, etc., on receipt of twenty-five cents to pay postage and packing.

les being among the largest manufacturers in the West, the company are operating stores and offices in various parts of the United States and will be pleased to negotiate with reliable business men, who can command from \$1,000 to \$2,600, either on salary or commission, their present headquarters at 255-257 Wabash Avenue, Chicago, being one of the finest book emporiums in the country,



Sample br. ... STOAR S AMACHIAL WAFERS. FREE Sample br. Store Store and Teachers, Agents Wanted, STORE MEDICINE CO., Quincy, Illinois-

PIUM HABIT Painlessly cured in 10 to 26 Days, Sanitarium or Home Treatment. Trial Free. No Cure. No Pay. THE HUMANE REMEDY Co., La Fayette, Ind.

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 settlement, is offered for sale on easy terms, at low prices and with clear titles, by FREDERIKSEN & CO.

181 WASHINGTON ST., CHICAGO, ILL. Send for Maps, Descriptions, and Information concerning Cheap Excursions, etc.



L. P. MILLER & CO., 163 LaSalle St., Chicago

The Law Department of Northwestern University. JUDGE HENET BOOTH, LL. D., Dean and Prof. Law of Real

BUDGE HENET BOOTH, LL. D., Dean and Prof. Law of Real Estate. HON. HARVEY B. HURD, (late revisor of Illinois Statutes). Prof. Common Law, Pleading, Evidence and Statute Law. HON. WM. W. FARWELL, ex-Chancery Judge Cir. Ct. Cook Co., Professor of Equity Jurisprudence, Pleadings and Practice. JUDGE MARSHALL D. EWELL, LL. D., (author of Leading Cases on Disabilities incident to Infancy, Coverture, Idlography and Practice of Cases on Disabilities Incident to Infancy, Coverture, Idioty etc., a Treatise on the Law of Fixtures, etc.), Prof. Common Law, Contracts, Criminal Law and Torts. N. S. Davis, M. D., LL. D., Lecturer on Medical Jurisprudence
Diploma, granted in two years' attendance, admis to the
Bar of this State. Attendance a less time is credited to applicants for admission on examination before

plicants for admission of Causting Prize for admission of Court.

PRIZES.—HORTON prize for best thesis or brief, \$50. Faculty prize for best proficiency in the senior class, \$50. Faculty prize for best proficiency in the junior class, \$25. Faculty prize for the best oration delivered at commencement, \$50. The fall term begins Sept. 19th, 1888. For Circular or information, address,

Chicago. Ill

Keligio Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE ST, CHICAGO

By JOHN O. BUNDY.

TERMS OF SUBSCRIPTION IN ADVANCE. 6 months......\$1.25.

SINGLE COPIES, 5 CENTS. SPECIMEN COPY FREE. REMITTANCES should be made by United States Postal Money Order, Express Company e new Order, Registered Letter or Draft on cit. or New York or Chicago.

OO NOT IN ANY CASE SEND CHECKS ON LOCAL BANKS. All letters and communications should be adtressed, at a all remittances made payable to JOSN C. BUNDY, Chicago, Ill.

advertising Rates, 20 cents per Agate line. Reading Notice, 40 cents per line.

Lord & Thomas, Advertising Agents, 45 Bandolph Street, Chicago. All communications clative to advertising should be addressed to them

Entered at the postoffice in Chicago, Ill., as second-class matter.

SPECIAL NOTICES.

The Beligio-Philosophical Journal desires it to be istinctly understood that it can accept no responsibilby as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their Pames are attached

Exchanges and individuals in quoting from the RE-LIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communication: of correspondents.

Anonymous letters and communications will not be noticed The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be veturned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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

CHICAGO, ILL., Saturday, 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 | much and nothing more. names, size, shape, length and connections at one or both ends, as glibly as any machinist can give like particulars about a loom | itualists and free thinking people speak of | beginning of life, and that or an engine. As to what makes a nerve sen- | the "Christian Plan of Salvation" and of the sitive or motor, or what makes a muscle contract or expand, or what makes the eye flash | yet these same complainants aided and abetwith anger or melt in tenderness, or whether | ted by their preachers consider it perfectly this invisible and intelligent potency is | legitimate, indeed, quite the proper caper, to evolved from the body and ends with it, or | misrepresent psychic phenomena, ridicule shapes and uses that body and survives it, Spiritualism, and deal in downright and they are agnostics, or know nothings. There- | willful abuse of claims made as to a future fore are they utterly ignorant and blind as life, and of Spiritualists generally. Human to any philosophy of life or purpose of exist- nature, even among Spiritualists, is prone ence, apart from the machine which they to retaliate under such circumstances. It is a call the human body. Of this class Dr. W. A. | notorious fact that for years the libidinous, Hammond is a shiring example. He writes | drunken little scapegrace known as Washsyndicate articles for the newspapers under a | ington Irving Bishop, could always rely upon plan by which one article goes to many jour- the cordial co-operation of leading clergynals, and which inflicts learned nonsense, | men in the various large cities to help on his literary platitudes and sensationalism on a show. That he was an immoral and untruthpatient public.

In one of these articles which has been mentioned in our columns, he gravely gives | fare against psychical research, which they the theory or reason why man does not live so much feared. But in all this the church forever in his physical body on earth. As to is consistent after all; it has ever bitterly his living anywhere else, with a better body, | fought science, free thought, liberty of conthat is "a great perhaps," with the probabili- science and equal rights; it always will so ties on the dead side to the very scientific | long as it exists and is governed by its man-

The wise doctor says that if a man could keep just warm enough, and just cool it must run slow or fast, and so keep the constant balance between supply and waste, 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 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.

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 eye salve will be used to open their dulluals cientists "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 iritial 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 ascendency of their theology by showing how venders 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. Tyler of the Central Christian Church; Rev. Howard Henderson of Trinity Methodist Church, and other pulpiteers. 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

Now, church people are constantly complaining of the manner in which some Spirinconsistencies of preachers and Christians; ful man never troubled these "men of God" so long as they could use him in their war-

It is with great willingness and satisfaction the Journal hastens to say that there enough; just dry enough and just moist are very many preachers who have no sort of enough: could eat just food enough of the sympathy with the spirit, and only contempt right kind for each varied season, and just | for the methods, of their brethren who pose enough to feed the machine, more or less, as accessories in the Bishop-Fletcher dimegathering scheme to retard psychical inquiry. Ask Bishop Newman of the Methodist the human machine would and must run on | 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

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 managdied, but may not in the future, if supply | ing things in a way that shames their pretenand waste can be kept even, seems not to sions, and after all that Lucifer (Refined Oil) find place in this great, and greatly absurd 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 consider- | truth is the most undesirable thing in the ed and dealt with, not as is now being done They tear up and break outer husks and in most of the States by repressive and antag- the heart of faith and leaves one with the shells to learn about life and never look into onistic legislation, but by dealing with facts gayeties of the world and outer darkness. germs or go back to what vitalizes and | as they are. We agree with the suggestion | On the other hand, this beneficent falsehood shapes germs. The world is a great machine of our correspondent that the interests inushing through lifeless space. Man's life volved are so great that Congress only can of civilization and the supreme consolation them is a body fitly clad and fed with due meet the emergency. If the Standard prin- of severed ties.

modicum of meat and bread. Food and rai- ciple is correct—"one in many"—then, on ment are good indeed, but "man liveth not | 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. specimen fossil he would be! When such very They are now suffering from the high price scientific men reach the other side, some they are paying for sugar by reason of the formation of the Sugar Trust. The "Trust Sysvision. Curers of spiritual ophthalmia which | tem as now practiced, is not in unison with now afflicts them will be needed. To cure the "Standard" idea. Give Gould or Hunt chronic disease is a long task. The spirit- | ington 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 under standingly 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:

As to the matter of Modern Spiritualism we print 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 th standpoint of an upprejudiced observer an 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

Millions of Spiritual creatures walk the earth Unseen, both when we wake 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 equal ly unready to speer at a great truth because 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 can not test with acids. These incidents are however, so closely woven into the history o that time that to deny their credibility in volves an impeachment of the history itself. Both must be accepted as component parts of one grand whole or both thrown aside as

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 nat ural. 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 po

If from that epoch you journey toward our new civilization the same peculiarity pre vails. The history of the Catholic Church of early days is simply the romance of the pre ternatural. There is hardly a saint in its calendar whose life was not illuminated by stranger occurrences than anys related by t he 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 judge of these matters, but we closely ob serve 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 is 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 illimitable blue. Anni hilate our hope for the future, destroy the vague faith that tearfully listens to the rustling of 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

Still further. Faith in the supernatural creates character. The grandest conceivable qualities are its natural product. Under its tuition men and women endure martyrdom with a smile and all the latent magnificence of human nature is déveloped. Well, admi if you please that the supernatural is a delusion and a snare, a scientific sham, with no basis of fact on which to rest. Then it follows that the most prodigious falsehood can make men nobler, purer, truer and more patriotic than-and for this reason is infinitely preferable to—the truth. Indeed, the universe, because it is the most depressing; is the source of inspiration, the dew on the grass, the bow in the sky, the impelling force

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 nothingthey have no place. Spiritualism is not fal until we have examined and condemned it: neither is it true until we have weighed its evidence and given judgment thereon.

Clairvoyant Physician Liable same as Regular Physician.

The opinion of the Supreme Court of Wisconsin, by Lyon J., holding that a clairvoy-ant physician is liable for failure to exercise the ordinary skill and knowledge of a physician in good standing, practicing in the vi-cinity, 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 in-

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

The Journal endorses the opinion of Jus tice Lyon. Every individual claiming to heal the sick should feel both the legal and moral responsibility which the claim involves. The Journal discountenances 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 socalled 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 38th 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.

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 Adelphia 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 18th; 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 "Rocky 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.

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 exercise of its consciousness and volition. 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 with reference to the debate there between unconscious and involuntary action in the 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 said to inhabit a deserted house in the village. During a recent rain storm a party shelter, and had no sooner got inside the rotwith fright at hearing first cries, then a noise as of a scuffle taking place, and, finally, soul-piercing shricks 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. until it exists in the human form as so many

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 conlition 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 The Palette Club have invited their friends 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 unfoldment 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 indevisible, 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-conscious consciousness, and the ability to consciously perceive and become cognizant of things outside ourselves. Then does it not logically follow that the adequate unfoldment 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 nebulæ, 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 con-

sciousness 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 The Journal of Minneapolis, Minn., 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 and thus again effects an improvement by the Finally, primal Being, attains to the ultimate of evolved forms in the human, fully differentiated as male and female, as a finited cosmical 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 Cleveland, Ohio, under date of March 27th, by consciously directing and modifying its

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, posses sing 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, excited at strange antics of a ghost who is | which gives to Being per se an objective existence as nature, and that on this natural plane it acts unconsciously and involuntarily in the evolution of forms, and continues of men stopped at the forsaken house for this process until it evolves the human form as its ultimate, in which it attains to selften old building when they were paralyzed | conscious consciousness, and evolves a higher plane of existence for itself, that is, the human, and that on this plane it acts conof its ends.

Primal Being baving begun its process of evolution and unfoldment as a unit of selfexistence, and progressed through its state of nature by unconscious and involuntary action to the completeness of differentiation,

divine plane, and wherever this principle of sonal identity. brotherhood has attained to a full expression, therein Being attains to its expression of Godhood, thus passing from a condition of unity on the primal self existent plane, the indivisible, unchanged and through differentiation on the natural and Infinite Spirit of primal being. 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, | ing, plating and down to the tiniest electriand God is the ultimate effect of Being per se | cal toy that has ever been produced and place

operating as man in universal brotherhood. nited condition as man acts consciously and | have been produced by the conscious, volunvoluntarily to perfect, improve and develop the forms in which it exists below the human. them from without, and seemingly they are and it is, therefore, a fair assumption that | each and all inert and dead. They are, each Being per se as God, acting from the divine one of them, connected by wires of a suitable plane, consciously and voluntarily controls | size and conductivity to the same large and and modifies its action on the humane plane powerful electric conductor, each serving to for the improvement, unfoldment and devel- the extent of its capacity to close its circuit. opment of its finite human forms.

Having fairly demonstrated that self-existexpression as Force, Man and God, on the we are now prepared to answer our questions:

whither am I going? I am a finited cosmical expression of Being per se, in which its substance is so organmay 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 as nature, and the urst and low est note in the harmonic scale of Being as it

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

unchanged and unchangeable; thence it necessarily follows that the animating spirit aye, 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 attains to fuller expression through it. through such form, and the responsive reac-

It is not the spirit and matter combined in the human form, nor either of these, that ness, as the efficient ego, through the volunconstitutes the self-conscious I Am of per- | tary exercise of which it can consciously sonalized, 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 to the objective and manifest, and its action and distinct existence from the infinite spirit from the unconscious and involuntary, to the 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 finited expression of

the Infinite Whole. human form is the ultimate that can be as- present, and its manifestation must and will sumed by matter under the action of spirit, ever be in exact accord with the condition of then it must, as to form, have attained to a | the particular form that furnishes the condistate as unchangeable as that of spirit, and I tions; and as it is through consciousness onthe ego of self-conscious being evolved by this | ly that any form of being can experience the form would be equally enduring; and as the | sensation of existence, it follows that the specific matter that constitutes a living form is ever changing, there can be no limit assigned to the degree of perfection to which form, and that the duration of such ego or this form may be brought by the action of its | soul will be coincident with the mainteanimating spirit through the self-conscious, nance of the form, and that the personality ed, for man is no more constituted of a voluntary efforts of the ego to direct it, hence | evolved by each expression of the principle no limit to the fulness of expression to of consciousness, cannot survive the extincwhich it may attain through its ego of self- tion of the form through which it was, or is 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 is just as palpable and visible in the light of the supermundane plane, whose vibrations are so much more rapid than on 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 man form on the mundane plane evolved. While all things produced by the rial at one time and replacing it by other man form on the mundane plane evolves the man form of the mundane plane evolves the man form of the mundane plane evolves the man form of the man form of the man form of the mundane plane evolves the man form of matter that constitutes, the form that sur- operative effects of these principles as manivives the process of physical death which is fested through finite forms are constructed. but casting off from the human form its All evolved forms in which the principle of ed by other, and still the same house regrosser elements, and qualifying it for aclife attains to manifestation, propagate mains; it has not lost its identity by the tion upon a more advanced plane of life.

Were the human form d-stroyed by death, gate itself.

mical expressions of itself each of | man, the I am, the self-consciousness of ex- | sion in and through the finited human form, | but the form produced by their combination; self-conscions of its own existence, istence, is an effect produced by the action of of all the inhering principles of the sub- and so long as the form of a house is preeach of which acts independently and as spirit substance upon matter as combined in stance of Being per se, that attain to express served, its identity remains, though its ma-J many individualized units, regardless of the human form, and should that form be the rights of others, Infinite Being using its | destroyed, the effect produced through it human form for the expression of its more | would of necessity cease, and the individualinterior qualities, develops the principles of ity and personality produced by such effect Wisdom, Love and Reason to the plane of would cease and could never again be re-Justice, and gradually begins to unite its dif- vived, for every form evolves its own ego of ferentiated parts into one unitary whole on expression, hence unless the human form the social plane, and to evolve therefrom survive the change of physical death, man the principle of universal brotherhood. This ceases to exist; but if it does survive such may very properly be designated as the change, then man continues to live as a per-

Let us by a 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, unchanged and unchangeable

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, engravthem in a circle around us. We examine We have seen that Being per se, in its fi- them. They are all constructions, for they

Now we turn the electric current on to the prime main conductor, and in an instant our ent substance in its primal condition is only thousand forms, that but a moment ago essential in being and potential in form, and seemed inert and dead, are alive with mothat by a process of evolution it attains to tion, each manifesting the presence and action, each manifesting the presence and action of the same electric current, in the man-Natural, Human and Divine planes of being, ner that is imposed upon it by the form of the construction through which it flows, and What am I? whence did I come? and that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the existing conditions at all parts of the evolvial that reacts in response to its action and the evolvial that reacts in response to its action and the evolvial that reacts in response to its action and the evolvial that reacts in response to its action and current, and the reaction of the construction through which it flows, is the ego of that ized and combined that all its potentialities | 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 as it exists in its state of Godhood, in uni- to 100,000 candles, and here a little incandesversal brotherhood. I am to Being in its cent one that shines as softly as the glowdivine state as is the atom to Being in its nat- worm in the night. Here is the motor develural state. I am one of the evolved cosmical oping a power equal to that of 10,000 horses, units or atoms of self-conscious being, that | and just beside it the little toy motor that unite to develop the Divine Form, in and the finger of the babe can stop, and yet they through which Being attains to its state of are all operated from the self-same current of Godhood, self-conscious in all its parts, and to a voluntary exercise of all its powers. I am each draws from this according to its capacand must ever continue to be a finited self- ity to utilize it. The effect produced is the develop into trees, possessing the characterconscious portion of the Infinite Whole, with | end or object sought. The motor of and by my conscious perceptions ever unfolding and | itself is useless for any practical purpose, developing under the guidance of the Infinite and so also is the electricity, but when com-Self consciousness as it exists on the divine | bined they give as an effect, power, and this plane in its state of Godhood, where all are teachers and all are pupils, and universal is the efficient ego evolved by the union of brotherhood is supreme. Man is the last and the electric motor and the electric current; termines the ultimate effect, for upon no other highest note in the harmonic scale of Being and it is the form of a motor that causes the er hypothesis can the fact that the life printing through the apple tree. electricity to manifest as power

which the electricity is to flow the form of a The human plane is a higher condition of lamp, it manifests as light, that being the Being than is the natural plane, therefore effect desired, and light is the efficient ego man, as a finited cosmical expression of of that specific union of the electric force Being, with the inherent ability to develop | 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 matits fulness Being as it exists on the divine | ter that constitutes the body through which plane, for the lower is included in the higher; it acts. So do we conceive that Infinite Spirhence man must ever continue to unfold it, ever existing and acting as a unit, aniand develop, ever with something still to mates all forms, and that each form receives in exact proportion to its ability to utilize, As has been shown, the logical deduction and that the ego evolved is the measure of its is, that that portion of primal Being that we ability. In our illustration the forms through designate as spirit, is imponderable and in- which the electricity manifests itself were divisible, and must, therefore, ever remain | constructed by an intelligent force, other than the electricity, which operated upon them from without, hence it cannot by actof all forms is one and the same, from the ing upon such constructed form change, or monad and tiniest germ to the highest angel; augment 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

Seemingly, the effect or end aimed at by Being per se acting! through the human form, is to develop self-conscious conscious perceive, understand and comprehend itself. thus changing its condition of Absolute Being from that of the essential and potential 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 eve-Therefore, as we have before stated, if the ry point where the necessary conditions are consciousness evolved by any particular form, constitutes the ego or soul of such

> 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.

> themselves. No constructed form can propa-

the man would be annihilated, for the real The soul of man is the combined expres-

sion on all planes below and including the | terial and shape be changed; and thus by a human, and this soul of man makes itself process of change a cottage may be developmanifest through conscious perception. As ed to a mansion without losing its identity to substance it had no beginning and can as a house or dwelling place. But if all the man form whereby it attained its individu- then it would cease to exist, and though it ality and personality, and it is these qualities that give the soul of man existence, and | place, it would not be the former house, but this expression and existence must continue | a new one that would thus be produced. as long as the human form that evolves it continues, and no longer.

man to be the product of the human form,

yon ask? Yes, most certainly we do, for the soul of 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 hoginaids, 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 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 istics 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, de-If we give to the construction through 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 wisdem 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 a truth, 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 receivspirit 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 and through individualized forms.

Principles do not propagate themselves, but express themselves through each and every construction may be removed and other marial at one time and replacing it by other material may be continued until all the original material has been removed, and replacgradual changing of its constituent elements, because it is not any particular elements of matter that constitute the house, weeks old, 10 cents each.

have no end, but as to expression, it first at- | material should be removed at any one time, tained to it through the evolution of the hu- or enough of it to destroy the form of a house, were all again gathered together at the same

It was and is exactly the same with you and me, and every other human being. None Then we declare the soul of man, the real 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 individuman is the effect that is produced by the als, and our existence will continue as long combined action of the principles of Being as the human form that constitutes us con-per se acting in and through the human tinues, and the phenomena known as Spiritform. The soul of man is not any one nor | ualism have demonstrated that the human all of the inhering principles of primal Be-ing, but is the resulting effect of their joint called death.

Hudson Tuttle's New Book.

To the Editor of the Religio-Philosophical Journal:

Allow me to be peak 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. Hud-son Tuttle has judgment and sense, and if at the beginning, but the facts show that 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, much will be given that will be prized and will be food for thought on these questions touching man's inner life 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 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 which will be of interest to our lady readers. All corsets heretofore made have had 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 in six months' wear. If it does they will refund

We understand these celebrated corsets, with the improvements noted, are 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 ecured the most perfect corset now made.

A patent has been granted on an ingenious contrivance, made 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 epring" motion, and at the same time straining the iquid. An additional device measures the quantity required for each bottle, filling the same at the rapid rate of 48 bottles per minute, or 200 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

A combined sleeping and chair car leaves Chicago via Chicago & Eastern Illinois Railroad at 11:20 p n. daily, running through to Springfield, O., via 5:50 a. m., Indianapolis, 7:40 a. m.; Troy, 12:04 noon; Springfield, 1:00 p. m.; Cincinnati, 12:10 noon; Louisville, 12:15 noon. Berth rate: Chicago 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 inter-

est 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 RE-LIGIO-PHILOSOPHICAL JOURNAL and called forth much attention and comment. 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

Angel Whisperings 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 Pice \$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.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in ad-

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular date over four

RAG CARPET We were shou'd use PERFECTION FAST DYES for Cotton, Turkey Red, Blue, Yellow, Scarlet, Cardinal, Wine and Light. Dark and Medium Brown. Package, 10 cents; 12 doz. samples, 40 cents, by mail Agents wavted. W. CUSHING & CO., Foxcroft, Maine.

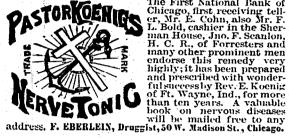
FOR SALE AT A BARGAIN. Five small Brick Houses in Vermontville, Mich. Will sell for low cash price, or exchange for Chicago property. Address

J. HOWARD START, 45 Randolph St., Chicago,

WANTED--A Christian Gentieman or Lady in every Township to act as agent for the most popular Subscription Book published "THE HOME BEYOND," or Views of Heaven, by BISHOP FAL Lows We have the choicest commondations from the Lead ng Clerzymen and the best Religious Papers. For Circulars

NATIONAL LIBRARY ASSOCIATION,

SURE CURE for PILES. SALT RHEUM and all Skin Diseases. Send 325 stamps for free Sample with Book. Sold by all Druggists and by TAR-OID CO., 73 Randolph St., Chicago. Price, 50.



Loans & Land

Loans negotiated on Real Estate security. Eight per cent interest net guaranteed to capitalists, except on large amounts, when special ra'es are agreed upon. Investments made to the very best advant ge to the purchaser in Seattle City Property, Farms Timber and Unit

We represent exclusively the purchaser, and believe that ten year's residence here renders our services of great value. Correspondence solicited from all parties desiring either to oan money or make investments.

REFERENCES-First Nat'l Bank, Puget Sound Nat'l Bank, Merchants Nat'l Bank, Dexter, Horton & Co., Seattle. J. F. McNAUGHT,

McNaught Building, Seattle, Wash,

Sent by return mail on receipt of

25 Cents.

PRAIRIE CITY NOVELTY COMPANY.

45 Randolph St., Chicago, Ill.



\$230 A MONTH. Agents Wanted. 90 best selling articles in the world. 1 sample Frea Address JAY BRONSON. Detroit. Mich.

A STUDY OF MAN

THE WAY TO HEALTH

J. D. BUCK, M. D.

The object of this work is to show that there is a modulus n nature and a divinity in man, and that these two are in ssence one, and that therefore God and nature are not at In pursuing the subject from its physical side only the barest outlines of thysics 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

press 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: he created, and in

which all things exist is a universal duality.

Involution and evolution express the two-fold process of the one law of development, corresponding to the two planes of being, the subjective and the objective. Consciousness is the central fact of being Experience is the only method of knowing; therefore to the Modulus of Nature, that is, the pattern after which

she every where builds, and the method to which she contin-ually conforms, is an Ideal or Archetypal Man. The Perfect Man is the anthropomorphic God, a living, present Christ in every human soul.

Two natures meet on the human plane and are focalized

in man. These are the animal ego, and the higher self; the one an inheritance from lower life, the other an overshadowing from the next higher plane.

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.

TABLE OF CONTENTS:

Preface. The Criterion of Truth. Matter and Force. The Phenomenal World. Philosophy and Science. Life. Polar ity. Living Forms. Planes of Life. Human Life. The Nervous System. Consciousness. Health and Disease. Sanity and Insanity. Involution and Evolution of Man. The

Octavo volume of 325 pages. Bound in half Russia; price

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 parallel with antecedent sages of antiquity, showing the Gentile origin of Christianity. Price 10 cents. Sent postpaid by enclosing that amount to the author,

M. B. CRAVEN, Southampton, Bucks Co., Pa. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

Joices From the Leople. INFORMATION ON VARIOUS SUBJECTS

> For the Religio Philosophical Journal, THE LESSON OF LIFE.

ELNORA 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. Never one of these sounds so sweet, Quickens her pulse by a single beat. For the only sound, whose lightest strain Sent the blood bounding thro' every vein. The only sounds her heart could thrill, Were the tones of a voice forever still. She sits alone in the twilight's glow. And lists to the steps pass to and fro. Thronging up and down the street Listless, bounding or tired feet. Never one of those countless feet Quickens her pulse by a single beat. For the feet whose sound her heart could thrill Lie under the daisies cold and still. Alike to her the morning ray Noontide sun or evening gray. No future dreams her pathway gild She mourns her hopes all unfulfilled. So 'neath morning, noon and sunset skies She broods o'er a dead past that will not rise. Numb and worn with the pain of her grief She sank to slumber fitful and brief. And waking long ere the night was done Saw at her bedside a radiant one. With a touch like a breath from the balmy south Stooping, he lightly kissed her mouth. And like far off music, faint and clear, These words were wafted to her ear: "Why waste the precious golden hours Mourning o'er life's faded flowers? "In gardens of the upper air They bloom again more strong, more fair. "Then grieve no more, dear one, for me But weep with poor humanity. "Open your ear to the orphan's cry, The sufferer's moan, the prisoner's sigh. "Open your door, your heart and your life, Draw not back from the world's sad strife. "Remembering Him who said to thee 'As ye do it for these, ye do it for me.' "Sad and silent you long in vain, For the voice and touch that can ease your pain. "Selfishty letting your own heart close To the love of others, their joys or woes. "Forgetting the hearts that here below Faint for the love you can bestow. "You try to pray, heart-hungry and lone, To a far off God on His golden throne, "When God the Father, enthroned in Love, Encircles us all below, above; "And needs no prayer or hymn of praise Save loving words, and kindly ways. "Each burden you help another bear, Eases your own heart of its care. "Who wipes from Sorrow's eye the tear To his own heart brings Heaven more near. "The bread you give to hunger's need Returns your starving soul to feed. "Whose heart o'er flows with love to men, Love backward flows to him again. "To him who gives 'tis freely given, 'Tis the law of love, and love is heaven. "So shall peace fill your heart from above For labor is worship and life is love. "Remembering always thro' good and ill I'm with you, I touch you, I love you still!" The vision vanished but still in the room A silvery radiance shone thro' the gloom. And faint and far on her listening ear. Fell the tones of the voice she loved to hear. Deep in her heart sank the words he said And well and true was the lesson read. When the morning sun in splendor burned To the lesson taught she gladly turned. She opened her house from door to door, The darkened rooms saw the light once more. And the sound of footsteps and voice of song, Echoed the stairways and halls along.

For L we was her law, and Heaven is Love. Claims that He is Right.

And peace sat in her heart like a white winged dove,

And young and old, and rich and poor,

Met comfort and sympathy at her door.

In blessing others she too was blest,

And the weary spirit found its rest.

Her love reached out and gathered them in,

The hungry and naked and stained with sin.

Yourse Editor of the Religio-Philosophical Journal: Not long since I called your attention to a statement in Prof. Buchanan's Journal of Man. It was in relation to the subject of Psychometry, in which he asserted its perfect reliability as to subsequent results. Since then he has replied to my article which you had the kindness to notice in your Jour-NAL. He asserts that I was wrong. It will only be necessary to refer you to his Journals of September, page 245, and November, page 312, to observe that I was right: Mr. Buchanan must have been bitterly opposed to Harrison's and Blaine's success politi-

In the forty years that myself and friends have been examining into the truths of Spiritualism we have witnessed the attempted establishment in the city of New York of numerous spiritual weekly publications. They were all more or less conducted with talent, great sincerity and erudition and from the number of ardent believers in this section surely had reason to expect financial support. But this has not been the result. Not a single journal now emanates from New York.

In reperusing their pages now lying silently on my shelves, their long prosy articles, although logical and philosophic, were heavy reading, quite unsuitable to the simple question, "If a man die shall he live again?" It is evident to us, that along with industry, purity and erudition to conduct a spiritual paper, that quality known as business tact is requisite, and which you have displayed in a remarkable degree, always estimating how much your readers DAVID BRUCE. Brooklyn, N. Y.

An Unexplained Occurrence.

To the Editor of the Religio-Philosophical Journal 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. I am a Spiritualist, accustomed to many strange things but cannot account for this. One bright sunshing morning I awoke at an unusually early hour. My husband was asleep by my side. The children, two boys, aged nine and ten respectively, sleep in an adjoining room which has a communicating door. The children upon awaking began talking and playing in bed, when all of a sudden there was an explosion as loud as the report of a pistol in the children's room. They screamed, and my husband awakened by the noise, sprang up and ran into the room. The boys were both frightened at the noise and one of them declared that he saw a "blue ball" run along the floor and burst. There was no explosion of any kind whatever in the room at the time: there was no electrical or other meteorological state of the weather that I can imagine; and besides the disturbance was certainly within the children's room. The noise was enough to startle me, frighten the children, and awaken a eleeper, and it was accompanied by a visible phe-A. B. C.

Washington, D. C.

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 all of their manifestations as spiritual mediums were mere frauds on their part, thus indicating a degree of depravity that is not only incredible, but to mysel

inconceivable. It has been said they have become intemperate If this is the case, may not their apparent treason be easily accounted for, and without incurring the degree of criminality they have been charged with? Furthermore, inasmuch as these were the first instances of our new era of "Spiritualism," may not this fact imply a peculiarly intense degree of the sensitiveness that is incident to spiritual medium-

It has occurred to me that inasmuch as the me diumship of these Fox Sisters first manifested itself in the same vicinity in which "Divining Rods" were used for finding water for wells, that is also a spirit ual manifestation. This vicinage may be in a pe culiarly high degree adapted to spiritual medium

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. It seems incredible there could have been such a degree of incredulity concerning the possi bility of ghosts at that time.

Their knockings (on this occasion) always occurred in presence of a little girl, and were attributed to her own wickedness of disposition; an idea that was confirmed by the fact that when she was threatened with whipping, the knocking ceased. We now know that unless the mind of a medium is in a calm condition, the power of mediumship is suspended for the time being.

The spirit of orthodoxy, when in power, is, no doubt, the blackest, foulest, most wicked and cruel that priestcraft and hell have yet been able to invent and set at work.

In regard to the incredulity that denies the possibility of ghosts or haunted houses, I will here remark that being at a hotel in the city of Genoa Italy, years ago, a gentleman called to see me. and proposed to take a trip in a private carriage for a few days. Our journey ended at Nice, where I remained about a week and saw my companion above named, every day, and knew not his name until we arrived there where he had a nice residence of his own, and in which he asked me to spend the winter. I would have gladly accepted had other engagements and purposes not forbidden. I made no mention of the subject of Spiritualism to him, but hap pening to think of the Irish banshee, and supposing it to be a mere superstition, and entertained by the lower classes only, I asked him about it. To my amazement, he replied that he had often beard it in his own house, and always heard it when a relation of his died; and this whether he had otherwise become aware of it or not. So much for the ridicule that is often excited at the idea of a haunted house, or of ghosts, or anything of the kind that was almost universal among intelligent people in the United States when I was a young man; and which prevails to this day in no small degree; and especially by pious members of Christian Churches where religious tenets are founded upon the holy Bible which is chiefly a record or history of spiritual man-

In European and other long settled portions of our globe, there is far less incredulity upon this subject of haunted houses for the reasons probably, of permanent residence on the same premises in the same dwellings, especially on the part of royalty, nobility, and gentry than can possibly be the case in recently settled countries or districts.

castle in Germany, that is said to be haunted by "The White Lady," and who also visits others of the castles of this imperial family, though this is her favorite one. I visited this castle and found it in the midst of mountains that are so sterile, that it is almost the only residence of a wide vicinity.

Its proprietors being absent, I could be received, and was most kindly; and was shown throughout this vast establishment. It was highly interesting, especially the room in which hangs a painted portrait of "The White Lady," that has thus hung for centuries, and appears to be as fresh as it could have been at the time it was painted. I was informed that The White Lady herself is often seen walking about this house, and often visits her portrait, es pecially when a member of the Imperial family is about to die, of which incident she appears to have

I also made a visit to the famous Blockburg, that is a semi-mountain of about fifteen bundred feet in height, about the summit of which living specters are seen at night, that are frequently so threatening, so terrific in aspect, that not a few of those who had come from far to see, fly from the place with utmost precipitation. I spent two nights there, but nothing unusual appeared, and being obliged to leave, did so, with intent to return soon, though I did

A mayor of the city of Magdeburg (I think it was) with whom I traveled several days, told me he had often visited the Blockburg, and with results that quite confirmed the genuineness of these extraordinary exhibitions.

Pope Leo's Coming Encyclical.

The Catholic News has received the following: Information from a very reliable quarter warrants me in saying that one of the most important encyclicals ever issued is now in the course of preparation by Leo XIII. This encyclical has already been noticed, and it was said to be intended as an argument for the maintenance of the peace of Europe. but according to my informant it will be an appeal to European nations for final settlement of the question of the temporal power. Premier Crispi and the Italian Cabinet have long known that the pope had such an idea in mind, and it was this knowledge that made them bring pressure to bear against Gladstone and keep him from visiting Rome. The occupation of Rome was permitted by the European powers under certain conditions expressed in the papal guarantees. These guarantees have been vioated, and the appeal of the pope for reconsideration must receive attention. Italy's two allies. Germany and Austria, are known to be in favor of the restoration of the Leonine City. Emperor Francis Joseph has never recognized the occupation and refuses to pay the visit he owes to King Humbert in Rome. The letters that have been pouring in from the bishops of every country proclaim the universal interest in the question and have forced its attention more firmly on old world politicians who see at the borizon's rim the cloud that presages a storm in the world of diplomacy. The encyclical is expected to be published about the time the new penal code goes into effect in June next. It is stated that the king of Belgium may be appointed to decide the dispute. Neither Humbert nor Leo XIII. could object to this.

Desires Information,

to the Editor of the Religio-Philosophical Journal:

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. My sixth sense or intuitional power has never attracted my attention so as to cause its special cultivation. My case is reasonably that of most living persons. Being thus, will immediate death disperse my soul as well as physical body? Psychic Researcher says, referring to the sixth sense, that its cultivation is of the highest importance, and is effected by "concentration of the will," etc.; and that this concentration "is a positive moral power, without the operation of which on the astral body or soul the latter never acquires real true effectual organization capable of withstanding the shock of dissolution." The italics are mine. Also in the same vein a writer in the Path, in March issue says: "Every man contains within himself the potentiality of eternal death and the potentiality of immortality, equilibriated by the power of choice." But at page 388 a writer referring to voices, etc., speaks positively thus: "This voice is simply the dsychic sense of the inner man developing and informing the individual brain. It is not the higher self as students often suppose, for that self does not act on this plane nor is concerned with material things." The writer afterwards adds to my perplexity by saying: "Of course this soul in its ultimate is one with the higher self." Being seventy years old I much desire a concise reply, for as Hamlet says: "To be or not to be, that is the question" of to-day with me. S. P. WHITING.

East Orange, N. J.

A Plea for Housekeeping and the Home.

to the Editor of the Religio-Philosophical Journa: 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? No! not one in a thousand, though two-thirds of the number should be occupants of boarding houses. Necessity is often a tyrant that compels us to do what we would not, rather than

what we would. 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. Many a young couple has started out with the small sum of five hundred dollars, or even less, which through contentment with humble beginnings, economy of the limited means, and an ambition for higher attainments, have in time, changed the small cottage or rented rooms, into the mansion with all the necessary appointments of wealth. But often the young couple begin their married life with the small weekly wages, scarcely enough for clothing and the second-class boarding house. Is it their preference? No, they have strong hopes at the out-set, of an advance in salary, that shall, after a time produce a home of their own. In too many cases of this kind the hopes are vain. Discouragement is followed by a host of other troubles. Dissatisfaction with surroundings, and a wish for better things causes inharmony, and alas! too often results in hearts estranged, with never a hope of the bright wedding

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 nto visions of a beautiful reality for a future day? We know how often plighted hearts grow old in the weary waiting for the little sum sufficient for the reality of this pleasant dream. Too often the one will wait in listless apathy, without a thought of whether she might not, perhaps, help in the fulfillment; while the burden is left wholly upon the shoulders of the other. Will not equality of the sexes bring about a change for the better in this respect? The home is so preferable to the boarding house, that the argument seems all upon the one side. A few years of waiting, with ambition to labor; a little economy as to fine clothes, and contentment to be what you are, until you can be what your ambition has marked out, and the little home is yours, and none the less prized that each has helped toward its possession. An equal share in the obtaining, gives an equal care that every dollar is put to its best possible use. When a girl sees a prospect of a home of her own, as a matter of course she wishes to be mistress of that home. The ballot with equal suffrage will not unsex our girls, or our women. Rather, it will give them independence in bearing a share of the burden of maintaining the home, justead of shirking their duties on boarding house keepers, that their own time may be given to dress and fashionable life. Girls who do not expect dowries from parents, should take pride in saving some little amount toward the furnishing of the household. In this much, let the old times come back, that girls shall not be ashamed of their dower in snowy linen and other necessary articles, although, maybe they have worked and earned it all themselves. Let it be with becoming pride that you can bring the furnishings complete for the little home which your hard working lover has succeeded in obtaining for occupancy upon your

Fewer young men will fear the matrimonial venwith the young man at her side, and thousands more of happy homes will be established; and girls, be- that my daughter is one to me. I no longer mourn direction, always, as long as you are mistress of a home. You can not direct others until you are com- and praise to our Great and Gracious Father God. petent yourselves. If you should ever have the privilege of a full vote with your fellow-man, a thorough knowledge of household duties will not deter you in the least from exercising that right. To the couple who are able to provide the home and prefer the boarding house, there is little to be said. There is a lack in their education some where. They will never know what true enjoyment is. Wealth will not bring happiness unless put to the right use. Let the first earnings of your young lives be used in founding a home, or if wealth be yours without the earning, then by all means use some of it for a home that shall be, if possible, sacred to your children and

all who shall come after you. How one loves to read of the old family mansion. and the manor-house, with their memories clinging to the past, where generation after generation has been born, lived and died. Our hearts will thrill at the thought of those old picture galleries, where the spirits of those long gone from earth's scenes, in fancy walk again through the dim old corridors, and in imagination we picture them, always, the unbroken family—the living and the dead—mingling ever; and the farther adown the vista of time we look, the grander are the dear departed in our eyes; the braver the deeds of ancient kindred, and the greater love fills our hearts for home-the place where all those gone before have had a habitation. Kome, blessed place, we will see to it that the housekeeping is not a failure, although the rooms we occupy may be filled with the ghosts of our departed dead, or with visions of grander times. Let us make it such a place of peace and content that our children's hearts will be so instilled with this love for home, that never in the days to come, will their affections be drawn from the enchanted place, except

it be in the founding of homes of their own. There is another class-God help them; they have neither homes nor hopes of ever obtaining them. A revolution in the laws of our country; a better education of the people in every kind of labor which the country needs; a putting down of the needless begging that is becoming hereditary until laziness abounds and all shame is lost; the giving to every man and woman proper employment with proper wages, and the arousing of our whole country—yes, the whole enlightened world to the need of these things; not only for man but woman, for justice must be done by all—then, and not before, will the happy millennium dawn, placing many of the sacred institutions of the present day, beyond the danger of being called "failures." A. M. M.

His Dream Came True.

Tom Dailey, of the Union Pacific shops enjoys the distinction of having been wounded at the battle of Gettysburg, and at the same time that General (then Colonel) Lucius Fairchild lost his arm. Dailey was a private in Colonel Fairchild's regiment, all gallant Wisconsin boys. At Gettysburg a minie ball tore a hole in Dailey's right leg. The young soldier's chum fell a moment afterwards. Dailey secured his dead comrade's gun and his own and using them for crutches hobbled to an improvised hospital located at the seminary on the famous field. When Dailey hobbled into the room General Fairchild lay upon a stretcher, his arm badly shattered, hanging over the side. The rugged face of the Wisconsin colonel was marked with evidences of pain and suffering; but glancing up Colonel Fairchild recognized Dailey, hardly more than a boy in years.

The most remarkable features of this tale is that ten days before the battle Tom Dailey dreamed that Colonel Fairchild had been wounded and in his dream saw him just as he did later in reality. The wound which Dailey received kept him on the sick list some time and from the top of the court house he watched the contest of the two forces. It

was while Dailey stood on the court house square that he saw Fitzhugh Lee, now Governor of Virginia, then a handsome and dashing young officer in the Confederate army, with long ringlets hanging from his head. As Lee dashed up to a point within twenty-five feet from Dailey, a ball from a "Yank" in ambush whizzed along and clipped away one of the prettiest of Fitzhugh Lee's curls. "Give it to 'em now, boys," yelled Lee with an oath, as he dashed away.

One of the wounded of Fitzhugh's regiment secured the curl and probably retains it to-day as a reminder of one of the prettiest street fights ever witnessed. The arm of Colonel Fairchild was taken off at the

socket, and he returned later to the gallant service

brigadier-general. Dailey also returned and once more was wounded, the second time in the hand. Lucius Fairchild has no greater admirer than is Tom Dailey, and the popular Union Pacific clerk and ex-councilman delights to narrate incidents of his old colonel's grit and kindness .- World, Omaha, Neb.

Senator Sherman will spend the summer in Europe.

Unanswerable and Irrefragable Testimony for Spiritualism.

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 but blindly opposed to Spiritualism, and said keen and biting things against it, and tried, by ridicule and sarcasm, to bring its followers into disrepute. All this was done in ignorance, for 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 flames. I now freely admit that in acting thus I acted the part of a fool, which I very deeply regret, for Solomon says, "He that giveth answer before he heareth, it is folly and shame unto him." At length a hard-headed business man, with whom I had been acquainted for many years, and whom I had often sneered at because of his belief in Spiritualism, invited me to his house to see a spirit medium. I consented to go, secretly intending to detect and expose the imposture, and smash up the affair as easily as I should smash a basket of eggs if I thrust my foot into it. I expected to find the medium a sharpfeatured, keen-eyed, scraggy-necked individual, clear headed, and capable of deceiving any one. It was broad daylight, on the 1st of July—no darkness to conceal any tricks. To my surprise there walked into the room a shy, retiring, modest-looking girl with honesty and simplicity stamped upon her kindly features. I smiled at the idea of this being a spirit medium. She quietly took her seat among the rest, and the conversation went on. Suddenly she became entranced, and, to my intense surprise described most correctly my darling daughter, who had passed away seven years before, at the age of twenty-one. She was my only daughter, and I loved her dearly as my own soul. The medium, or rather the spirit controlling the medium, described her most minutely, size, form, features, color of the hair and of the eyes, disposition, nature of her suffering when on earth, her intense affection for me, etc., etc. This almost took away my breadth; it was unexpected, so unlike what I had intended, it made my very flesh creep. At length I said "Can she speak through this medium?" The reply was 'I will see." By and by a change of control took place; the medium, with closed eyes, and a sweet smile upon her face, walked towards me with outstretched hand. I took the proffered hand, and, to my surprise, she began to stroke my hand, just as my daughter used to do when in the flesh. I said "Who is it?" and the reply startled me, it was so unexpected:-"Sissy." This was her pet name on earth, and totally unknown to the medium. I then put a series of questions, as to the cause of her death; what she saw on leaving the body; by whom received when entering spirit life; the place to which she was taken; what it was like; her present position; her spirit name; her present occupations, etc., etc. She was controlled in my presence forty-nine times, and has answered me scores of questions; most of which questions and answers I have written out, and preserved as a precious boon. Her answers are pure, spiritual, lofty, elevating, and many of them utterly unlike anything that I could have conceived, and very, very far above the mental calibre of the medium, so that thought-reading was quite out of the question. I could as soon doubt the existence of the sun, as doubt the fact of my holding communion with my darling daughter. I thank God, daily, for the privilege. It has drawn me nearer to Him, has led me to pray more fervently, to preach more faithfully, to sympathize more deeply, to act more discreetly, to labor more earnestly. I have been a minister for over thirty years, but this Fewer young men will fear the matrimonial venture, when young women begin to feel an equality ministering spirits, sent forth to minister to those who shall be heirs of salvation," and I feel certain fore you venture into matrimony, see that you un- her as dead! No, she lives! and I anticipate the derstand housekeeping. Your duties will lie in that | time when I shall join her in her bright abode, and we shall together swell the song of thanksgiving ought to tell you that the medium was in utter ignotance of me and my family. She had never seen me until the night my daughter controlled her.-Thomas Greenbury in Cleckheaton Guardian,

For the Religio Philosophical Journal. Don't Reason.

A recent letter from a friend across the continent relates a good work doing in tuat place in both the minds and bodies of the people through the instrumentality of a woman who "lives close to God," and gives Him all the credit for the good accomplished. Further on the letter says: "Now, Eison, if you only believed in Christ, and would look to him for guidance, and just rest there, and stop your fighting with people's beliefs, and picking everything in the Bible all to pieces, and reasoning so much over it, you would, in my opinion be much better off. should think, you would be all tired out by this

Reply: Dear F.—I am glad to hear of the good work doing through Mrs. J. In all times, and in all nations, and among all classes of religious beliefs, so far as any history tells us, there have appeared from time to time persons who seemed to be gifted with the power of healing both mind and body. Persons who alleviated the ills of the flesh, and imbued their hearers with an earnest desire to reach a higher moral plane, and become a greater blessing to themselves and to humanity. I say it is a fact, proven by history, that such persons have lived in all ages, and among all classes of religious believers and accomplished these good things. Truly this should lead us to believe in the Fatherhood of God and the Brotherhood of man. And the bigotry displayed by any one who opposes such good work, no matter by what name called, is deplorable. I would do all in my power to increase the influence and extend the good work of such persons.

But when you ask me, as you do, to "rest every thing in a belief in Christ, and stop fighting with people's beliefs," it seems to me you must have laid aside that part of your being which gives you, as a human being, pre-eminence above all other earthly creatures: I mean your thinker. In fact, you charge me with "reasoning" too much. What gives man pre-eminence over all other living creatures on this globe? And what gives the highest state of civilization among the people of earth? Simply man's reasoning powers, and the highest use he makes of them. You are aware of the fact that the Bible you believe in is worshiped by only a small minority of the human race. If I was going to ask a person to stop reasoning about the Bible matters, would first join the Roman Catholic church. It teaches that the masses are not capable of understanding the Bible. Only the priests, to whom have been given, by divine power, the wisdom of rightly interpreting the words of that book. Why are you not a Catholic? Simply because you do that you wish me to stop doing,—namely, use your reason. Try at least to be consistent. You say you "should think I would be all tired out by this time." I admit that people who earnestly work in any cause, no matter how good it may be, are liable to get tired. But if they have the good of humanity at heart, they will not lay their armor down, nor cease fighting those things which they believe are mankind's worst foes. You know I have always been earnest, and honest in combating what I believed to be detri-mental to mankind's best interests. And I am just as enthusiastic as ever in this direction, although it would be deplorable if I had not gained some wisdom in the long warfare I have maintained. I may be all wrong. I am not nearly so positive in some of my religious beliefs as I was 35 years ago. But throughout all my search for truth, a growing conviction has been forcing itself upon me that man's reason was his best and safest guide; and that any religion which taught that a man's transgressions could be atoned for by some one besides the transgressor was a religion resulting in harm just in proportion as it was practically believed. More criminals come from the ranks of the Catholic church, in proportion to their numbers, than from any other,—because, as I believe, they are taught that the priest can absolve from all sins by the payment of certain moneys. Our next greatest num ber of criminals come from the believers in the Bible idea that Christ has paid the penalty for all sins, and is waiting, with outstreched arms to forgive all sins for the simple asking. It is also a fact taken from the court records, that there are more criminals from the ranks of clergymen than from any other profession, in proportion to the numbers in the different professions, showing that the leading idea of the Bible is a pernicious one, leading to crime and misery. Try to convince me of my errors; but don't ask

me to become an idler in the world's moral vineyard; or worse still, stop using the crowning faculty of man's divinity, my reason. Santa Ana, Cal., Mar. 14th. D. Edson Smith.

Notes and Extracts on Miscella Subjects.

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

manufacturers. Still another order has been started in Maine-

the "Permanent Haymakere' Association." Its lodges are called "haylofts." A ninety-foot Greenland whale has gone ashore at Cattegat, Denmark. It is the first one seen in

those waters for many years. Since 1872 the net loss in the postal telegraph system in England has been over sixteen million five hundred thousand dollars.

The Paris courts have decided that the police have no right to forbid newsboys crying in the streets the news of the papers they are selling. A cigarette manufacturer says that the sale of his wares has fallen off 40 per cent. in a year. Posei-

bly due to the mortality among smokers. Shop girls at Ansonia have effected an organization and sent written notices to several street "mash-

ers" to behave or take the consequences. The regulation step in European armies is longest in the German army and shortest in the Russian. The Belgian march is the slowest—110 steps to the

A case containing representations of every President of the United States in meerschaum has just been completed, and will be sent to the Paris Expo-

Fanny Davenport, who was robbed by a hotel clerk in Memphis of diamonds valued at \$25,000, appealed for a pardon for the thief a few days ago and secured his release.

In the recent village election at Two Harbors, Minn., the vote for T. A. Bury and Nels Sutherland, for recorder, resulted in a tie, whereupon the candidates flipped pennies for the position, the former

At Statesboro, La., a negro cut down a large pine tree a few days ago, and it fell across a small stump and split exactly through the center for 25 feet 6 inches and 3-16 of an inch, and making exactly twenty-five rails to the cut.

It is claimed that there are 5,000 tailors in and near Boston out of work, because, as alleged, the lo-cal 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 nanny goat lost her two kids during the recent cold weather, and as her owner had two hound 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

Enterprise, even though it be of a funereal kind. is always appreciated in the West. And so there is not a little subdued rejoicing among the live citizens 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 woman's clubs. When it was formed there were no woman's clubs, no church or missionary societies officered and carried on solely by women; in fact, no purely woman's societies at all.

A peculiar accident was met with this week by Oliver Tucker, whose home is at Elderville. Pa. He was climbing a tree, when it split, allowing him to drop into the opening, which closed upon him, crushing him terribly. One of his eyes was squeezed from its socket. At last accounts the unfortunate man was living, but in a most critical condition.

A member of the Astrakhan Scientific Society has been taking photographs of fishermen at work at the mouth of the Volga, and of the implements used by them. An album of 200 photographs gives a complete representation of the present state of these important fisheries, and a copy is to be deposited at the St. Petersburg Academy of Science.

Professor Brooks, director of the Smith Observatory at Geneva, N. Y., has obtained several observations of the new white region on Saturn's ring, and announces his discovery that the light at irregular intervals can be detected. The evidence of a change in Saturn's system is of the highest scientific inter-

The government of Japan desires to increase its navy by building four or five first-class ships every year, in order to be prepared for any emergency. Japan already possesses a navy of thirty-five ships and 8,000 officers and men. A com mission of engineers are at present in America inspecting our newest war ships, with a view of building similar ves-

sels in Japan. A Pennsylvania botanical society has received a rose of Jericho from Fersia, of which species of flower, it is said, that when dry weather is preva-lent it wraps itself into a ball, and is to all appearances dead. The wind blows it from the etalk, and it goes bounding along until it reaches a moist spot, where it unfolds its leaves, drops its seeds and a gar-

den of roses soon appears. A shoe manufacturer in Portland, Me., being asked to assist in providing bread for the suffering poor, said he would contribute to the extent of 100 sacks of flour and 100 bushels of meal, one sack of flour and one bushel of meal to be given to every man in Portland who neither kept a dog, drank rum, nor used tobacco, and was in need of bread. According to the local papers the first man had not appeared up to a day or two ago to claim the gift.

Western housekeepers sometimes have domestic service difficulties not found in the category of the East. In a thriving western city natural gas has been introduced lately as one of the best modern conveniences. In one family the cook and second girl immediately gave notice. At the expostulations of the mistress, the cook explained that she "wouldn't cook with hell fire," and the second girl said that she wouldn't stay "in a place where the fire came from the bowels of the earth."

A Glasgow newspaper sees quite a romance in the marriage between young Mr. Coats, a member of the great Paisley cotton thread manufacturing company, and Miss Clark, a daughter of one of the firm of equally famous American thread-makers. For years a bitter rivalry existed between the two houses, until the Scotch firm decided to send an ambassador to America to make friendly overtures. He was more than successful, and the two great houses will be united by marriage in June.

A Dubuque inventor has patented an electric light designed especially for the detection of burglars. The apparatus can be so arranged that a burglar in entering a bank, office or dwelling will in his operations touch something which will cause a flash, and the result will be his photograph left indelibly on the plate. A number of cameras may be placed in the room and a variety of views taken simultaneously. The tell-tale wire can be fastened to the knob of the safe or door that he cannot avoid touching it, thus disclosing his identity.

Science says that in an experimental observation of thirty-eight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularities of the heart's action, disordered stomach, cough and a craving for alcohol; thirteen had intermittence of the pulse, and one had consumption. After they had abandoned the use of tobacco, within six months one-half were free from all their former symptoms, and the remainder had recovered by the end of the year.

Recently outlines of trees and shrubbery appeared in a large kettle belonging to Mrs. Goode, of Toccoa, Ga. Two explanations of what caused them to appear have been suggested. One is that the smooth surface of the kettle, from unknown causes, rays of light, the kettle acting as a camera, and thus the trees and shrubbery from some distance away were photographed around the sides of the kettle. The other suggestion is that the inside of the kettle may have been damp, covered by a thin film of water which froze, and in crystallizing the minute ice spangles shot in the peculiar forms seen in the kettle, just as window glass covered with many brilliant and beautiful outlines on frosty mornings in mid-

winter.

The Lucky Doctor.

. W. H. Dibble, who luckily drew \$10,000 in the Louisiana State Lottery at the last drawing is quite an interesting character. He is well known to the Middletown public, having been engaged in dentistry here for many years. The doctor says that he and his wife are mediums, "not the ordinary low style of Spiritualists who never exert their own judgment. We always use our judgment and have received frequent communications."

To a Herald reporter this morning the genial dec-

tor gave an account of the way in which he happened to buy the lucky ticket. "In December I saw when in a 'spiritual frame,' certain numbers, and when the drawing of the Louisiana came, I found that I had seen the numbers which drew the second and third capital prizes. I determined if I saw any number again to buy the tickets if I could find them. Later I went to Hartford and found four tickets, and to New York where I secured several and among them the ticket drawing the \$10,000. I have received the money and have placed it in the savings

How much money do you suppose you bave spent in lottery tickets, doctor? inquired the quill

driver. "I can't say. Probably \$150 would cover the whole amount I have spent. When I was young I used to invest occasionally, but for the last ten years, until quite recently, I haven't bought any tickets. Have you any pointers for me on the next draw-

enough to be sure of them."-Middletown (Con.) Herald.

Note from Lyman C. Howe.

To the Editor of the Religio-Philosophical Journal: The JOURNAL of March 23 is rich and racy; but there is so much food and edification in each number, it is hard to select and call one best. I am glad to see Buchanan leveling his artillery at the wild chimeras that float, so many, in the maelstroms of confusion. Nevertheless I think all the metaphysical speculations have a use, and often strike out the lines of thought that lead to great truths and scientific discovery. But these airy balloons that fill the spiritual sky need a good deal of sand for ballast, and metaphysical aeronauts left to their own wild fancy would never touch the solid foundations of fact and scientific induction. Science needs more idealism, and idealism needs more science; so sentiment and sand are mutually helpful, and science and speculation complement each other. Such minds as Hudson Tuttle, Giles B. Stebbins and Dr. Bushapan combine both methods and lead the world. Buchanan combine both methods and lead the world LYMAN C. HOWE. to light. Fredonia, N. Y.

Whose Voice Warned Her.

Sunday night, while the snow and wind-storm was at its height, a Blindman street lady was awakened by a buzzing sound in her ears, and was startled by a far off voice repeating in melodious tones: "Wake up!" "Get up!" The lady obeyed the strange summons, and was terribly frightened on discovering that the house was on fire. The soot in the old-fashioned fireplace in the kitchen, which was over a foot deep, was burning, and the flames were shooting out through the fireboard. The lady soon aroused the household and the fire was extinguished before any serious damage was done. That the warning was given no one who knows the lady will doubt, and but for the warning it is probable that the house and some of the occupants would have been burned .- New London Telegraph.

Death Fulfilled Her Dress

Mrs. John Mandy, of Detroit, Mich., is certain that she received a warning in her sleep that her sister's husband, Joseph B. Robertson, living on Fifteenth street, was to die at midnight, although she did not know that he was ill. In the morning news was brought that he had died at midnight. A peculiar incident of the dream was that Mrs. Mandy thought her sister wore a blue wrapper which Mrs. Mandy had never seen before. When the sisters met Mrs. Robertson wore precisely such a garment as Mrs. Mandy had seen in her dream.—Ex.

Senator Evarts' Log Cabin.

Senator Evarts has erected an old fashioned Log Cabin on an elevated point of land which he lately purchased on the Potomac, just below Washing-

It is much more elegant in its finish and appointments than were the homes of our ancestors in the Log Cabin days of long ago, but probably not more conducive to comfort. Outside, it presents the appearance of the typical old fashioned houses of the pioneers, being built

of logs hewn in the adjacent forest and raised and chinked in the olden style. The interior will be finished in native woods, from the place, but, unlike the primitive original, it will be finished in oil. This is luxury to which the dwellers in the rude Cabins of early days dared not aspire, it being pure luxury, and not adding to the comfort of the dom-

Senator Evarts began the Log Cabin last summer with the determination that, if Gen. Harrison were elected, he would reverse the popular campaign axiom of half a century ago, "From the Log Cabin to the White House," to a social axiom of the new administration, "From the White House to the Log

Harrison was successful; Senator Evarts' new, old-fashioned, Log Cabin will doubtless also prove a great success. Many a happy day's surcease from the toils and cares of his great station, our Log Cabin president will no doubt enjoy beneath its hospitable roof as the quest of the grainly senior Senator from roof as the guest of the genial, senior Senator from New York.

Great as the success may be that attends the introduction of this old-time log cabin to fashionable life it cannot be greater than the success which has attended the introduction of Warner's Log Cabin Sarsaparilla: one of the old-time, effective remedies, the use of which, in primitive times, gave our grandparents health and rugged old age.

Senator Evarts' log cabin is but another evidence of the tendency in fashionable life, at present so

marked, toward things primitive and antiquated. The new fashion is for things old-fashioned, and a return to the old-fashioned roots and herbs remedies of log cabin days is noted with pleasure, as their common use does not permanently injure the system, as the use of the mineral drugs of modern medical practice does.

"Mrs. Winslow? Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pair, cures wind colic. 25c. a

Consumption Surely Cured.

To the Editor:-Please inform your readers that I have a positive remedy for Consumption. By its timely use thousands of hopeless cases have been permanently cured. I should be glad to send two bottles of my semedy FREE to any of your readers who have consumption if they will send me their Express and P. O. Address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., N. Y.

A Few of the Many Good Books for Sale at the Journal Office.

Orthodoxy versus Spiritualism is the appropriate title of a pamphlet containing an answer to Rev. T. De Witt Talmage's tirade on Modern Spiritualism, by Judge A. H. Dailey an able antagonist to Talmage. Price only

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? A lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interestings.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50. Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and

How to Magnetize by Victor Wilson is an able work

published many years ago and reprinted simply because the public demanded it. Price, 25 cents. Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper

cover 25 cents.

Best of All

Cough medicines, Ayer's Cherry Pectoral is in greater demand than ever. No preparation for Throat and Lung Troubles is so prompt in its effects, so agreeable to the taste, and so widely known, as this. It is the family medicine in thousands of households.

"I have suffered for years from a bronchial trouble that, whenever I take cold or am exposed to inclement weather, shows itself by a very annoying tickling sensation in the throat and by difficulty in breathing. I have tried a great many remedies, but none does so well as Ayer's Cherry Pectoral which always gives prompt relief in returns of my old complaint."—Ernest A. Hepler, Inspector of Public Roads, Parish Terre Bonne, La.

"I consider Ayer's Cherry Pectoral a most important remedy

For Home Use.

I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults." - Mrs. E. G. Edgerly, Council Bluffs, Iowa.

"Twenty years ago I was troubled with a disease of the lungs. Doctors afforded me no relief and considered my case hopeless. I then began to use Aver's Cherry Pectoral, and, before I had finished one bottle, found relief. I continued to take this medicine until a cure was effected. I believe that Ayer's Cherry Pectoral sayed my life."— Samuel Griggs, Waukegan, Ill.

"Six years ago I contracted a severe cold, which settled on my lungs and soon developed all the alarming symptoms of Consumption. I had a cough, night sweats, bleeding of the lungs, pains in chest and sides, and was so prostrated as to be confined to my bed most of the time. After trying various prescriptions, without benefit, my physician finally determined to give me Ayer's Cherry Pectoral. I took it, and the effect was magical. I seemed to rally from the first dose of this medicine, and, after using only three bottles, am as well and sound as ever."

— Rodney Johnson, Springfield, Ill.

Aver's Cherry Pectoral,

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5

F. H. HAGHERTY, PRES'T.

KEYSTONE MORTCACE CO. ABERDEEN, DAKOTA.

J. A. PAULHAMUS, SEC'Y.

Eastern Office-Keystone Bank Building, 1328 Chest-nut St., Philadelphia, Rev. Orr Lawson, V-Pr. & Mgr. CAPITAL - \$250,000.

7 per cent. Semi-Annual Farm Mortgages Guaranteed.

These mortgages are secured by the finest farms in the James River Valley, Dakota. We also allow six per cent. per annum on all money left with us for six months or longer, and issue certificates of deposit for same Aterdeen, our Western headquarters, is now the leading city in Dakota. Railroads radiate in seven directions, and four more will be built inside of eighteen months. We offer choice investments in Ab-rdeen city property and Dakota farm lands. Address us for full information.

THE PSYCHOGRAPH,

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by num-erous investigations, and has proven more satisfactory than the planchette, both in regard to the certainty and correct-ness of the communications, and as a means of developing mediumship. Many who were not aware of their mediums

mediumship. Many who were not aware of their mediumis tic gift, have after a few sittings been able to receive aston ishing communications from their departed friends.

Capt. D. B. Edwards, Orient. N. Y., writes: "I had communications, (by the Psychograph) from many other friends even from the old settlers whose grave stones are moss grawn in the old yard. They have been highly satisfactory and proved to me that Spiritualism is indeed true, and the communications have given my heart the greatest comforn the severe loss I have had of son, daughter and their mother." mother."

Dr. Eugene Crowell, whose writings have made his name-

familiar to those interested in psychical matters, wrote to the familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

DEAR SIB: I am much pleased with the Psychograph you sent me and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use I believe it will generally supersede the latter when its superior merits become known

A. P. Miller, journalist and poet in an editorial notice of the instrument in his paper, the Worthington, (Minn.) Advance. says:

vance. says:
"The Psychograph is an improvement upon the planchette. having a dial and 'etters with a few words, so that very little 'power' is app:. ently required to give the communica-tions. We do not he tate to recommend it to all who care to test the question as t. whether 'spirits' can return and com

municate.
Giles B. Stebbins wrees:
"Soon after this new and curious instrument for getting spirit messages was madeknown. I obtained one Having no gift for its use I was obliged to wait for the right medium. At last I found a reliable person under whose touch on a first trial, the disk swung to and ito, and the second time was done still more readily."

PRICE, \$1.00. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

Great Reduction in Price! SPECIAL IMPORTATION.

Spirit Workers & Home Circle

HANDSOME DEMY 8VO. Being an Autobiographic Narrative of Psychic Phenomena in the Family Circle spread over a period of nearly Twenty Years, By MORELL THEOBALD, F. C. A. of

Loadon, England. A limited supply of this new and interesting book is now offered the American public. Having imported it in sheets we are able to offer the work at a sharp reduction in our price at which the English-bound edition can be supplied in

The book is a large 12mo of 310 pages handsomely print ed on fine heavy paper from new type with fancy initial letters and chapter ornaments. The original price was \$2.40 postpaid. It is now reduced to \$1.50, postpaid. A rare op portunity to get a valuable collection of Autobiographic Narrative of Psychic Phenomena. For sale wholesale and retail by the RELIGIO-PHILOS-

PHICALPUBLISHING HOUSE, Chicago. JOHN C. BUNDY

THE HISTORY OF THE CONFLICT

RELIGION AND SCIENCF

By JOHN W. DRAPER, M. D. 1 Vol., 12mo. Cloth. Price, \$1.75.

The conflict of which he treats has been a mighty tragedy or humanity that has dragged nations into vortex and involved the fate of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy; and describes in an impressive manner and with dramatic effect, the way religious authority has employed the secular power to bstruct the progress of knowledge and crush out the spirit o

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, CLICAGO

THE CROSS AND THE STEEPLE.

By HUDSON TUTTLE. In this pamphlet the author takes up the origin and significance of the Cross in an intensely interesting manner. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-

CAL PUBLISHING HOUSE, Chicago.

I have selected a few CHOICE LOTS by my own agents, at

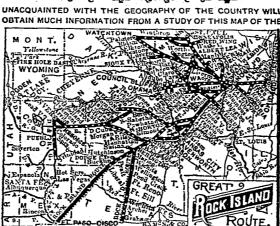
which I will sell at one half regular prices for a limited time. At the figures I have placed upon them they can not fail to be attractive to anyone who desires to buy for loca-

TALLAPOOSA is growing very fast. Its natural advant ages and diversified industries have brought it into prominonce. The lots and the prices at which I offer them are as

Lot 5, Blk 9, and lot 153, \$150.60, 1/2 reg. comp'y rate 153, 200.00, 128, 150.00, Lot 18 Blk 161, L'ud Pt 123, \$175.00, 12 reg. comp'y rate

These are part of the lands of the TALLAPOOSA LAND, MININEG & MG. COMP'Y. For further information address

45 Randolph St. CHICAGO.



GREAT ROCK ISLAND ROUTE

(C., R. I. & P. and C., K. & N. R'ys.) West, Northwest and Southwest. It includes CHICAGO, JOLIET, ROCK ISLAND, DAVEN-PORT, DES MOINES, COUNCIL BLUFFS, WA-TERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVEN-WORTH, KANGAS CITY, TOPPER, COLORADO WORTH, KANSAS CITY, TOPEKA, COLORADO SPRINGS, DENVER, PUEBLO, and hundreds of prosperous cities and towns—traversing vast areas of the richest farming lands in the west.

SOLID VESTIBULE EXPRESS TRAINS Leading all competitors in splendor and luxury of accommodations (daily) between CHICAGO and COLORADO SPRINGS, DENVER and PU-EBLO. Similar magnificent VESTIBULE TRAIN service (.aily) between CHICAGO and COUNCIL BLUFFS (OMAHA), and between CHICAGO and BLUFFS (OMAHA), and between CHICAGO and KANSAS CITY. Modern Day Coaches, elegant Dining Cars (serving delicious meals at moderate prices), restful Reclining Chair Cars (seats FREE) and Palace Sleeping Cars. The direct line to NELSON, HORTON, HUTCHINSON, WICHITA, ABILENE, CALDWELL, and all points in Southern Nebraska, Kansas, Colorado, the Indian Territory and Texas. California Excursions daily. Choice of routes to the Pacific coast.

The Famous Albert Lea Rouce Runs superbly equipped Express Trains, daily, between Chicago, St. Joseph, Atchison, Leavenworth, Ransas City, and Minnes olis and St. Paul. The nonular tourist line to the scenic resorts and hunting and fishing grounds of the northwest.
Its Watertown and Sioux Falls branch traverses
the great "WHEAT AND DAIRY BELT" of Northern Iowa, Southwestern Minn Central Dakota.

The Short Line via Seneca and Kankakee offers facilities to travel to and from Indianapolis, Cincinnati and other Southern points. For Tickets, Maps, Folders, or desired information, apply at any Coupon Ticket Office, or address E. A. HOLBROOK, E. ST. JOHN,

Genl Tkt. & Pass. Agt.

CHICAGO. ILL.

Gen'l Manager.

educed the price from \$1 to

Including a brief statement of the

ORIGIN AND PROGRESS IN OUR WORLD, By ADAM MILLER, M. D.

With an Appendix of Three Sermons By Rev. H. W. THOMAS, D. D. The covers of about 200 are slightly soiled, and we have

50 Cents, Postpaid. Cloth, 279 Pages. Any of Dr. Miller's works furnished at publisher's prices

DANIEL AMBROSE, 45 Randolph St., Chicago, 111

THE CHICAGO ADDRESS

From the Standpoint of a Scientist

AN ADDRESS DELIVEBED AT THE FIRST METHODIST CHURCH UNDER THE AUSPICES

Western Society for Psychical Research

Prof. ELLIOTT COUES, M. D. Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

CONTENTS.

The Woman Question. The Naros, or Cycle of Six Hundred Years The International Congress of Women. The Opinions of a Scientist. "Substantially True as Alleged" Phenomenal Spiritualism. Experiments with a Table. Test Conditions. The One Thing Indespensable. The Spritualistic or the Theosophic Explanation? Animal Magnetism and it dangers. The Great Power of the Magnetism and it dangers. The Great Power of the Magnetizer. Magnetism the Pass Key to Psychic Science The Biogen Theory. The Astral Body. The Better Way. Natural Magic. The Outlook.

This Address has attracted more attention and a wider reading in America and Europe than any other upon the the same subjects. It should be read by all-Spiritualists Theosophists, Christian Scientists, Materialists, Evangelical Christians, and Liberal Christians should study it. It may be considered as a

GATEWAY TO PSYCHICS

And an invaluable stimulant and guide to the NOVICE IN THE STUDY OF THE OCCULT as well as a most

EXCELLENT MISSIONARY DOCUMENT Pamphlet. Price 15 cents. One Hundred copies, \$10; Fifty copies, \$6; Twenty Five copies \$3.25., Special discount on orders for Five Hundred copies.

Religio-Philosophical Publishing House, CHICAGO.

JUST ISSUED.

By the Religio-Philosophical Publishing House,

A Narrative of Personal Experiences After the Change Called Death.

BY MRS. E. B. DUFFEY.

This narrative, confined exclusively to incidents occurring in the spheres of spirit life, is one of the most fascinating and instructive productions ever issued from the spirituali-tic press. It abounds in striking incidents, which are well calculated to inspire lofty emotions and aspiration, leading one to a higher standpoint on the material side of life. CHAPTER I. Conducts the reader through the change call ed Death, presenting in vivid language the nature of that transition through which all must pass. CHAPTER II Fortrays the Resurrection—the final arrival in climes elysian, the greetings of darling children, the salutations of friends, the language of flowers, etc.

CHAPTER III. Alludes to "The Day of Judgment," and the "House not made with hands," presenting a lesson strung with pearls of wisdom. CHAPTER IV. Gives an interesting sketch of two who were mismated on earth—their experience with each other, and the final result. The marriage relation as it exists in the

CHAPTER V. Brings the reader "Into the Depths," illustrating in vivid language the conditions of those whose life on earth was misspent or addicted to licentious hebits. This chapter should be carefully read by those whose life is not characterized by upright conduct.

CHAPTER VI. Treats of "Work, Device, Knewledge and Wi-dom," depicting t e method whereby inspiration is made available and the material side of life enriched with the CHAPTER VII. Details the visit to a mortal just crossing the River of Death. A sad scene in the "realm of pure intellect and self," Extenuating circumstances.

CHAPTER VIII. Gives a picturesque and highly interesting account of the tide of immigration to the spirit side of life. CHAPTER IX. Relates a visit to a circle on earth, and the difficulties encountered. The experience is an interesting

CHAPTER X. Is full of words of wisdom, Pamphlet, 101 pp. Pric , 25 cents.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

SCIENTIFIC RELIGION

HIGHER POSSIBILITIES or LIFE and PRACTICE through the OPERATION of NATURAL FORCES.

BY LAWRENCE OLIPHANT.

With an Appendix by a Clergyman of the Church of England,

The American Edition of this celebrated work is now ready and may be read with profit by thinkers and students, for on nearly every page will be found helps to higher ground.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago. **Angel Whisperings**

Searchers After Truth.

BY HATTIE J. RAY.

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings,"

Price, ornamental cover, \$1.50; gilt edegs, \$2.00; postage, 17 Cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-

CAL PUBLISHING HOUSE, Chicago POEMS OF THE LIFE BEYOND AND WITHIN.

Voices from many lands and centuries saying, "Man, thou shalt never die. EDITED AND COMPILED BY G. B. STEBBINS.

"It begins with old Hindoo poems and will be of interest, not only to Spiritualists, but to all who love the quickening of the best poetry."—STRACUSE STANDARD. "Clear type and tinted paper make fit setting for its rich contents."-ROCHESTER UNION. "The world will thank Mr. Stebbins for his work long after he is gone."—JAMES G. CLARK, SINGER AND POET. "The selections show culture and scholarship. From all The selections show clinture and scholarship. From an the pages floats a sweet perfume of purity, and there is no spot or blemish. No one can read without feeling elevated and enhobled by the exquisite views of a future life. It is in every respect most creditable to the spiritual library."—Hudson Tuttle.

Price, \$1.50, mailed free of postage, For sale, wholesale and retail, by the Keligio-Philosophical Publishing House, Chicago.

SYNOPSIS

OF THE COMPLETE

ANDREW JACKSON DAVIS. Comprising Twenty-nine Uniform Volumes, all Neatly

Postage 7-per cent. extra-If sent by express, the Charges Payable on Delivery.

 Nature's Divine Revelations
 \$3 50

 The Physician. Vol. I. Great Harmonia
 1 50

 The Teacher.
 II.
 " 1 50

 The Seer.
 " III.
 " 1 50

 The Seer.
 " III.
 " 1 50

 The Seer.
The Reformer. The Reformer.
The Thinker.
V.
150
Magic Staff—An Autobiography of A. J. Davis.
175
Morning Lectures. Being 24 Discourses.
150
The Thinker.
Thinker.
The Thinker. A Steilar Key to the Summer-land.

Arabula, or Divine Guest.

Approaching Crisis, or Truth vs. Theology. Approaching Crisis, or Truth vs. Theology 1
Answers to Ever-recurring Questions 1
Children's Progressive Lyceum Manual 1
Death and the After-Life 1
History and Philosophy of Evil 1
Harbinger of Health 1
Harmonial Man, or Thoughts for the Age 1
Events in the Life of a Seer (Memoranda) 1
Philosophy of Special Providences 1
Free Thoughts Concerning Religion Philosophy of Special Providences
Free Thoughts Concerning Religion
Penetralia, Containing Harmonial Answers
Philosophy of Spiritual Intercourse
The Inner Life, or Spirit Mysteries Explained
The Temple—on Diseases of the Brain and Nerves
The Fountain, with Jets of New Meanings
Tale of a Physician, or Seeds and Fruits of Crime
Diakka, and their Earthly Victims
Genesis and Ethics of Conjugal Love.
Views of Our Heavenly Home

Views of Our Heavenly Home..... The Complete Works of A. J. Davis, if ordered to one address, at one time, will be sold at a liberal discount. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-

VIEWS OF OUR HEAVENLY HOME. ASEQUEL TO I STELLAR KEY TO THE SUMMER-LAND

CAL PURLISHING HOUSE Chicago

By ANDREW JACKSON DAVIS. In cloth binding, 75 cents, postage 6 cents; in paper cover, O cents, postage 5 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-'L PUBLISHING HOUSE, Chicag

CUIDE-POSTS IMMORTAL ROADS.

By MRS. JACOB MARTIN. The author says: "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair."

Price 25 cents, postage 2 cents extra.

For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago

A REVIEW

Seybert Commissioners' Report WHAT I SAW AT CASSABAGA LAKE

A. B. RICHMOND, Esq., A MEMBER OF THE PENNSYLVANIA BAR; & AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER. "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT, " "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every choughtful man and woman who has heard of the Seabert After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats able of the Bible on Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Op'n Letter on "Zollner" to Professor George S. Fullerton; Chapter VIII. gives an ideident which took place in 1854 at a meeting of the "American Association for the advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "Researches has the Phenomena of Spiritualism" Chapter XI., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the puerileness as well as the unfarness of the claims of the Seybert Commissioners' stream, its unarswerable logic, its scholarly style, at once original and forcible. Its abundant wit and fine sarcasm, with here and After a happy and appropriate introduction of the subof the Sephert Commission. Its clearness of statement, its unarswerable logic, its scholarly style, at once original and forcible. its abundant wit and fine sarcasm, with here and there an exquisit touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the day.

12:no, cloth, pp. 244. Price\$1.25, pastage tree.
For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

CONSOLATION

Other Poems.

ABRAHAM PERRY MILLER. The Poems are arranged in three groups, Religious, of the War Period and Miscellaneous.

Husson Tottle the pet and anthor says: "In the first and most lengthy, there is as fine word painting of natural phenomena as exists in our language. The War poems are from the Poets' personal experience and are among the best of the book. The Author is imbued with the Spiritual conception of life here and hereafter, and is esentially a poet of the new are?

PRICE \$100. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

---OR---The Philosophy of Mental Healing, BY REV. WM. I. GILL, A. M.

CHRISTIAN PNEUMATOPATHY,

The Author says this book is the re ult of many years of deep thinking by one whose special qualifications for such work are evinced in previous philosophical works whose power is confessed by the best critics. Everyone who wants to understand this subject ought to read this book, especially as it expounds and discusses opposing theories in contrast with the theory of Dr. Gill. It shows the history of thought in relation to healing, and its scientific significance as an argument. It shows the relation of the doctrine of mental healing to the physical sciences, and to psychology and religion. It does not contradict the senses, but interprets them nobly and scientifically. It does not contradict the interaction contradict the interaction of the conclousness of error, disease and sin, but expounds their origin and cause, and the scientific method of their removal. Price, \$1.50.

For sale, wholesale and retail, by the Religio-Philosophi-For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

GILES B. STEBBINS'S WORKS.

American Protectionist's Manual. Fourteen Chapters: Introductory.—The Tariff Question Simple —What is Protection?—What is Free Trade?—Varied Industry a Help to Civilization.—Europe Not Free Trade.—British Free Trade a Delusion.—Free Trade Falsehood that a Protection Tariff is a Tax on the Consumer Refuted.—A Tariff for Revenue Only Taxes the Consumer.—Some Free Trade Fallacies.—Protection and the Farmer.—Wages.—Opinions of Eminent Men.—Common Interest, not Jealousy of Section or Class.—Our History Teaches the Benefit of Protection.—Foreign Commerce, American Ships, etc., etc. 192 pages. Paper 25 cents; cioth 75 cents, post-paid.

After Dogmatic Theology What? Materialism or a spiritual Philosophy and Natural Relig-ion? "It aims to state Materialism fairly, and to hold it as fragmentary and inconsequent; to give a wide range of an-cient and modern proof of the higher aspects of the God idea in history. The closing charter, on Intuition, gives some remarkable facts."—Detroit Post and Tribune.

Cloth, 150 pages. 60 cents, post-paid.

Progress from Poverty. A Review and Criticism of Henry George's Progress and Poverty, and Protection or Free Trade. Price. cioth, 50 cents; paper. 25 cents.

THE SCIENTIFIC BASIS

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

SPIRITUALISM.

BY EPES SARGENT. Author of "Planchette, or the Despair of Science," "The Proc

Palpable of Immortality," etc. This is a large 12mo. of 372 pages, in long primer type, with an appendix of twenty-three pages in brevier.

The author takes the ground that since natural science is The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration, to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical.

Mr. Sargent remarks in his preface: "The hour is comingand now is when the man claiming to be a philosoph or this and now is, when the man claiming to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question. Spiritualism is not now THE DESPAIR OF SCIENCE, as I called it on the title page of my first book on the subject. Among intelligent observers its element to spiriting the agency its plant of the subject.

servers its claims to scientific recognition are no longer a mat-Cloth, 12mo., pp. 372. Frice, \$1.50. Fostage, 10 Cents. For sale, wholesale and retail, by the Religio-Pfile sophical Publishing House, Chicago.

SYNOPSIS

COMPLETE WORKS WILLIAM DENTON.

THE GEOLOGIST.

OF THE

Postage 7-per cent. extra. If sent by Express, charges payable on delivery. Our Planet, Its Past and Future, \$1 50
Soul of Things; or Psychometric Researches and Discoveries. Vol. I. 1 50 coveries.

" Vol. I.

" Vol. II.

" Vol. II.

" Vol. III.

What Was He? or Jesus in the Light of the Nineteenth Century. Cloth, Paper, Radical Rhymes,..... Radical Discourses.

Is Darwin Kight, or the Origin of Man,....

Is Spiritualism True,

Man's True Savion Man's True Savior.
The Deluge, in the Light of Modern Science...... Be Thyself.

Sermon from Shakspeare's Text.

Common Sense Thoughts on the Bible.

Christianity no Finality, or Spiritualism Superior to Christianity,
Orthodoxy False, Since Spiritualism is Irue
What is Right,
The God Proposed for Our National Constitution,
The Irreconcilable Records of Genesis and Geology,

The above works are written in a scientific, plain, eloquent and convincing manner. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHI-CAL PUBLISHING HOUSE, Chicago.

paper cover,

Garrison in Heaven, a Dream.....

Price, 25 Cents, Postpaid. FOI Sa.e, wholesale and retail by the RELIGIO-PHILOSAPHI-AL PUBLISHING HOUSE Chicago.

WHAT SHALL WE DO TO BE SAVED? By R. G. INGERSOLL.

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 skepticism of some, to the corroboration 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 emphaphasize that interrogation. Are all these singular suggestions of order, these fusing impressions of purpose and plan, these curi ous 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 of a day wherein there should be experienced "a communion actual and indissoluble" betweet spirits clothed in flesh and spirits clothed in finer forms? Is ours indeed the day looming before Milton's soul when he

"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 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 hath been from 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

JOHN FRANKLIN CLARK.

is known is as out 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 necessarily follow. that is absolutely unknowable. Unknown, but not unknowable, should be our assertion; 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 condi-

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

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?

knowledge we possess may be sufficient to enable us to answer it.

Through the evidence furnished by chemical analysis, we know that this same some in development, and that must of necessity | scious effort to rationally perceive a design | both knowing and feeling, hence its expresantedate the existence of man, for without this something existing, or being manifest in these lower forms, it could not exist in and vegetable forms should cease to exist, man would of necessity perish off the face of

animal form; should it cease to exist in the might continue to exist in the alluvial, and mineral, and ceasing to exist in all of these 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, sons and nebulæ vanish, for all these as such had a beginning back. ward along the line by which it has unfolded and developed until this something exists in its primal state, simply as a self-existent of itself in differentiated forms. 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 forms as

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 existence. 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 ourfaith, the latest illusion of the poor "fool of selves the difficult and impossible task of tryideas"? Which? Verily as Aristotle said of ing 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 attonement, reincar-nation, etc., all of which those possessing the 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

All things that are, fall into one of two great classes. They are either evolvements or constructions. If produced by the inherstance that constitutes them, they are evolved, and in this class, are embraced all things of the consider our mental be at are said to be the products of natural or There are no questions that appeal with a section of their own inherent forces. But if substance, and a part of the primal self-exmore intense interest to the consciousness of | they are built up and produced by the volun- | istent substance; and as ideas have neither mankind than "What am 1?" "Whence did I come?" "Whither am I going?" They have been the questions of the ages, and will concentrations. Thus, a bird is evolved, but be like them in that respect, and this portion tinue to be propounded until man shall its nest is constructed; a man is evolved, but of the primal self-existent substance we deshave discovered and announced their correct, his house is constructed. The bird and its answer. It is unquestionably true that nest, the man and his house, each show unthere is much that is unknown, and mistakable evidence of intelligence and deprobably to us here in earth-life what sign in their production, but the bird and the is known is as but a single drop to the man stand forth as perfect in their design

> 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 basic substance, matter, is divisible, there-results without the process of thinking, while fore particled. We find that an idea when the constructed forms are the results of conscious, voluntary action applied to their sub-stance from without, thus giving evidence of know absolutely, or without the process 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 if, as is sometimes said, all things manifest are the thoughts of God, then most assuredly the possibility be two infinites, 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 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 of the spirit, and reaction of the matter thus manifestation in finited 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, or ebjective existence. either of which would be incompatible with the conception of an Infinite God as above

That there is a God-state of the Infinite Self-existent Being, can scarcely be doubted when all the evidence is carefully consider-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 evolu-

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 | unchangeable, for that which cannot be forces that inhere in the substance constitut- analyzed cannot be produced by compoundeing and potential in form? ing it, must give expression to the design ing, and that which cannot be added to, or that inheres within it as one of its potential taken from, cannot be changed; and as matshell; and having attained to the ability to | qualities, and this applies to all evolved | ter is ponderable, particled and divisible, it correctly conceive and properly formulate | forms, while constructed forms express the | follows just as necessarily, that the effect the question, possibly we may find that the design that has been conceived by a design-produced must change with each and every

without. There is a fundamental difference between design and designing. Design is a thing in absolutely, it is evidently true that neither thing that constitutes man is also present in and of itself, a self-existent quality or princi- of these substances, separate and by itself, and constitutes the various animal, vegetable | ple of the primal substance, if you please to | can possess or manifest consciousness, for

before giving it an objective expression, and is the result of a process of reasoning; and can give absolute knowledge that does not Yet should this something cease to exist as include in its comparisons each and every man it might still continue to exist in the form of existence that has any bearing upon the subject; and as original and perfect deanimal it might exist in the vegetable; sign embraces the all of being, past, present should it cease to exist in the vegetable it and future, in all its varied expressions, to consciously unfold such design would require a consciously absolute knowledge of All Beit might still exist in the liquid mineral and | ing. past, present and future, and to develop such consciousness would give eternal em-ployment to the energies of the primal, selfexistent 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

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

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

Having ascertained this much as to its condition, let us see if we can learn aught as to courage and ability to think and reason for 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 di-mension; 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 ent qualities and knowing action of the sub- the primal self existent substance, and we

If we consider our mental being we find that by conscious thought we give ex divine causes, and they are built up, unfold- | to ideas, and that these ideas produce effects, ignate 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

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 consciously perceived imparts knowledge; therefore its basic substance, spirit, must 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 imponderable, unparticled, without dimension, knows absolutely and acts; thoughts of God are a tangible something; and that matter substance is particled, has therefore, inasmuch as there can not by any 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 and unfolded in all directions, consciously 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 aggrega- many dollars' instruction to any one who posses tion, within and around which aggregation see it. of matter spirit will be condensed, and will condensed and aggregated will evolve an egoism of being which will constitute the essential I Am, of that particular manifest

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 ed; but that the Infinite Entity of Being or | 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 triune, being constituted of spirit and matter as to 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 triune 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.
As it is demonstrated that spirit is un-

particled, imponderable and indivisible, it follows as a necessary consequence, that it must ever remain the same, unchanged and er, and it is impressed upon such form from | varying combination of its atoms; and as the fundamental quality of spirit is that it knows absolutely, and of matter that it feels and mineral forms that are lower than man | so designate it, while designing is a con- consciousness includes in its manifestation

sion must be a resultant effect manifested through an egoism evolved by their union. inasmuch as conscious reasoning is a process | in a specific form. Therefore the more perthe human form as man, for if all animal of mental comparisons of such things ger- fect their union, the fuller, more complete main to the subject as we have cognizance and embracing will be the consciousness of, it follows that no process of reasoning 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-existence substance of being per se, which may be properly designated as inherent, potential principle, are the efficient causes, that produce all

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, finited expression of the primal Infinite Being, and such ultimate form must be an evolved cosmical unit of such being, possessing in a finited state all of its potentialities so combined that each may attain, through the development and unfoldment of such ultimate form, to a selfconscious existence.

(Continued on Fourth Page.)

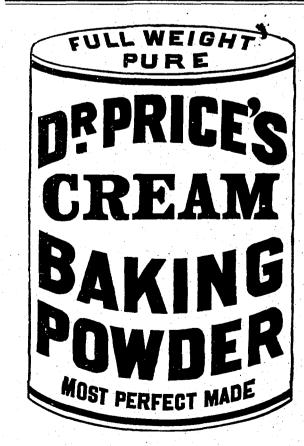
Need of a Spring Medicine.

With a large majority of people some kind of a when the season begins to change and the warmer days come on, the body feels the effect 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 some part of 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 in-

vigorated. 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." book published by Daniel Ambrose, Chicago, whose advertisement appears in our columns. Twentyfive cents will secure the book, and will give as



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.





YOU WILL SAVE MONEY, Time. Pain, Trouble and will CURE

CATA RH Ely's Cream Balm Apply Balm into each nostril.

clusive territory given. Particulars free. The Universal Remedy Co., Box. 7 [La Fayette, Ind.

"ERADICATOR,"

INTERNATIONAL TOILET CO.,

books and bibles. Big inducements to active agents. Energetic men can make from \$50 to \$150 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. P. MILLER & CO., Illinois.

DGE'S The MOST RELIABLE FOOD For Infants & Invalids. For Infants & Invalid & Infants & Invalid & Infants & Invalid & Infants & Inf



Country alone.

The Best Fitting and Best Wearing Corset Ever Made. SOLD EVERYWHERE.

DADWAY'S ——

Is a cure for every pain Toothache, Headache, Sciatica, Try it to-night for your cold; with a sharp dose of Rad way's Pills you will sleep well and be better in the morning-See directions. Sold by Druggists. 50 cts