TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SIEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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For Publisher's Announcements, Terms, Etc, See Page 16



HAUNTED.

Tamar..... And now I almost think Some spiritual creature waits on thee.

-Hillhouse's Hadad (1825).

The spirit world around this world of seuse

Floats like an atmosphere.

-Longfellow.

Methinks when twilight settles o'er
The busy walks of men.
And stilled is traffic's roar.
Methinks that I am haunted then.

From out the gloaming come to me.
Vague, shadowy forms that rise
In olden drapery,

Before my wonder-stricken eyes.

The great of every age are there.

The sons of art and rhyme.

And some whose temples wear
Green laurels in despite of time.

One comes in purple robes, whose feet Are crossed with silken thongs: And one I spy whose sweet, ~ Sad face is elequent of wrongs.

One seems to be an elder king.
Upon whose brow is set
A burnished, glittering
And diamond-studded coronet.

Another stands in sackcloth gray,
With mutilated thumb
And eyeballs torn away,
That speak full well of martyrdom.

And there is one in coat of mail,
With glossy flaxen beard,
And cheeks so blanched and pale
I cannot choose, but shrink afeared.

Fair women, too, of matchless grace,
Some gold, some raven-haired.
In flowing gowns of lace,
Those silent visits oft have shared.

These silent vigils oft have shared.

1 know not who they are, these slight.
Uncertain shades that seem
Like visions of the night.
Encountered but in trance or dream.

I know not why they come, nor whence,
But in their sight I feel
A subtle influence

Oer every nerve and sinew steal.

By some strange conjury they stir Wierd fancies in my breast, Like those the worshiper On Delphi's sacred steep possessed.

I know them not, except the one
Who wears the Empire dress—
A gauzy thing of lawn
That illy screens her shapeliness.

Engirdled to the armpits quite,
Her fleeey garments fall
Like some chance ray of light
Upon a marble Bacchanal.

Her eyes like diamonds scintillate,
Her checks are like the rose:
Her fragrant lips create
A perfume like the South wind blows,

The crowning glory of her hair Is massed in many a curl On brow and white neck bare. And chaste as some far Orient pearl.

Tis she who lived when France was dyed In blood from lordly veins When Freedom, angry-cytel. Struck of her limbs the Bastile's chains.

Tis she who on the mimic stage Portrayed the soul of grief, The east off favorite's rage, And love's young dream so passing brief.

Tis she who burned the midnight oil.
O'er vellum serolls that kept
The secrets of their toil

Whom we have learned to call adept.

This she whose presence most I feel.
Who wears the Empire dress:
I look on her as real,
On them as shapes of emptiness.

And so when twilight glooms invade.

The noisy baunts of men,

When traffic's voice is stayed.

Her eyes, I know, are on me then.

Sr. George Bret.

VIVISECTION.

By Judge A. N. Waterman.

It is pleasing to note that the medical fraternity are at last willing to concede that in experiments upon living animals unnecessary pain should not be inflicted. We might rest content with this if the limitation were not so variable. To a rapt enthusiast nothing which conduces to the end he seeks is unnecessary. Noble as is the medical profession, great and useful as it is the end at which it aims and generous and self-sarrificing as are its members it is nevertheless the case that its pursuit tends to make its devotees cruel.

Whoever thinks his work the most important of all things will naturally become cruel. If the healing of the body be the greatest of works then nothing that aids such a cause can be considered cruel. Sound characters are of more consequence than sound bodies; nor are these, in the noblest sense, necessary concomitants of each other.

The man who in the cause of science is indifferent to the sufferings of a helpless dog will be quite likely to care little for pain inflicted upon a worthless tramp; at what point he may pause and consider beyond that, suffering and life of more consequence than experiment and learning, who can tell?

It is unfortunate, if vivisection operations are pairless as is claimed, that the observation of them by disinterested spectators and the description given in medical journals have created so wrong an impression. The story is told of a noted lecturer; that to

illustrate his teaching he brought before his class for experiment, a living monkey.

The poor creature trembled with fear at sight of the instruments designed for its torture and man's instruction; when the knife was applied it shrieked and struggled helplessly; whereupon the operator severed the nerves connecting with his victim's vocal chords; thereafter it could only in dumb pantomine, manifest its agony.

It is said that much of the benefits which the art of medicine might thus have secured were lost by the impulsive action of a young lady, who sprang upon the stage and beat the learned professor over his head with her parasol. It is impossible to prescribe save in general terms to what extent vivisection may be properly carried. This is certain: No unnecessary work of this kind should be done. The infliction of pain for the mere purpose of illustration, is always unnecessary cruelty.

No person not possessed of a keen sense of the duty of man toward all be reath him, in his power, whether man or animals, should undertake such experiments. Vivisectionists should act under a full realization of their responsibility in assuming that the pain they inflict upon the weak will be compensated by the joy they can bring to the strong.

Finally, it is gratifying to note that the medical fraternity now concede that unnecessary pain should be avoided. My recollection is that twenty years ago, the sufferings of the subject were if considered, at least not discussed.

SCIENTIFIC DOGMATISM.

By George Liebernecht.

A correspondent of THE JOURNAL writing from Munich, Germany, recently gave us an account of a series of sittings held by a number of scientific men, German, French and Italian, with a noted Italian medium. It was a series of experiments with results which convinced the participants that they had approached a subject worthy of serious thought and attention, even from men of scientific training. As has always been the case when the phenomena of mediumship have been fairly and honestly investigated, the professors assembled at Milan found themselves in the presence and face to face with facts and demonstrations that must be taken into account and treated as realities.. New as the experience probably was to the majority of the Italian professors, so convincing and unquestionable was the evidence obtained, that they did not hesitate to declare to the world, unanimously, over their personal signatures, that these occult psychic phenomena are deserving of recognition and fuller investigation from scientific men. So it really seems as if this was a case that stands out as an honorable exception from the course usually pursued in scientific circles. Your correspondent indulges the hope that this new and eminent testimony will have considerable weight upon the minds of scientific men in Europe, particularly in Germany, where the foremost professors at the universities and medical men have, up to this day, preserved an attitude of apathy and indifference, or open hostility, to all psychic investigation. In illus-

pondent cites the remark of a professor of psychology at Munich, which he made when asked to poruse the minutes made of a sitting of your correspondent with the same medium. Said he: "I cannot see any scientife import in these alleged phenomena even if they should prove true, and as for their furnishing proof of another life, I have no need of such proof." How characteristic this utterance is of the dogmatism and supercitiousness of many of the official representatives of sound learning." Dogmatic scientists assume that they know, in advance of experience, both what are the limits of natural fact, and what are the limits of the natural faculties by which the fact is to be judged. The scientific dogmatist is wedded to fixed, long-established modes and channels of thought. The power of pre-conceived apinions and ideas dominates his mind and tyrannizes, his understanding. In the system he has built and been identified with all his life, there is absolutely no place, no room, for the facts and proofs of man's deeper and higher spiritual nature and destiny, and he instinctively feels that if these alleged facts are admitted, it would mean the concession of a radical, fatal defect in his cherished system: Against this, personal pride and scientific caste revolt.

As to the moral and religious aids and incentives flowing from a clearer knowledge of man's spiritual nature and destiny, which is now being revealed independently of antiquated professors of psychology, allow me to quote some apt and pointed words from Epes Sargent:

We are told there are certain moral distinctions which are known to us independently of any knowledge of our immortality, or any belief in God; and we may thank God that this is so; that His law is written in our hearts above all speculative belief or formal knowledge. We know that honor is one thing and baseness another; that purity and ancleauness are not alike; that sincerity is lovable and hypocrisy hateful; that tyranny, treachery and crucity are detestable, and generosity, self-sacrifice and kindness worthy of our esteem. All this we feel and know; and we know that it is perilous for any soul, even in this life, to doubt certainties like these.

"But does Spiritualism—a knowledge of one immortality—add nothing to their force? It adds this much at least: It declares that these great moral distinctions are the abiding property of the soul: that they derive their earnal authority from the divine light within us: that they are the germinal principle of our future condition whether it be high. or low, glad or dismal, tending to good or to ovil: and thus by shifting the platform of existence from its little basis of threescore and ten years, and giving it the vantage ground of eternity. Spiritualism reveals to us the true worth of a human soul and the inestimable importance of making its conditions, its sympathies, its moral tendencies and its estimate of the life to come, all right and operative in the present brief stage of its immortal career."

Professor Wundt, of the Leipsie University, has expressed his aversion to everything connected with the study of occult psychical phenomena on various occasions. In a recent publication we are told he draws a comparison like this: "One devoted to the pursuit of natural science knows of no realm of study other than that grand world of a Kepler, a Newton, etc., but when he hears people jabber about some puny little world of imps, elfs and goblins in which these occulists pretend to make their researches. he experiences a feeling of horror and disgust. To be sure this is an opinion as is an opinion. I can't say just how the devotees of occultism in Germany would reply to this. To a thoroughgoing Spiritualist, occultism, theosophy and the like are detached segments of a larger circle, half-way houses on the road to spiritual knowledge where the truth is being side-tracked. Rational Spiritualism knows no elis or goblins, there is nothing uncanny about it; it deals with natural facts, those which prove continued individual, personal existence and development under natural law and according to individual effort and adaptabilty.

As the invention of the microscope has revealed to us the world of the infinitely little, the existence of which was unsuspected by us; and as the telescope has revealed to us the myriads of worlds, the existence of which we suspected just as little—so the spirit-communications of the present day are revealing to us the existence of an invisible, super-sensuous world that surrounds us on all sides, that is incessantly in contact with us, and that takes part, unknown to us, in everything we do.

GENESEO, III..

ANCIENT EGYPTIAN AND MODERN CHRISTIAN BELIEFS.

By William Oxiet.

II.

In my former paper I showed the close parallel between the basic doctrines of the most ancient Egyp. tion and Christian religious systems; meaning thereby, the Greek, Roman Catholic and Protestant churches. Any one who has visited Egypt, surrounded by the remains in numberless monuments, sculptures, papyri, etc., showing the religious thought and action of a people whose history is therein recorded, can see, by unnustakable evidence, the origin of Christianity. Even the habits and customs of the natives of to-day portray many characteristics from which many of our Scripture incidents and allegories are derived. Although the authorship of the gospels -and it may be the other books as well—is unknown and forever likely to remain so, there is little doubt but that the real authors were members of a more or less secret order whose headquarters were at Alexandria during the cartiest conturies of the Christian era, and who were well versed in all the wisdom of the Egyptians. It was the knowledge of what that ancient system contained in its mystical sease that enabled them to reproduce in an improved form the · beliefs" and main doctrines of the ancient Egyptian system, by substituting other names for those used by the Egyptians. The recorded alleged incidents in the gospel narratives are the same that had been known for some three thousand years at least to the worshipers and votaries of the older system.

The ancient Egyptians were preëminently a religious people and they had no notions of being saved —or justified as they termed it by faith in their doe. trinal or dogmatic teachings or beliefs—but they lived so that after death they could pass the ordeal of the judgment in the Hall of Two Truths, and be pronounced justified by the great God Osiris who was the supreme judge of the dead. This hope, which underlied all their actions in secular, as well as religious life, was their motor in life, and sustainer in death. Good morals and righteous living—according to their standard—was the outcome, which made them a religious people. The raids of their kings into the neighboring States for booty and slaves, as well as for the last of conquest, may be thought a setoff against their morality; but the history of Christianity is not free from this foul blot; and even in our own highly favored country. how many centuries have elapsed since it was thought no crime to steal a man, yet sheep stealing was a crime the penalty of which was death? Then, as now, wealth and position were powerful factors in dealing with the memorials of the defunct and with the Ka of the departed man or woman. Instead of prayers for the soul—as used by the Roman Catholics in the Christian system—the Egyptians presented offerings of the best that the votary could give for the use of the Ka, or liberated spirit, who claimed to be "devoted to Osiris." Another form was, "the Osirian," as applied to the deceased who was supposed to have been made like unto Osiris: and in one form or other this was the prevailing custom down to the end of the Osirian religion. Even the powerful hierarchy of Thebes, supported by royalty who formed the priesthood of Amion Rathe king of the gods according to their claim—could not eradicate this deep seated affection for the worship and reverence to the Supreme God Osiris which was perpetuated from—to them, then ancient times. This is proved by the vast number of funercal cones,

containing prayers and offerings which have been found in great abundance in the neighborhood of Thebes. Mr. Petrie gives copies of the inscriptions on 107 of these with interpretations by Mr. Griffith. The opening formula in most common use is—"Devoted to Osiris," and then follows the prayer or offering, giving the name, occupation, and position of the votary, either his, her own, or that of the deceased. I give a few as illustrations:

"Royal offering to Osiris, Lord of the West, may be give the sweet breath of the north wind for the Ka of the Scribe Rema."

··— says, I am devoted to thee Osiris, I am devoted to thee. Appn." (Name of defunct.)

"Royal offering to Osiris, Lord of eternity by-----ehief of police"

Frequently the prayer, etc., is omitted—but taken as understood—and only the name and title of the devotee, or defunct is named, such as "Devoted to Osiris—chief of the priests of Amen, An-ta-na-rep."

"For the Ka of the chief prophet of Aah, neforaah, justified, in peace. The widow, the chantress of Amen, neter-hempt: justified (true voiced) in peace."

All these and vastly more, are the equivalents of our modern grave stones, but are more expressive of their pious beliefs in the actual state of their deceased relatives in the future world and life. Connecting these with their now well known characteristics, we may not regard them as empty compliments, but as the expression of their deep seated religious beliefs, hopes and aspirations.

The doctrine of future rewards and punishment for deeds done in the body, is a cardinal one and formed the incentive to a life of morality and restitude. Many of the monumental inscriptions bear testimony to this; and the life deeds of the king, priest, or noble, as the case may be, are eaumerated, as a reminder to the god, or gods, whose offspring they were claimed to be, that service rendered to them in earthly life should be rewarded by a rapid transit through the intervening states in the underworld, specified under the terms "hours of the night," and a speedy entrance into the presence of Osiris, by whom they anticipated to be received with royal honors and made like unto himself. If the generally accepted belief of ecclesiastical Christians, not excepting "evangelical" ones, is not the same or similar lines, then the modern profession of beliefs are meaningless. In all, and through all, the exaltation of the personality was the paramount thought and desire, and their notions of future happiness were grounded on the continuation of the good things of this life. Servitude by retainers, domestics and slaves was to be the lot of the base born there as here; and thus instead of hoping to become ministering angels to the requirements of others, they were to be the ministered unto; and thus the Ka's of their servants and subjects-if they were allowed to have any—were considered beneath notice, and whose only value consisted in their services rendered. This explains the Ka chamber and its use in the temples attached to the pyramids: and why the real or supposed Ka of the deceased king became the object of worship. Possessed of despotic power they were so inflated by vanity, they were "given over to believe a lie," and as a god made manifest in desh, they exalted themselves at the expense of the debasement of others by whom they were surrounded, and demanded their recognition and worship as a god. But the chief point of interest is to know how they gained the knowledge of the spiritual body, or Ka as they termed it. We know that the ancient Egyptians were not ignorant of psychology; for their monuments and writings abound with testimony to this fact; for when the ccclesiastical system was formulated what is termed "magical" usages and incantations in connection with the present and fature life were inseparable from their rites and ceremonials in the act of worship. Astrologers also were as essential as the priesthood, for in all state and religious processions the "horoscoper" occupied a prominent position. The immense number of amulets, worn as charms in life to ward off danger from enemies seen

and unseen, and deposited with the mortal remains

after death, gave employment to an immense number of artificers whose trade interests were as dear to them as to the surersmiths who fabricated the offerings at the shrine of the Ephesian Diana, and thus we see how personal "vested interests" were associated with ceclesiastical requirements. Then as now, these vested interests were opposed to the liberation of the human mind from the thraldom of kingcraft and priestcraft; and then as now—in strictly Catholic countries—the Church and State were inseparable; for priest and king are the governing power that will brook no opposition nor resistance to their claims; and for the laity to draw a distinction between the secular and spiritual is tabooed as heresy deserving severe punishment.

It were hard to credit the beliefs of the ancient Egyptians in reference to the Ka, and its future destiny as speculative only; for we have evidence—if truthfully recorded—if the appearance of the so-called spirits of the deceased to those who were in mortal conditions. For instance in "The Instructions of King Amenemha I. to his son Usertesen I." (12th. dyn. 2700 B. C.) the deceased king gave advice as to government, and tells his son how he had met his death by assassination; and finishes his discourse by saying "I am a spirit." (See Records of the Past, Vol. II., p. 11.) An inscription on the cottin of Monei-tel-tep (in British Museum) states that the Ka of the deceased, a priest of Osiris, had passed the ordeal of the judgment scene, and was now in the Elysian fields, from whence he could return and visit his body, into which he could re-enter permanently at the appointed time." On a papyrus in the Louvre (Paris) is given the experiences of the Ka of a deceased lady called Isl'oer. It is illustrated by drawings showing the Ka hovering over the mummified body; and finishes with the prayer to the great god Osiris, "May I accomplish all my transformations, and power be given me by which I may go wherever I will; and all my substance transformed into thy glorious likeness." Such instances may be multiplied but these are sufficient—to those who can read between the lines-to show that spirit communion, in several forms, was not unknown to the votaries of that uncient religious system.

We have delineated the beliefs on which the Osirian religion was based, and we have now some historical evidence as to the outcome of such beliefs. Three thousand years were to clapse between death and resurrection of the body; and within the last four years several royal and priestly bodies have been discovered, some of them pertaining to the kings of the great eighteenth and nineteenth dynasties: whose bodies were embalmed over 3,000 years ago, but the Ka, or spirit which was projected from the bodies has not returned to claim and re-enter them: and this belief-which formed the most important part of their articles of faith-has been demonstrated beyond question to have been baseless. Of the others, we cannot of course pronounce so decidedly, but from what can be gathered from the narrations of some who have entered the future life and testified of what they saw and experienced, we shall be justified in saying that they also "must go by the board" and be pronounced equally baseless.

If this be true in regard to the parent system what of its offspring—the Christian system of thought and beliefs? Is the God Jehovah and his son Jesus, any more actual than the god Osiris and his son Horus? and have any christian Ka's ever returned to tell of the actuality of their heaven and hell? Until scientific proof can be afforded, the probability—I would venture to say the certainty—is, that the articles of faith on which Christianity is based has no more real or substantial foundation than Osirianity, which for more than four thousand years supplied comfort and religion to millions of people who composes the ancient Egyptian nation.

The awakening process has begun amongst the Protestant sections especially; and unless the hands of time can be turned back, and the spiritual evolution in human mentality and intellectuality strangled and stamped out, it must go on till the struggle for liberty and truth versus (ecclesiastical) bondage and speculative beliefs, so deeply involved with personal vested interests, ends in the emancipation of the human mind from ignorance by the acquirement of true knowledge concerning the here and hereafter. All who value the assertion of the human birthright will join in-speed the time!

(To be Continued.

Higher Broughton, Manchester, Eng.

A CRITICAL HISTORY OF HYPNOTISM, IMPROP ERLY CALLED ANIMAL MAGNETISM.

By Agrin & Howron

IV.

If instead of following out the mysterious and chimerical follics of somnambulistic clairvoyance, second sight and like absordities, the philosophers and investigators who followed had confined themselves to studying the actual sometic phenomena daily presented to their notice, we should have had hypnotism on a scientific basis just a century earlier, and who knows what developments in physiological psychology we might not have reached by this time. But it had to go through its course of ignorance and superstition so that when we obtained it in its parity we should appreciate it.

It remained to Mesmor to take the laurels from the saints and disprove the power of the devils in producing disease.

MESMER'S TWENTY-SEVEN PROPOSITIONS.

- 1. A responsive influence exists between the heavenly bodies, the earth and animated bodies.
- 2. A fluid universally diffused, so continuous as not to admit of a vacuum, incomparably subtle, and naturally susceptible of receiving, propagating and communicating all motor disturbances, is the means of this influence.
- 3. This reciprocal action is subject to mechanical laws, with which we are not as yet acquainted.
- 4. Alternate effects result from this action which may be considered as that and rellux.
- 5. This redux is more or less general, more or less special, more or less compound, according to the nature of the causes which determine it.
- 6. It is by this action, the most universal which occurs in nature, that the exercise of active relations takes place between the earth and the heavenly bodies | posed. In this way the art of healing may be brought and their constituent parts.
- 7. The properties of matter and of organic substance depend on this action.
- 8. The animal body experiences the alternative effects of this agent, and it is directly affected by its insinuation into the substances of the nerves.
- 9. Properties are displayed, analogous to those of the magnet, particularly in the human body, in which diverse and opposite poles are likewise to be distingnished, and these may be communicated, changed destroyed and re-enforced. Even the phenomena of declination may be observed.
- 10. This property of the human hody which renders it susceptible of the influence of the heavenly bodies and of the reciprocal of those which environ it, manifests its unalogy with the magnet and this has decided me to adopt the term animal magnetism.
- 11. The action and virtue of animal magnetism thus characterized may be communicated to other animate or inanimate bodies. Both these classes of bodies vary, however, in their susceptibility.
- 12. This action and virtue may be strengthened and diffused by such bodies. *
- 13. Experiments show that there is a diffusion of matter, subtle enough to penetrate all bodies without any considerable loss of energy.
- 14. Its action takes place at a remote distance with out the aid of any intermediary substance.
- 15. It is, like light; increased and reflected by mir
- 16. It is communicated, propagated and increased by sound.
- 17. This magnetic virtue may be accumulated, concentrated and transported.
- 18. I have said that animated bodies are not al equally susceptible; in a few instances they have such an opposite property that their presence is enough to destroy all the effects of magnetism upon other bodies.

- 19. This opposite virtue likewise penetrates all bodies; it may also be communicated, propagated. accumulated, concentrated and transformed, reflected by mirrors and propagated by sound. This does not merely constitute a negative, but a positive opposite virtue.
- 20. The magnet, whether natural or artificial, is like other bodies susceptible of animal magnetism and even of the opposite virtue; in neither case does its action on fire and on the needle undergo any change, and this shows that the principle of animal magnetism differs essentially from mineral magnetism.
- 21. This system sheds new light upon the nature of fire and of light, as well as on the theory of attraction, thus and reflux, of the magnet and delectricity.
- 22. It tenches us that the magnet and artificial electricity have, with respect to diseases, properties common and a host of other agents presented to us by nature and that if the use of these has been attended by some useful results, they are due to animal magnetism.
- 23. These facts show, in accordance with the practical rules I am about to establish, that this principle will cure diseases directly and other diseases indirectly.
- 24. By its aid the physician is enlightened as to the use of medicine and may render its action more perfect and he can provoke and direct salutary crises, so as completely to control them.
- 25. In communicating my method, I shall, by a new theory of matter, demonstrate the universal utility of the principle I seek to establish.
- 26. Possessed of this knowledge, the physician may judge with certainity of the origin, nature and progress of diseases, however complicated they may be; he may hinder their development and accomplish their cure without exposing the patient to dangerous and troublesome consequences, irrespective of age, temperament and sex. Even women in a state of pregnancy and during partarition, may reap the same advantage.
- 27. This doctrine will finally enable the physician to decide upon the health of every individual and of the presence of the diseases to which he may be exto absolute perfection.

HOW THE HEAVENS ARE FORMED.

By PHILO-VERITAS.

Toffer to THE JOURNAL'S readers two reommunications" which have been received from the beyond and which are diverse from those already published. Although bearing the same title as above, they were given on two separate occasions, and in their publication they should appear in separate issues of The JOURNAL.

One of your records from which your present system of thought and life is derived, opens thus: "In the beginning, the Elohim created the heaven and the earth," and immediately following it states that 'the earth was without form and void."

If the earth had no form, and if the place where it should be, if created, was a void, where is, or was, the earth which was stated to have been created?

I need scarcely remind you that the recorder of that age who wrote that account of creation, was not writing or thinking of what you know as the sidereal and planetary heavens, nor yet of the material or physical earth or globe on which you now have your conscious being and life; but he utilized a certain knowledge that was in his possession, which has a very direct bearing upon the question propounded by the one who is now recording my utterances, which was in reference to what was termed the "astrological

You will perceive at once that the "creation" there spoken of does not refer to external objects, but to internal subjects and states, and it is with these that I am about to deal, and I have come upon the scene to open out these subjects—not in fullness, but such as your present power of comprehension will be able to take in, and in some measure understand. It is a field with a vista so vast that no mortal could penetrate its extent; but I will give so much as will awaken within you the desire-not only to gain the knowledge, but to enter into the consciousness of the life-power that is contained within the knowledge pertaining to the interior states and spheres desig

nated the "heavens and the earth." I shall only use the earlier record referred to as a basis for your own thoughts to rest upon; and from that base you will be led into an interiority, where ye yourselves will come in contact—not with the things that are not seen by the external eye of the personality, but with that which alore can be viewed from within. The question of "within and without," we know is a most perplexing problem to the external personality who exclaims: "I can see the various objects by which I am surrounded, and by the power of that sight I am quite conscious that they are actually there. But how am I to look within? What and where is the within into which I can look?' and what is there to see if perchance I could do such a feat as to look within?"

This question must be solved ere you can advance one step, ere you are able to view—not the objective phenomena, but the subjective from which the objective is outborn and to which the external appearances correspond. I am quite aware that the external man regards the objects outside himself as actualities, which they in truth are to him, and he regards the subjective as unreal and non-actual; but I need not tell you that the reality and true actuality is in that domain which the external personality regards as unformed, unreal and incomprehensible. Not so, when viewed from our side and standpoint: for we see that that which is objective to the external eye is nothing more and nothing less, than the ultimation and re-presentation of that which had passed through the inner organism which is eneased within the external personality. The external man is only conscious of the outward surroundings, yet the designing room, and the Power which causes the design to be ultimated in objective form is to be found "within."

When we use the term "within" understand what we mean thereby? The "within" of which we are speaking, or internality, if so you will, is peopled by beings as objective, real, and actual—nay I will say. far more so, than those beings by whom ye yourselves are surrounded.

The one known to you and who frequently ministers to you as the "Most Illustrious One" even when in embodied conditions grasped the thought, but then he was not able to clothe, or intill the thought with life, and that was within the external organism. There is a somewhat which is capable of receiving. responding to, and in some measure of re-acting the "life-power," which he termed "influx."

The "within" can be seen by the inner eye which does not see by the reflection from objective scenery as the external eye does and it is this "inner eye" can look upon that which is alone visible to itself. But, who, or what, sees by means of the internal optic? You respond,, "It is the man who sees;" and so it is in very truth to your external view, but it is the angel within the man that uses the inner man's eye: and it is that specific part of the human constitution or organism as you conceive of it, that comes into consciousness and more or less into contact with that degree of life which is manifested in the beings from whom the influx comes and when sufficiently developed the man has power to behold the angel! This is the prelude by which you will be enabled in some measure to comprehend what follows.

The records which are now being prepared through your instrumentality, contain no such terms as "In the Beginning;" for we know nothing of a "beginning," and still less do we know of an ending. But you have been informed that there is a beginning or commencement, and an end or completion, to every state of conscious life and being through which the atom of life passes, from an illimitable past to an equally illimitable future. These "states" of conscious life and being have been beautifully and graphically delineated in your hearing and these varying states constitute what the present recorder has tabulated as the astrological 'chart.

The heavens which are supposed to be the first that were made, or created, are the states through which the atom passes in what has been described as the "descending" scale of life and it is when it finds itself ultimated upon an external earth that it then realizes that the "earth" is made or created; and this realization comes when the atom becomes self-conscious and is able for him or herself to cognize the surroundings in which such find themselves. Beautiful as is the earth, or state meant by "earth." the consciousness of being in that state is indefinitely enhanced in its enjoyments over what it had experienced when in other and prior states through which the atom passed ere it arrived at the "earth" state. Thus the earth became a heaven in anticipation while in the prior condition of being and the realization came when the atom formed itself therein. Viewed from your present position and by your present self-consciousness, the heaven which is anticipated by all in like condition is the next following state into which

became conscious of its own being and surroundings while in the earth state. As this earth state proved to be the before anticipated heaven, while the consciousness was in that state, even so will it continue to be as the same atom of life passes from state to state in the "ascending" scale. This process will continue - not to the end, for there is no such thing as an end, but for a future that no mortal, nor yet immortal can fathom. There is not a state beyond which the atom of life, containing the human principle, cannot go. Seeing that the objects which form your external surroundings yield nothing that I can utilize to re-present, even to your innerselves, the actualities and realities which pertain to the inner states and spheres exterior enough when once arrived therein—I can only speak of that which is, for as you gain the knowledge, you will bring with you the consciousness that will realize both the subjective and objective.

I need not speak to you of the fallacy which I per ceive underlies your various schools of thought or so-called religious systems, viz., that their heaven of the future is a locality into which certain privileged, or favored ones will ascend after they leave the earth. With that they picture to themselves an ideal and, like all ideals of the external personality, it will be found that these "ideals" are idols—the subjective fellacious creation of the aggregate personalities who have been, who are and who will be the inhabiters of your external earth.

Here I must ask you for the moment to look within your own organisms. You are well aware that those organisms are composed of many parts, each part of which has its own specific function or work. To which of the parts composing the organism, can you apply the conception of superiority or exaltation above the others and say that it was the crown of the whole? If such a conception cannot be substantiated in fact when applied to the organism of a man, what becomes of it when with a wider application to the great, or grand man of your earth; and the still grander man of your planetary and solar universe? Like the idol, which had been conceived of as of the realization of the ideal God, but which has to give place to the thing of life, hasto go with the external personality to be no more found in actuality and which had no reality in itself, even so the fancied heaven of the external personality passes away and there is no more place for it. Why? Because when the personality comes into the state of individuality, where realities, as diverse from appearances are known, it recognizes and realizes the part that itself sustained to the grand whole of which it formed a unitary part.

The question now comes, how are the heavens made, or created, as you say? and again, who made them? There are as many heavens as there are earths. When we speak of earths, we are not referring to physical globes, but of that specific state in which the atom of human life has its consciousness while in physical embodied conditions.

It is the attraction of those atoms, who from some portion of the grand man are drawn to the province, or center if you will, to that internal state to which the part of the earthly organism corresponds, and which they, in the aggregate formed the external representation of. After the departure from embodied conditions on the earth, they are attracted to the specific part of the grand man of the inner spheres which supplies their own life quality or characteristic, and the aggregation of such atoms manifests in unity and yet in variety the specific grand-life quality of that part, or province, pertaining to the grand life of the whole in the various states and spheres of what to you, is the world of spirits. It is the interchange of thought and action that develops the consciousness and makes the surroundings pertaining to that state. This then is their heaven! But these heavens are not permanent. They pass away to the atom when it is being attracted to a still more internal state of being. The ideal of the future heaven is that those who enter therein will be ministered unto, and that they will find their happiness and enjoyment in the face-to-face worship of some great one in personal shape and form. But it is not by being ministered unto, and abstracting the life force from other societies, that can supply the life of a heaven that is to endure forever.

Take one of the corpuscules that travels through the arterial system of your own organism. Endow it, in thought, with a life of its own-which it hasand follow it in its course through that system which is almost interminable, and you will find that it returns to the organ from which it started on its course, filled with a greater power by virtue of its passage and contact with the various members that compose the external organism. Even so is it with the atom of human life, with its apparent differentiation and self-consciousness all its own. It is by virtue of its passage through all the states and conditions, from its projection from its own center, through what you the atom of life will be ushered after disrobing itself | term the hells on the heavens, it matters not which, of the envelope of the body which proved to be its that it returns home to the centre from which it protector as well as the means, or medium, whereby it | started on its career, with a fullness of knowledge, and

a fullness of power, gained by its journey through all these varying states, conditions and spheres.

Such then, Oh, beloved ones! is the realization—not of the ideal of the personality, but of the ideal of the inner and true man.

The loftiest ideal of the heaven that awaits you, and which it is possible for me to place before v u, is a state of conscious being, in which unconscious passivity is replaced by conscious activity; not the activity such as is pictured by the external man, but it is the action into which the consciousness of atom enters, viz., of the receiving and giving out that which manifests the powers and beauty of its own form, and which adds to the glory of the whole, each atom of which whole has developed a form of beauty and power of its own specific life quality. Such a state as monotony is unknown; as is also that of exhaustion which is experienced by so many personalities who have exhausted the enjoyment and the life of the states which they have been conscious of whether real or ideal. The true heaven is a state that you may in some measure conceive of is one to which your idea of a perfect equilibrium illustrates. There is no disturbing element to cause any inequality for the manifestation is the perfection, beauty and majesty of one grand harmonious whole.

Because our power of perception enables us to trace the life current which supplies the external human embodied atom with life and consciousness, we know that the externalized atom or personality—which has been so clearly illustrated to you-claims for itself the power, if not to make its own future heaven, it does claim the power to enter the heaven which its own idea has made and created, and to which it looks forward as a reward for what it has, or has not done; but we declare that the external personality has no power but what it receives from within; and when the power to receive is exhausted, and the power to give out has passed away from that state, such power is indrawn and taken up by the new form, evolved and developed from the state of consciousness by which it had its being even while in the external personality.

PSYCHICAL EXPERIENCE IN MEDICINE.

By Dr. M. L. HOLEROOK.

Not unfrequently the sick experience psychical phenomena of a very remarkable character. If they could be collected and put on record, it would make a valuable contribution to the literature of this subject. Du Prel in his philosophy of mysticism has a chapter, "The Somnambulist as a Physician" which is full of terest. As a rule, however, physicians disregard them. I have a goodly number of cases in my own observation and one in my own personal experience, which seems to me to point to the fact that they should not all be relegated to the realm of hallucination or delusion—though some of them may be put there. Whether the explanation of the phenomenon are due to our subliminal consciousness, or to the presence of spiritual beings is a question I will not here attempt to discuss, though I have my opinion. I simply wish now to present the case of Mr. Van Horn whom I have known for a long time. He gave me the story some months ago and I have induced him to write it out for the Psychical Society and also to allow me to publish it as I have it from his hands. Mr. Van Horn was a friend of Mr. Bundy, and believes the experience was purely an interposition of spiritual intervention in his behalf. Some physicians to whom I have shown it think it was a case of hallucination or delusion. The Pyschical Society experts will probably try to explain it by subliminal consciousness. Meanwhile the ease will interest the readers of The Religio-Philosophical Journal and I present it to them with pleasure and perhaps at some future time I may give another case or two.

104, West 29th Street, New York, October 20, 1892.

Dr. R. Hodgson, Secretary of the Society for Psychical Research-Dear Sir: At the request of our friend, Dr. M. L. Holbrook, of this city, I send von the following account of a personal experience which made a profound and lasting impression upon me; in fact it was the means of changing my views considerably and has convinced me of the ever presence of an impersonal intelligence (or perhaps personal) which has us always in its keeping, and which may be appealed to, for light on all subjects appertaining to our future welfare, could we but approach it in a proper spirit. Should I ever have the pleasure of a personal interview with you, I should like to give you

the deductions I have made, and the conclusions I have arrived at from what follows:

In the early spring of 1882, I was one of the contractors in the construction of Temple Court (a large office building in New York); having a number of men employed I found it necessary to give it my personal supervision: by so doing I contracted a very severe cold, which rapidly developed pneumonia. All the remedies known to my physician, and to others claiming to know what to do in such a crisis, were tried without avail. I felt myself rapidly sinking and surrendered the world with all its belongings, placing myself entirely in the hands of the powers that be, to whom I appealed for aid. I think, could I have formulated my appeal in words, it would have been somewhat like this: "Thou unknown intelligence, personal and impersonal, having an interest in me, come to my aid." I was in bed and alone. I have nq recollection of losing my consciousness. Immediately a noise similar in sound to the rushing of wind course of events I exected to see him down with through the rigging of a vessel in a storm was going through my head. It lasted but a moment, when a man walked into the room through the open door, removed his outer coat or wrap and hat and placed them on a chair standing near, then stepped to the bedside, saying as he did so, "I have been sent to help you," and at once began to make passes over my body. The manipulation lasted about five minutes. Upon me the effect was most exhibarating. I attempted to rise up in bed and discovered I was in a most profuse perspination, a condition which all the efforts of the physidian, aided by my wife, had failed to produce. His presence seemed to stimulate my brain and immediately I began to question him in this wise: "Sir, I should like to know the modus operandi of this performance. I know you are not a spirit in your spiritual body, as it would then be out of the question for you to come in contact with my physical one. Are you subjective, and do you influence me after the manner of a mesmeric subject? Am I mesmerized for psychologized, or can it be that you are a spirit in close proximity to the earth? Tell me, sir, how it is done?" The value of this narrative is not so much in my rapid recovery, Brother Hodgson, wonderful as that was, as in the answer which came. Looking at me most tenderly and sympathetically, he said most impressively, "You can never understand intellectually how it is done. The intellect cannot comprehend spiritual laws." His manner and words silenced me in that direction. I then asked, . Did you ever live on this earth?" "Yes." "Where?" "In Philadelphia." "What was your name?" With a sureastic and at the same time humorous smile, he answered, "I belonged to one of the first families." He then added, "You are better, you will recover, I am through." He walked to the chair on which he had placed his wrap, threw it over his arm, put his hat on his head and left the room by the door he had entered it, and in a perfectly natural way. Just then my wife came into the room, and I cried out to her, "Has the doctor gone?" Immediately realizing that he could not have been visible to her. I told her the story and was so free from pain and so tranquilized that almost while telling it I dropped into a sleep that lasted the entire night. The next day I was entirely without pain, but as a precautionary measure remained in the house for twenty-four hours, after which I went about my business as usual.

> Fraternally yours, M. L. VAN HORN.

> > ROCKY CREST.

SECRETARY OF THE SOCIETY FOR PSYCHICAL RE-SEARCH—DEAR SIR: I take great pleasure in corroborating the account of my husband's remarkable experience given in a recent letter to you.

I remember perfectly well the incidents referred to. as they made an impression upon me not easily effaced.

Of course I did not see the spirit or apparition which appeared to him and so successfully relieved him, although I entered the room immediately after-

In our rooms at the time there were three persons: my husband, myself and a female servant.

The outer doors to our apartments were securely locked, and there was not the least possible chance for any one to enter without my knowledge, or to go into my husband's room without my seeing them.

Very respectfully yours, SARAH W. VAN HORN. FAIRFIELD, CONN., November 3, '92.

124 West 47th Street, New York,

November 4, 1892. (

Dr. Hodgson, Secretary Society of Psychical Research—Dear Sir: I recall the fact of having been called to see Mr. M. L. Van Horn professionally in the early spring of 1882, and leaving him in the evening in a critical condition. On calling the next day I was much surprised to find him ulmost entirely recovered, and on the day following he went to his business as usual.

He did not, at that time, mention to me anything about his psychical experience, for the reason, no doubt, that he knew me to be such a doubter in such

Yours truly.

R. A. GUNN.

OFFICE THE MEDICAL TRIBUNE, 24 W. 17th St. 7 NEW YORK, November 7, 1892, 4

Dr. M. L. Holbrook Dear Doctor; Yours of Saturday is received and contents noted. In regard to Mr. Van Horn's case I would say that when I saw him at the time referred to be was suffering from extreme congestion of the lungs which I thought would certainly develop into phermionia. On calling the next day I was much surprised to find the congestion entirely gone. I knew nothing of the psychical experience at the time, nor do I know now excepting what he told me. I only know that in the ordinary pneumonia.

Yours truly.

R. A. GUNN.

From Dr. Holbrook (In letter of Nov. 15, 1892) In my interview with Mr. Van Horn concerning his psychical experience I asked him several quest'ons answers to which I append to this correspond

He states that he has had one or two psychical experiences before. On one occasion during the war in a battle, he was about to stop and perform some office to a soldier who had been killed at his side and he heard a voice from the air saying. "If you do that you will be killed." On one other occasion in a battle, or rather at its beginning, he recognized scenery and conditions he had seen in a dream a year pre

None, however, of these experiences were so remarkable or produced so profound an impression as the one related in his letter. In regard to the appearance of the apparition, it seemed to him very real. It was of a person of medium size, about forty years of age, and he had the bearing of a physician: his face was rather long than oval; his hair dark but not jet black; his clothing not new but of good material, such as a man of retinement would wear. He does not remember how his eyes looked, but his skin was fair and light rather than florid. He did not in any way resemble any friend or acquaintance, or person he had ever seen before or since. So vivid, however, was the impression, that he is sure he would recognize the face should be ever see it again.

I asked Mr. Van Horn how he worked over him so as to produce the effect and he went through the motions which may be described thus: The apparition made passes with both hands from the head straight down the front of the body to nearly the feet, - there was no roughness about them. He estimates that this continued about five minutes as stated in his letter. The form had all the appearance of solidity and not of a phantom which one can see through. He seemed to be aware that it was not a "man in the flesh," but a supernatural appearance.

To all this I may add that Mr. Van Horn is a good witness desirous of stating the exact truth so far as he understands it.

M. i. Holbrook.

REINCARNATION.

By H. E. CRIDDLE.

The few facts given us in support of reincarnation are frail and feeble, but were they numerous and strong one fails to see much prospect of good results following such a belief.

There is something dreadfully depressing in this vista of one earth life followed by another and so on in almost endless continuity. To the majority of those who spend a long life on this plane the latter years are full of weariness and the end is looked forward to with eagerness. The picture of the prodiga appeals to humanity as no reincarnation theory ever will. There the lather hastens to meet his son with overflowing love, welcome, and forgiveness. We bear not a sound of punishment or the desirability of a prolonged stay amid the hogs. It is sufficient for the father that the son is tired of hog society and longs for home.

Thus it is that Christ's words penetrate wherever presented. They go from the father's heart to the child's heart. He spoke as never man spoke and the pregnant sentences of "the great discourse" need no 'key" to unlock them.

Are we not wise in cherishing this gospel of hope, peace and joy taught us by the greatest of mahatmas? Can theosophy yield us anything as goodmuch less better? I trow not.

HERBERT SPENCER.

Herbert Spencer, the great philosopher, is, writes a contributor to "Lippincott's Magazine," a profoundly bald-headed man, of middling height, considerably rounded at the shoulders, with a firm mouth, soft gray eyes, and pinky-white cheeks framed in curly gray side whiskers, and still adheres to the broadcloth frockcoat, low-cut waistcoat, stand-up black cravat, and over-gaiters of longago. Despite the immense burden of learning which he carries, he is singularly modest; has the gentlest of voices, and is almost feminine in manner. He is now three-and-seventy, and started ont in life as a civil engineer, with a desire to make a reputation as a mathematician. He is unmarried, and has but few intimate personal friends. It is related that his doctor once told him that it was not good for such a man as he to ave alone, as his solitary meals were apt to be marred by thinking too much on deep subjects, and advised him to stay for a while in some boarding-house, where the dinner-table talk would be conducted by nice, cheery, brainless folk. He went but did not stay long. It came to his ears that the pleasant lady whose seat was next to him at table was a sad disappointment. A friend asked her how she liked the boarding-house; could she recommend it? "Oh, yes. I think I can," she replied; "but there is a Mr. Spencer who thinks that he knows about science and philosophy. I have correct him every night?" He lives quietly among his books in an old-fashioned house in Regent's Park, but dines out often, generally at the Athena um Club, and occasionally visits a place of amusement. Comic opera is his delight. He finds in it an offset to his lucubrations upon the data of ethics. For he is still a veritable glutton for work, and is at times obliged to suspend all mental application for weeks, being completely prostrated by nervons collapse. No matter how fine the day, he carries an umbrella. He also carries about a couple of little plugs in his pocket, and whenever conversation around him becomes annoying, he takes them out and puts them in his ears, and thus becomes deaf to the chatter about him. He was the lifelong friend of George Eliot, and has known all the celebrities of the day: but, like Carlyle, he has persistently declined all academic or other honors, and he is the bete noire of the autograph collector, whose excuse for existence he does not see. Though universally conceded to be the greatest thinker in the world, he is not widely read, as he pays but little attention to his literary style, and frequently writes in an incomprehensible vein. So that, though his books have been translated into Polish, Greek, Chinese, and other uncongenial tongues, they do not cover the cost of publication, to say nothing of the profit supposed to be left for the author. In fact, he hardly makes enough to support his style of extreme simplicity; yet, withal, life is very pleasant to him. He relates with great gusto of a letter he received not long since from a publisher in the far West, asking how much he would take for the exclusive right to publish his poem "The Faerie Queene" in the United States.

There is a burial reform association in New York which has undertaken to abolish customs which, it admits, are "intrenched in the reverent observance of centuries." The aims of the association are "to secure simple funeral services; to promote inexpensive funerals for rich and poor alike; to discourage excessive display of flowers, but not their moderate use: to discourage the use of all emblems which suggest pagan notions of death; to secure burials directly in the soil and prohibit the use of vaults and cemented graves; to discourage the wearing of crape, especially of crape veils; to preach the doctrine that the Christian should not be mourned for as lost, but considered as victor over death; and so, in the rites attending the disposal of his body, and in the subsequent life of those who are left in sorrow, there should be the light and glory of the gospel." The association has issued a pamphlet setting forth its aims. Especially are the present modes of burial pronounced objectionable by the burial reform association on the ground that the workings of nature are intercepted by failure to bring the dead directly in contact with the ground. Natural decay is arrested, and the dead in their strong coffins become a menace to the health of the living. The association proposes that the dead shall be placed in perishable coffins, which offer no resistance to decomposition, while sufficiently strong for the purposes of transportation. The officers of the association are: President, Bishop Henry C. Potter: Secretary, Rev. B. F. De Costa: Treasurer, Rev. S. M. Jackson,

If the ruins of a temple inspire melancholy, why shall not the ruins of a great soul affect me so still more? There are men full of colossal relics, like the earth itself. In their deep hearts, already grown cold, lie fossil flowers, of a fairer period; they resemble northern rocks, on which are found the impress of Indian dowers.—J. P. Richter.

EVOLUTION.

Evolution is a fact. It means that there has been a process of change in which there has been contimuity of life, that the higher forms have been evolved from the lower ones, the higher intelligencies from those more simple. In a general way evolution was believed and taught twenty-five centuries ago. It has been held by many in every age from the days of the Ionian philosophers until now. A popular idea that evolution is a theory which originated with Darwin is wholly without foundation. "The Vestiges of Creation" (which was written by Robert Chambers, a Spiritualist) preceded Darwin's "Origin of Species" several years. Emerson was an advocate of evolution lifty years ago. Evolution was taught by Darwin's grandfather, Erasmus Darwin, both in his prose and poetical works. It was taught by Geoffrey St. Hilaice in opposition to the teachings of Cuvier. Lamarek had very definite ideas of evolution and his work had scientific value, there being to-day a tendency to go back to some of his characteristic views in regard to the subject. Goethe had a definite idea of evolution, including the development of man from animal forms of life below him. The claim, therefore, that Darwin or that anybody else in the last half of the present century first gave to the world the conception of evolution is without any basis in fact. Darwin's contribution to the theory of evolution was the principle of natural selection. This even was also discovered by Wallace, and, indeed, was taught before either Darwin or Wallace was born; but to Darwin belongs the great credit of having clearly discerned the principle and supported it by an array of evidence such as could have been commanded by no other man, either in his time or before he lived. Darwin, also, did more than any other man to discover facts and to bring together proofs in support of the conception of evolution, which before him had been, to a considerable extent, unsustained by scientific proofs well verified.

There are those who to-day still call in question the reality of evolution, claiming that it is mere with what is known of human history. It is, however, mostly a question of knowledge and not merely of opinion. It is all very well for mere theorizers and speculists, who have no knowledge of science to deny evolution and to substitute for it some mere fancy of their own, but those who are competent to form a judgment upon this subject concur in the view that life on this planet has been differentiated and evolved, the higher from the lower forms, the complex from the more simple. There is a vast amount of evidence cumulative in its nature, and the argument for evolution amounts almost to a positive demonstration. The facts of embryology, the facts of homology, the facts in regard to rudimentary structure, all combine to prove the theory of evolution. Even paleontology, which a few years ago was cited against the theory, now confirms it; for many of the alleged "missing links" have been discovered and others are being found from year to year in such numbers as to destroy the force of the objections urged against the theory on this ground. There is not an argument worthy of the name which can be adduced against the conception of the evolution of the higher from the lower organic structure. All the evidence that the case admits of in the present state of knowledge goes to sustain the theory. There is not a leading zoologist living who does not accept evolution in some form or other. It is taught in colleges and universities, where a few years ago it was rank heresy. The idea is not only universal among men of science. It has pervaded general literature and works of fiction and art, books of travel; in fact, literary productions of almost every class, if not written from the standpoint of evolution are more or less dominated by the idea and the method. For professed Liberals or Spiritualists under these circumstances to manifest a reactionary spirit by denying evolution in the manner in which such opposition has been seen in some of our journals, is to furnish illustrations of intellectual atavism or degeneracy. Spiritualism in its

inception espoused evolution in opposition to all theories of special creation and arbitrary production. The writings of nearly all the earlier exponents of Spiritualism are marked in common by this one doctrine, that the present forms of life have been derived from lower ones by a process of development and that the lower and even the lowest forms came into existence by a process as natural as that by which a seed germinates to day or an organism grows today.

Of course, there is a spiritual as well as a material side to evolution. Evolution is a process. The word indicates how present forms of life have come into being. It does not explain the reason why, nor explain the underlying principle. Doubtless many who have encouraged the theory of evolution have ignored the spiritual principle which vivities every form and without which there could be no growth and evolution, no change. The process has been in accordance with law, and the law has been the expression of that Universal Being, of which all material forms are but phenomenal manifestations. The evolution of mind has gone on correspondingly with the evolution of organic structure. This has led materialists to assume the dependence of mind upon body, but there is no such dependence. We only know mind and material form as concomitants and evidently the bodily structure is an expression of that which is deeper and more abiding, the real living being When an attempt is made to ascertain the origin of the individual mind, of course there is little else than speculation; for whether it be assumed that the human spirit is a spark from the infinite, that it has existed in an individualized (or unindividualized) form from all eternity and will exist to all eternity or that the human spirit by some means came into existence at a certain time, and, though subject temporarily to material conditions, will persist freed from them, whatever be assumed or claimed, there can be no actual proof in regard to the subject and men will teach such theories on these points as are most in harmony with their education or predilections What we do know with reasonable certainty is the hypothesis, unsupported by facts and not in accord | conclusion arrived at by the scientific method, that this earth was once incapable of supporting life, that life appeared first and in its lowest forms, and that since then there has been a continual development, the higher forms coming later, until man appeared to crown the entire work. Now evolution does not manifest itself by producing beings higher than man, but by raising him to greater intellectual and moral heights. To evolution, now in the domain of the human mind, there is practically no end.

THE CONTEST ABOUT SPIRITUALISM AT MILAN

Carl Du Prel has in the December number of Psychische Studien a long article on the "Contest about Spiritism," at Milan of which we have already published several accounts. We have only room for some extracts: As to Eusapia, the medium says: "Eusapia is a rather small, but well proportioned, lively, your g Italian woman of about thirty-five years of age, witlout education in the schools. She is married but without children, and it may be mentioned that she has adopted two orphans. She speaks in her normal condition the Neapolitan dialect, but when in a trance a correct Italian. In demeanor there is nothing which would occasion suspicion; on the contrary, she herself insists on such measures as will intensify the evidential force of the phenomena. Of the journalistic attacks of which she was the object she had unfortunately become aware and it unfavorably affected the conditions of good scances, and since the final result was thus as a whole entirely satisfactory, it speaks well for the medial powers of Eusapia." He further says that the materialization of the head was only observable by Schiaparelli through his sense of touch, but materialization of hands was much better accomplished and observed not only by sense of touch but of sight.

One circumstance is worthy of notice: "Finally the active hand became also visible, and indeed with considerable frequency, especially in the opening of the the development of our character and our capacities.

curtain over the head of the medium, where the folds of the curtain on both sides of her head formed a triangular space. On one of these occasions the closed list of a child's hand was laid on the head of the medium and then opened raising the fingers, so that we saw the inner portion of the hand. The medium had never in other sittings, made the attempt to sit before the cabinet and was therefore curious to see the hand herself. But as she turned round to see it she was advised by a stroke on the face that John (the control) did not wish it. As Schiaparelli also, in order better to observe the hand which had again become visible widened the opening in the curtain, this hand came scratching over his hand. This opposition to close staring already observed in Spiritualistic scances may be explained by the fact that the human eye, from which as is well known magnetic effects proceed, perhaps operates unfavorably evil eye, somewhat in the manner of the gaze of a snake on a bird, or with "Occhio mal" of the Italians who ascribe to the gaze an injurious magnetism. More difficult explanation, however, is the remonstrance against silent and anxious waiting. We heard several times in our sittings, through the alphabet of raps the requirement to talk with one another in a lively fashion."

The attempts to obtain casts of the materialized hand failed but the bucket containing water was raised from the cabinet and placed on the table before the sitters. A photograph was taken however of the hand materialized above the head of the medium, the hands of the medium at the time being held on her knees by her two neighbors. The appearance of the hand on the plate can be accounted for only on the theory of "Animism or Spiritism," but one hand had been visible which was larger than the hand of the medium and one a child's hand and the theory of Animism is very improbable.

The bringing of various articles was also accomplished under circumstances excluding the idea of its being the work of the medium, by any mechanical means at least.

Dr. Du Prel closes his observations on these series of remarkable séances by saying that whatever may be the outcome of the case of Eusapia, spiritism has hitherto made progress in spite of the opposition of the learned and of those who worship them, and will go on making progress. Spiritism of to-day is already a vigorous youth, in comparison with the child he was when table-tipping came into vogue. Phenomena have been growing in elevation and the thanks for this should be rendered in part certainly to our opponents who through their objections gave impulse to ever new modes of proof. In the further elevation of phenomena it will more and more appear that we in this domain have not to do with wonders merely, but with a physics and a psychology as yet unknown, therefore with phenomena conformable to law. The recognition of the conformity to law in the near fut ire will wrest from the opponents the argument that spiritualistic phenomena compel us to a very undignified idea of the spirits and of their activity, which objection rests an interchange now apparent of a limited physical condition and limited spiritual envi-

The recognition of spiritistic phenomena further furnishes a surer guaranty that spiritism in its development will become more and more a science; for only from phenomena conformable to law is a science specially conceivable. This process however can find no other conclusion than that in the next century everybody will believe in spiritism.

THE FUTURE BELIEF.

In Sphinx for December last appears a selection from the posthumous writings of Hellenbach entitled "The Future Belief Again," in which he de clares that: The belief of the next century will in its chief points be:

- 1. Birth and death of the human being are nothing but a change in the point of view (or mode of view).
- 2. The motif for the change lies in the interest in

- 3. This development makes necessary a corresponding measure of sufferings, labors and experiences, which may be effected more slowly or more rapidly.
- 4. There is consequently no unrighteousness in the world because suffering and labor are changed into a transcendental capital and every one becomes what he makes himself.
- 5. The life of the human being is in a certain sense antecedently conditioned, because he comes into the world with a specific bent arising from his own education or that furnished by others and hence in view of this bent acts instinctively.
- 6. The human being has the most lively interest in obtaining for himself and others all possible ethical, intellectual, and physical development.
- 7. No act, no thought, is lost. Action and omission to net in every individual are decisive for one's ethical and intellectual worth and transparent for all time.

A PROPOSED UNION OF SPIRITUALISTS IN EUROPE.

A. Bouver, in La Paix Universelle, a spiritist paper published at Lyons. France, of recent date, prefaces a project of a federation and Spiritualists proposed by J. Bouvery with an earnest appeal to lay aside projudice for Kardecism and unite to form "The Universal Federation of Contemporary Psychology." "For," says the writer, "it exactly defines the objects of our labors, that is to say the study of the soul and its spiritual manifestations of all shades. Let us unite under this banner to march together in the investigation of truth and soon shall become more conscious of the why of our existences, and we shall know how to understand that the peace will henceforth be possible by basing our conduct on articles of faith, freely discussed and accepted by the conscience, and the Kingdom of God will very soon descend upon the earth. It must not be forgoiten," he says, "that Kardecic spiritism is in fact only the second phase of the modern revelations and its adepts are far from being in the majority; that the cradle of what we French call spiritism is not France, or Europe, but America, and that its first baptismal name Modern Spiritual. ism' had made the tour of the world several years before Allan Kardec of whom we are justly proud began his immense work.

"To form a universal federation having its raison detre we must count on all elements, but we must not without being partial accept rather the term spiritism than modern Spiritualism; for we have no more right to ask our elder brothers of free America to renounce the term modern Spiritualism than they would have to ask us to give up the word "spiritism" for modern Spiritualism.

"In all things, and especially in spiritism, if we put ourselves at the heights of the doctrine, let us be independent, large and liberal. Let us adopt into our ranks all ideas and all schools. Let us bring to us men of heart who will not fear search and proclaim the truth, no matter whence it comes. Have we not a very striking example. The Crookes, the Gibiers and so many others have never been willing to call themselves spiritists yet they have done more in favor of the doctrine than all the Kardecists of the second hour: these are some of the reasons which ought to occasion reflections as they are of general interest; the unity of aim ought to bring unity of means."

PSYCHICAL SCIENCE CONGRESS NOTES.

The Executive Committee is in receipt of a very courteous and complimentary letter from the President of the Vereinigung Sphinx of Berlin, Germany, Herr Edward Schlochauer, who learns of the Congress through the pages of Psychische Studien, and desires further information, which the Committee give him with pleasure.

he will be in Chicago during the sessions of the Psychical Congress. He is kind enough to transmit a publication of the Society over which he so ably presides, and requests the Committee to make the com-

nalists of America. This the Committee do with pleasure, selecting of course THE JOURNAL as the medium of conveyance of the friendly messages.

The distinguished journalist and editor who writes the following letter is perhaps better known to readers of The Journal, by his pseudonym of "Saladin, of The Secular Review, an able paper published weekly in London:

LONDON, December 19, 1892.

Dr. Elliott Cours, Chicago Dear Sin: I am gratefully conscious of the honor your Committee has done me in electing me a member of the Advisory Council.

I cordinity sympathize with all movements in the direction of psychical research, regardless of whether or not I may approve of their particular lines of procedure, or be able to subscribe to their conclusions.

With kind regards to your colleague, Mr. Under wood,

firmerially much from monthly.

W. STEWART ROSS.

We are glad to mention that Renjomin B. Kingsbury, of Delimee, Ohio, has necepted an invitation to become a member of the Advisory Board. Mr. Kingsbury, a lawyer by profession, is deeply interested in psychical problems and thorouguly acquainted with the literature on the subject in half a dozen different languages. His services during the Congress, as well as during the arrangements for the sessions, will be of the resitest value. The following is Mr. Kingsbury's letter of acceptance addressed to Dr. Coues, Chairman of the Psychical Science Committee:

Distance, Onno, January 6, 1896.

DEAR SIG. I have your favor of the 1st inst. home. oring me with a nomination to membership in the Advisory Council of the Psychical Congress to be held in Chiengo.

I gratefully accept the appointment and will do all t possible in my humble way to further the objects of peign hands especially those on Frochel and his works. this Congress. I shall be glad to be of the slightest | For more than sixteen years she has published this aid in placing the investigation of (so-called) occult | Spiritualistic monthly in which she has always repor psychic phenomena on a seientide hasis, now so much to be desired.

> Very truly yours. BENJAMIN B. KINGSBURY.

> > Waysing, December 2, 1892.

DEAR DR. Honeson: I thank you very much for the invitation to become a member of the Advisory. Council, which I accept with pleasure, hoping that in some way, however small. I may be of use to a cause I have deenly at heart.

Very timely penties.

JANET E. REUTZ-REES.

112 West 118th Street, 1 NEW YORK, January 1, 1895, (

RICHARD Hodosox, LL. D. Dear Sir: I am hoaored by your invitation to become a member of the Advisory Council. In full accord with the aim and methods of the Psychical Science Congress, I am happy to be enrolled as one among the least of your great cloud of witnesses.

Actia Holans.

BEGNIGE PALLOL in La Fraternidad Universal, a Spiritist paper published in Madrid, Spain, says: The last (Spiritist) Congress tightened our relations and it is well to take advantage of the feelings and ideas awakened to do something to prove the fruitfulness of our doctrines. Meritorious as are scientific studies, philosophical disquisitions and the labors of I propaganda, in which we are using our forces, still all this is useless in itself as against enthroned errrors and the miserable system everywhere triumphant. Herr Schlochauer informs us that if it please God | For every tree which we destroy, there are planted a hundred, young and luxuriant, positive (creedbound) religions, and they threaten to cover the earth with those fruits which hurt the heart of humanity. This means that Catholicism controls and governs in

pliments of the members of Sphins to the Spirit-1the schools; that the Jesuits are extending under some present or other their power over education; that falsehood is taking possession of the world and that in spite of all we can do, it is the position of the unfortunate Danaids we are in now. Our greatest duty, our first duty, is to earry to the virgin soul of youth the secred teath in place of the poison which now corrupts the conscience. And we say this not through any bias for any particular school, but simply for humanity We are pror to be sure; but the greatest poverty does not consist in want of money, but in hick of courage, and in ignorance of the fact how very much the union of wills axails, and among us the poorest man is he who distrusts Providence, whose influence protects bunmaity and shines in history; because not in vain do we declare the existence of God and recognize his laws. Although we cannot yet obtain the wealth of Crosus we can and ought to make the attempt to secure an education for children free from ecclesissical control. He then asks whether it be advisable to form schools with a Spiritist bent or merely lay schools, and what is the best course to be pursued to attain these ends. It will be seen that the situation in Spain is the reverse of our own here in the United States. There education is to be wrested from the supervision of the Church; here the sim is to prevent the Catholic while from obtaining control of the public school ereloud.

> ELISE VAN CALCAR, the worthy editor and publisher of the Phich Spiritualistic aspec Op de Grenzen van Two Worledon, says Dr. Cyrlax in his Noue Spiritualisiche Biester, is complimented as fellows: This oncommonly active woman on the 19th of November last edebrated her sevendern bistaday in full possession of her intellectual forces and espacity for labor, in which we congratulate her and Spiritualism from a full heart. From van Calcur has been for many years a writer and publisher of a great number of romances in Holland and is a widely known and much loved woman and her writings have found much favor in forresented Spiritualism against the reincarnation theory with the greatest ability. A correspondent calls her "A level headed woman" whose writings should be better known.

Mr. W. George Minarr's article in the Nineteenth Century with the startling caption Happiness in Hell," which has already led to much controversy concludes as follows: -Hell in its widest sense namely, as including all those blumeless souls who do not enjoy that vision - must be considered as, for them, an abode of happiness transcending all our mo t vivid anticipations, so that man's natural capacity for happiness is there gratified to the very ntmost; nor is it even possible for the Catholic theologian of the most severe and rigid school to deny that, thus considered, there is, and there will for all eternity be, a real and true happiness in hell." Even for the wickedest and worst of those condemned to the robsence sojourn"-so he describes sheel-the Roman Church, Mr. Mivart says, holds that existence there is preferable to unnihilation or non-existence.

SAYS the Gate City. Keokuk. Iowa: "You cannot get a newspaper in Clasgow, a city of 700,000 people. or any other necessary article on Sanday. But you can see more drunkenness, more ruffianism, more brutal disorder Saturday night and Sanday night than among any other equal number of people in this world. We were three months in the great city of Paris, with its 2,000,000 of people, where the Exposition was opened every Sunday and newspapers and other useful avocations go on on the streets on Sunday like any other day. Yet in the three months in Paris we saw but one intoxicated man, and he didn't look like a Frenchman. And in the three hours of a Sunday in Glasgow we saw more drunkenness and ruffianism of both men and women than we thought existed on this globe."

-ETHER RAY APPARATUS.

To the Editor: I have received from Professor L. Deinhard, of Munich, Bavaria, the description, in German, of a device invented by Professor Korschelt for certain therapeutic purposes. The American agents of Professor Korschelt, whose address I do not give, because I do not wish this note to be regarded as an advertisement, have also furnished me with one of the machines, requesting me to test it for myself. This I have done to some extent-enough to satisfy me that some singular influence proceeds from the apparatus, the nature of which I do not know, and the probable therapeutic effect of which I cannot pretend to judge. To my mind, at present, it is as mysterious as Keeley's motor. The inventor claims, as Lunderstand, that his machine serves to collect or con entrate waves of the luminiferous ether, and to direct their vivifying energy in a sort of spray or bundle of rays, upon the organism of a debilitated or diseased person, with excellent restorative or curative effect. From the few experiments I have made with the machine in my own person, and in the person of several friends, I believe I am safe in saying that some effect is produced that is neither imaginary nor due to unconscious suggestion. I therefore conceive that Professor Korschelt's invention deserves to be fully and fairly tested, and I have no hesitation in thus calling attention to its alleged usefulness, which would be very great, if its performance should come any where near its claims. That these claims have been made in entire good faith, there is no quest on, though I don't know Professor Korschelt, nor does he know that I have pended these lines. believe the invention was quite fully described a few months ago by Mr. Stainton Moses, in Light. ELLIOTT COUES. wses, in Light. Washington, D. C.

To THE EDITOR: In response to the offer the following:

MEDIUMSHIP.

1. Those which characterize the greabody of the human family; since all, in a certain sense and degree, are mediumistic.

2. A similar answer to the one given to question No. 1 may suffice in this case. and for a similar reason.

3. Very decidedly so, I think.

4. Yes, favorably or otherwise according to the general tendency of the character of the individual, whether moral or immoral. This answer may require an explanation, which I would offer by saying: In my experience in and observations of spirit control, I thought I discovered, as early as 1866, twenty-six years ago, that "the influence" tended to run the sub ject off of his or her heels, so to speak. That is to say, if a person tends to benevolence it makes him intensely benevolent. And the same is true if the subject tends to malevolence. And thus the medium becomes the subject of an educational influence that may teach him that grandest of lessons, "Know thyself." And this, of itself, was enough to make me feel that such experience was both desirable and beneficial.

5. To a very considerable degree.

ti. It might be; but is of rare occurrence: just as it is for one individual to convey the exact conceptions of his mind to that of another through words as the signs of

7. None, that I know of, that may be relied upon as infallible.

8. That which invariably discovers to us the truth and thus makes us wiser and better.

9. None (if it be true that "there is | nothing new under the sun"), but many | as they entered the house, a large stone valuable truths have been revealed to my | was seen to proceed from the fireplane and mind, and doubtless so to many others since the advent of modern Spiritualism -truths hitherto unknown to such as I.

10. I think so; since each individual intelligence is an integral part of "the great directory mind of all" that is always receiving and always giving out of itself; but whose proportions and perfections are such as to be incomprehensible except as it reveals itself to and in the individual; | book. as in the case of Jesus of Nazereth, for

doubtless is possible to each and every individual intelligence in its proper time, or 'own order," "Christ the first fruits."

11. I think not.

12. Highly so, I think.

13. I think not, except that as "whatever is, is right" or "for the best."

14. Superior intelligence, strict honesty and unswerving integrity in the medium and the sitters.

15. This question involves a great deal. As for mediums being "set apart for spirit manifestations," that is done by the controlling influence when it takes possession of and manifests through him or her.

As to an indorsement of such, their private and public character, as evinced in their works, is all the indorsement they should need or want.

As to organization among Spiritualists. it is a subject that I do not know that I am capable of dealing with wisely, but am impressed with the justness and wisdom of the axioms "In union there is strength," "United we stand, but divided we fall. J. B. CONE.

GONZALES, Texas.

THE PRINCIPLE OF GOOD.

To THE EDITOR: I wish to express some thoughts to advanced students in the phirosophy of life.

There is a universal and eternal principle of good or God, permenting the universe, and all individual organic conditions are sparks or emanations of germ life and receive their supply of life forces from the universal reservoir.

And every organic emanation of indiidual life, whether mineral, vegetable. animal or human life is an expression of an individual good or God, and in that sense God becomes a personal God expressed by each individual emity, and the combined finite individual intelligences composes the infinite intelligence or God.

Every expression from the lowest to the highest germ of individual life has its knowledge or God within necessary to its development, growth and happiness, and instead of praying or begging favors of some imaginary far-away God we will jeffect greater good by utilizing and develoning the God within us, and endeavoring to live up to the highest light and knowledge within us, and by so doing fulfill our highest aspirations and become healthy, strong and beautiful personalities. The reason we are not so is we are questions in the issue of the 3rd looking for something outside of ourinst., relative to mediumship, I would | selves to heal our infirmities and save us | from the results of wrong-doing.

DUTTON MADDEN.

Mechanicsburg, Pa.

SPIRITS THAT GAVE GOOD MANI-FESTATIONS.

To the Entron: "The Mystery of the Wizard Clip." by Rev. Joseph M. Fenotti a Jesuit, is a book that should be read by all investigators of Spiritualism. The book was pub ished in 1879. The scene of the mystery was in Smithfield or Middleway, since called Clip, in Jefferson county, Virginia.

'The name of the man at whose house those manifestations took place was Adam Livingston. He was born in Pennsylvania of Dutch descent and was a Lathern by profession. He moved to Virginia in or

about the year 1770.

A short time after his settling in Virginia, he was much disturbed by an unknown person that haunted his house, His property was destroyed, his been was burnt, his cattle all died, his c othes were all cut to pieces, his beds burnt or cut; chumps of fire were thrust into the beds. The plates and all the crockery were thrown upon the floor, and what was astonishing, everything that was cut was cut in such a manner that they could not get even a small patch that could be of any service (the things being cut in form of a half moon); b. ots, saddles, etc., were cut in pieces.

Three men came from Winchester, in order to frew the house from what troubled it, if it were the devil himself; but as soon whirl around upon the floor upward of fifteen minutes without any stone being missed; upon which the gentlemen sneaker away. Mr. Livingston then applied to three conjurers, who gave some herbs and book and a riddle to catch the devil, but the first night the book and herbs were put into a slop jar and covered with the riddle. The book was a Church of England prayer-

After some time he had a dream in

but with much difficulty, at the top of which was a beautiful church, and in it a Catholic priest dressed in sacredotal robes, and some one told him, this is the man who will relieve you.

After this this troubles still continuing). his wife persuaded him to send for a Catholic priest, which he did, but the priest appeared unwiling to come. However, after much persuasion, he went, blessed some water, and sprinkled it about the house, after which the noise and trouble

Mr. Livingston was then converted to the Catholic faith, and after he had mass two or three times, he saw a light and heard a voice frequently, which instructed him in the sacrament of penance and Holy Eucharist. The voice likewise inolic religion, and that thorough'y as appeared by their conversation. It is also certain that no human person instructed plete repetition of my dream." them and they had no books in the house and had besides very little education in the English tongue.

Later on in the book the author quotes: "A red flannel shirt or waistcoat was taken by Aunt Eusan Piet to the Barrens, Perry county. Missouri, a long time since and

left there.

A hand was marked, stretched out, leaving the strip unburned that remained between the fingers. I know the lady well (she was a girl then) who was ironing the clothing at Mr. Livingston's at the time.

The voice had made them rise three times in the night to pray for the dead: but the thought passed through the maiden's head, that 'the souls could have saved themselves, and deserved the pain; anyhow the thing was exaggerated,' when lo! the shirt was snatched from her, and the hand impressed on it.

She had told me of it often. She died

Later still in the book is quoted: "My mother was often favored with super natural visitations. She was told while kneeling in church to prepare and make her last confession. She did so, told the Father Confessor of it, then came home to my house and gave the children her last fareweil. She then made all her arrangements, how she was to be buried. etc. That same evening she was taken ill, and died on the third day from the warning which had been given her by the spirit of her own mother."

Another interesting quotation is this: "One day as they were spreading the linen on the grass, it was taken away from their sight, and for three weeks nothing was seen of it. Well, after many prayers (for m those days that was serious loss), they were both standing by an open window and saw their linen, nicely folded and blenched, on the bush!"

The last quotation I shall make is this: "Being one day at a tea party in Martins burg, an old Presbyterian lady who was of the party, told the company that having heard of the clipping that was going on at Livingston's, to satisfy her curiosity she went to Livingston's house.

However, before entering, she took her new black silk cap off her head, wrapped it up in her silk handkerchief, and put it in her pocket, to save it from being

clipped. After a while she stepped out again to go home, and having drawn the handkerchief out of her pocket and opened it, she found her cap cut up into narrow rib-

The book is quite small, including an obituary nosice of Father Finotti. It is not duite 150 pages. I do not know what it costs, but doubt its costing more than a dollar, if it costs that much.

It can be had of all Catholic publishers, or horrowed from Catholic libraries.

If there are any Jefferson county, West Virginia, readers of THE JOURNAL who know anything about this Cliptown mystery, they will please write what they know for PHE JOURNAL and oblige among others a Roman Catholic reader.

M. G. W.

A DREAM CAME TRUE. To THE EDITOR: The following was related to me by a lady of my acquaintance who I am sure is worthy of credance. I write it here from notes taken at the time she gave me the account.

"Just about one year before I was married I dreamed one night of being in a room which had three doors and five windows. These were noticed in particular, and while standing therein a small government to be used to protect the collin was brought in and the corpse of a claim of a man to own laud which he babe was placed in it. Soon a lady rather | does not occupy or use.—Cincinnati instance, whose measure may be, and which he thought he climbed a high hill, below medium height came in wearing a Golden Rule.

large shawl folded so the fringes nearly touched the floor.

"In her hand she had a wreath of flowers which she placed upon the coffin, and while viewing the corpse, she pointing at it said: 'What a pretty mark.' The thought came, 'This is for you.' This dream was repeated four different nights.

"After we were married several months we moved to another town and into a house the fac simile of the one seen in my dream.

"The little one born several months after passed to the higher life at the age of ten weeks. I was standing in the room with the five windows when the coffin was brought in and the corpse lay in it; then who should come in but the lady of my dream attired just as I had seen her, and laying the wreath upon the coffin, pointed structed them in every part of the Cath-1 to the corpse and said, "What as pretty mark," referring to a bright red birthmark upon the back of the hand, a com-

> The dream was three years or more before the event occurred. Was it simply a coincidence? I think not. E. S. B.

BOULDER, Colo.

CURING A COLD.

The following is the advice given by a prominent doctor for getting rid of a cold: When the first symptoms manifest themselves is the time for action, and this should consist of a hot mustard foot-bath before going to bed and a hot draught of milk. The covering of the body should be linen and wool, the former in the way of the sheet and the latter in the blanket. No attempt to get up an active sweating should be made. The foot-bath and the warm drink will give a sense of warmth and facilitate the natural excretion of materials which should pass away by the skin, and in any effort to aggravate this will be not only superfluous, but harmful. The blanket should never be worn next to the night robe, and should not be so thick as to confine the air next to the body. It is, indeed, often advisable to lighten the covering of the feet, and to preserve a certain amount of weight over the loins, and to have the shoulders protected from the external surroundings in general. The last measure is not to be underrated. A sensitive lung carries with it susceptibility to take to itself everything that could possibly effect it to its detriment. Lung diseases belong to sensitive persons, and may or may not be the sequence of a cold. The majority of them, however, can be traced to imprudence in dress and exposure. Pneumonia, pleurisy and consumption are partners of carelessness in the dressing of the chest and back, and the colds, which might stop at the throat by a little prudence, are their apprentices. If you have unconscionsly contracted a cold and want to get relief from it, you must, in the first place, avoid too much medication. A properly clad skin and a clear digestion ought to shorten the life of a cold. If a little comfort can be secured by wearing a light covering on the head during indoor hours, it should be respected. Ventilation of apartments comes in for a slight amount of attention, and it should be sufficient to furnish fresh air and not to produce currents which can be appreciated. Nothing is more fallacious than the belief that health is promoted and life prolonged by air in excess, and this is proved by tombstones. There are a few good remedies which appeal to us as matters of tradition. Our grandparents used them with effect, and we might follow their example without injury. One of these is sassafras tea, another is boneset tea and another is senna ten. Each has its office, and each is of value in its peculiar line, and at the same time is harmless.—New York Ledger,

Bishop Leonard tells a good story on himself. He was teaching a Sundayschool in Utah, and asked a little girl if she knew who Christ was. She replied: "O, yes, sir; he was a man." Fearing that she might have an impression that Christ was more human than divine. Bishop Leonard asked her what kind of a man he was and i' Cirist was anything like himself. "O, no," she replied, "he was a good man."

THE reforms we really need are not so much good legislation as the repeal of bad laws. The one that is worst for the workingmen, though they do not yet see it, is that which permits the whole power of

CURING HABIT.

"How shall I a habit break?" As you did that habit make, As you gathered, you must lose; As you yielded, now refuse. Thread by thread the strands we twist Till they bind us neck and wrist: Thread by thread the patient hand Must untwine ere free we stand. As we builded, stone by stone, We must toil unhelped, alone, Till the wall is overthrown.

But remember, as we try, Lighter every test goes by: Wading in, the stream grows deep Towards the center's downward sweep, Backward turn, each step ashore Shallower is than that before. Ah, the precious years we waste Leveling what we raised in haste; Doing what must be undone, Ere content or love be won! First across the gulf we cast Kite-borne threads till lines are passed, And habit builds the bridge at last.

-John Boyle O'Reilly.

WILLARD HALL.

Willard Hall in the Woman's Temple was thrown open to the public Sunday. The formal dedication will not take place until spring on the return of Miss Willard and Lady Somerset from England. Practical work has, however, begun. Every Sunday afternoon at three o'clock some prominent speaker will conduct gospel temperance meetings and there will be a Monday service every day during the year. These are the regular services already planned for; there will be many others, as there is a demand and opportunity for them. Here all the prominent temperance and suffrage workers of the world will be heard. It will be a grand rendezvous for all women workers.

Willard Hall is conveniently located on the ground floor of the Woman's Temple, corner of La Salle and Monroe streets. It has its own private entrance at the northwest corner of the building on Monroe street. A richly carved granite cable surmounts a broad arched doorway. In the center of the gable's face is the Union's coat of arms, beneath, a scroll inscribed with the words "Willard Hall." A long corridor of French and Italian marbles leads to the Hall. The first few feet next the street are covered with tablets on which are inscribed the names of the various States of the Union in recognition of their assistance in building the Temple. In another section of the corridor are inscribed the names of all the local unions that contributed \$100 or more. Another characteristic feature will be a coldwater fountain designed by Carl Rohl-

The room as it was handed over by the architects, Burnham and Root, to the decorator William Prettyman, has been metamorphosed to such an extent that recognition is impossible. It was an herculean task but Mr. Prettyman has discharged it most successfully. There is now presented to the public a very beautiful auditorium with a seating capacity of nearly 600. Among its striking features will be the thirteen memorial windows designed by Walter Crane, the English artist. Six designs have already been approved.

The rostrum is richly constructed of marble, back of it on either side of a marble portal are two mural spaintings by Walter Crane. They are intended to symbolize the motives, aims, and methods of the Woman's Christian Temperance Union. At Mrs. Carse's suggestion, Mercy and Justice are portrayed on the one side and Purity and Temperance on the other. On either side of the rostrum are to be placed marble busts of Mrs. Carse and Miss Willard, although under the ban of disapproval of both.

The names of all individuals who have contributed \$100 or more to the building are inscribed on panels in the frieze. One panel has been omitted and here has been placed the Whittier clock, so called because designed and placed to honor the poet, who lent his pen to aid in the cause of temperance.

Willard Hall, when entirely completed, will be one of the most unique and beautiful

Too much cannot be said in praise of the indefatigible work of Mrs. Carse, through whose efforts the Woman's Temple and Willard Hall have become realities. There is no finer building in Chicago from an architectural point of view than the Woman's Temple and in its

mate of its cost at completion is \$20,000.

grandeur it stands a fitting monument to those two noble women, Miss Frances Willard and Mrs. Matilda B. Carser and their co-workers.

THE Woman's Herald of England publishes an interview with Miss Francis Willard in answer to a question as to her interest in Woman's Suffrage and Lady Somerset's, she says: "I am heart and soul for the suffrage. I joined it in 1876 and I have stood a great deal in consequence. Lady Henry is the bravest of the brave. she never blinks a thing she has once taken up, but goes boldly forward. She has done splendid service for the cause in America. You see hard work and frequent I much work in psychometry, still we hope failure have taught us veterans the necessity of the suffrage if we are to win our cause. When Greek meets Greek then comes the tug of war, and we women must meet our Greek with the ballots in hand if we are to be regarded as fees worthy of the steel. A great deal has been said about the unsexing of Women's Suffrage: but woman will bless and brighten every place she enters, and she will enter every place: no institution custom or party will survive that does not welcome her presence and her power. Each century has its test. This test will be applied to us by the people of the twentieth. The nineteenth century had for its test, the enfranchisement of man and the exaltation of woman; the twentieth will have for its test the cufranchisement of women and the exaltation of man."

Mrs. Dr. Liwrence, of Cambridge, England, read an interesting paper before the Chicago Branch of the Collegiate Alumna Association, at their January meeting. Mrs. Lawrence urged the college women to take a more active interest in political and municipal affairs and make their influence felt. Our English sisters have set us a good example; let American women, college women or not, show that though possibly latent, their interest is strong when once aroused. Miss Pratt. of the University of California, read a clear, the law of gravitation was so torceful as forceful paper, on "The Possible Union | to lead me to change the physical terms, of Womanliness and Intellectuality under ["resistance" and "dependence" in the College Influence." An interesting discussion followed, participated in by many of the members, among others such wellknown women as Mrs. H. M. Wilmarth, Mrs. Bessie Bradwell Helmer, and Miss Rebecca S. Rice. The Chicago Branch has voted \$200 for the Fellowship Fund and \$200 to support a resident at Hull House for a year. They are to be congratulated on beginning the new year with such open hearts and pocketbooks. A hundred and fifty enthusiastic women may be relied upon to make a good showing throughout the year.

THE British Medical Association has recently expunged from its constitution the words "No female shall be eligible as a member of this Association." The opposition was great, but the broader minds carried the day and now woman rank among the members of this world renowned and highly conservative associa-

A miniature United States government has been formed at the University of Chicago, in which the men and women students are to take equal part.

THE National Woman's Suffrage Association will hold its "Cwenty-fifth Annual Convention in Washington, D. C., January 15-19.

Owing to financial embarrassment the firm which for some years has done the printing and press work of THE JOURNAL. has suspended business—temporarily at least-compelling changes which explains the delay in issuing and mailing.

WILLIAM P. LIPPINCOTT, of Bonaparte, Iowa; passed to the higher life December 13th after a brief illness in his eightyeighth year. Mr. Lippincott was born near Woodbury, N. J., and emigrated to Van Buren county, Iowa Territory, in gathering places in Chicago. A fair esti- July, 1840, and resided continuously on

hand he entered of the government until his death. He was for many years a subscriber to The Journal. Mr. Lippincott was an intelligent, well read man, an associate and supporter of Abner Kneeland during that gentleman's advocacy of freethought, but for many years a firm believer in the philosophy of Spiritualism.

MRS. ADELINE ELDRED will leave Chicago this week for San Diego. California. where she will spend a few weeks resting and enjoying the beautiful winter weather of that region with her friends. She will be located at 2022 E street. Mrs. Eldred's work in psychometry has been very creditable and we are glad to recommend her to the subscribers of The Journal in that city. Although Mrs. Eldred goes for rest and recreation and does not expect to do she will be able to do something for the friends there. On her return she will stop at Los Angeles. San Francisco, Denver and possibly other points, but now she goes directly through to San Diego.

Mr. I. N. Heppen, one of the subscribers to The Journal from its earliest days, recently passed to the higher life at the ripe age of eighty-four years.

MR. J. J. VAN NOSTRAND, of the Chicego Board of Trade, having received a copy of The Journal writes appreciatively in regard to its contents as follows:

I have to thank you for the paper inclosing the excellent picture of Mrs. Underwood. It affords me in particular and her many friends in general a pleasure that the likeness should be distributed with so valuable a paper. Judge Waterman's article is a philosophical diamond. I have never read anything that will at all compare with it. I am a materialist as you know, but that don't hinder in the least my observation of the truth at a slightly different angle. The article by Ida Estelle Cronch is the work of an unusually able mind. It was in the contribution of Joel Tiffany that I profited. His discussion of theory to inversion and direction respectively. As long as we have the alert receptiveness of the little child we may profit by the simpler forms of truth such as this man Tufany relates to us. Rachel E. Lord's definition of charity is, in my opinion, almost too varied, but the whole article resolves itself into a strong expression of faith and the active principle of faith is consolation. The paper on the whole I have found unusually instructive and am greatly obliged to you for it.



As Large

scrofula sores on my poor little boy, sickering and disgusting. They were especially severe on his legs, back of his ears and on his head. I gave him Hood's Sarsaparilla. In two weeks

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Mrs. Maynard tellsa plain, straightforward story and fortifies it with witnesses. That she did hold seances for Mr. Linco'n, and that he was strongly impressed by what he saw and heard no intelligent person can doubt, after reading this book. The publisher declares that he has not spared care, research or expense in verifying Mrs. Maynard's story before publishing the book; and he publicly declares that he "stakes his reputation on the validity of its contents."

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BOOK REVIEWS.

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

Why Government At All. A Philosophical Examination of the Principles of Human Government, involving an Analysis of the Constituents of Society and a Consideration of the Principles and Purposes of all Human Association. By William H. Van Ornum. Chicago: Charles H. Kerr & Co., 1892.

This work, a'though the title would indicate that it is devoted entirely to a defense of anarchism is mainly given to the discussion of economic, industrial, educational and cognate subjects. The views of Henry George are considered at considerable length under the head of "Henry George, His Economic Absurdities and Contradictions." The author regards the single tax as inadequate, illogical, cumbersome and unjust. State socialism comes in for its share of treatment. A whole chapter is devoted to exposing the fallacies of Carl Marx. Another is occupied with pointing out the visionary scheme of Edward Bellamy. The fallacies of Proudhon and his school receive another chapter. Social palliatives are discussed and the methods of reform by political measures are considered. The motive of human action, the object of human life, the purpose and condition of society, the development of individual character, property, liberty, church and state—all these are discussed through a hundred pages or more. Then follows a consideration of government, its nature, origin and tendencies, the scope and function of civil administrations, the relation of government to public enterprise and to crime, its nature and cause and treatment. How laws are made, etc. Then comes the "remedy" which consists in the abolition of the law, which it is believed by the author is practicable and desirable. He thinks it would have a good effect upon public order, that it would promote the equitable distribution of wealth, that it would help the development of individual character, that it would solve the woman question and every phase of the social question.

The work is well written, and shows a great deal of careful study and thought. Its strong point consists in its disclosure of the evils and abuses of government, of the greed of capital, etc. Its weak point is its failure to show that government can be or ought to be abolished, but here Mr. Van Ornum fails, where no amount of intellectual ability can possibly succeed. As Godwin said, the only argument for the existence of government is the indispensable necessity for it. It is not possible for men to live permanently in a social state without some form of government, which grows naturally and necessarily out of the requirements of society. If all men were perfect, if each man were a law unto himself, there would be no need of a coercive or restrictive government, but as there are no perfect men outside of romance and the dreams of girls, government is and always will be an absolute necessity. It is the measure of man's distance from the ideal, from that periect social state in which every individual shall do that which is right of his own accord and in which there shall be no disposition to encroach upon the rights of others. Mr. Van Ornum's work, nevertheless, has real value in its clear perception of the evils of our governmental and industrial systems and will have a good effect in calling attention to them and perhaps in helping to correct them.

The Story Of The German Illiad. A School Reader for the Sixth and Seventh Gardes, by Mary E. Burt, Member of the Chicago Board of Education; Author of "Literary Landmarks," "Browning's Women," "The World's Literature," etc., New York: Ellingham, Maynard & Co., 771 Broadway and 67 and 69 East Ninth st. Pp. 119. Price, 50 cents.

While the book is intended for boys and girls, it will prove very interesting to children of a larger growth. The author tells in a simple, quaint style, well adapted to young readers, the story of the Rhine-gold, obtained by the mischievous Loki from the dwarf Andvari, of how Siegfried finds the sleeping Brunhilda guarded by the magic circle of fire, the meeting of Siegfried and Kriemhilda, the wooing of Brunhilda, the quarrels of the rival queens, the death of Siegfried and the revenge of Kriemhilda. Carlyle says "The story of the 'Horned Siegfried' is a real child's book among the Germans" and he commends the zeal with

THE STEP PARTY OF THE PARTY OF

which "learned professors lecture on the Nibelungen in public schools, with a praiseworthy view to initiate the German youth into a love for their fatherland," and the author thinks that as this legend is the embodiment of German and hence of English spirit, it is well for American youth to acquaint themselves with their Teutonic legacy. In the second chapter a part of Tennyson's poem is introduced, but otherwise the translation by Jonathan Birch from Lachman's compilation has been followed. The author also gives in the book various stories related to the myth of Brunhild including that of Proscrpine. Phoebus, Apollo and Perseus. There is an appendix, giving pronunciation and meaning of proper names, with a short sketch, showing the influence of the Nibelungen Lied through Wagner...

The book is well gotten up, with an appropriate design on the cover, and there are numerous wood cuts through the work, which add to its attractiveness to young readers.

MAGAZINES.

Belford's Magazine is improving and is

indeed now an excellent magazine. The January number has for its frontispiece a good likeness of Theodore Thomas. Lieut. Percy W. Thompson of the U. S. Army, contributes an illustrated paper on The British Army." "The Crow Child's Buriai," is an illustrated article by Alvin Humphray Sydenham, William Armstrong continues his articles on "The Men Who Made the West." Nellie Booth Simmons has a very beautiful little poem entitled "Cowards All." "The Owner of the Jay Bird Mine," is a story by Lewis B. France. The editors discuss the "Nicaraugua Canal,""Jay Gould and the Panama Scandal," "Barbara Dering and the Comstockian Conundrum." Monon Block. Chicago.—The Social Economist, George Gunton, editor, for January is out. The opening paper by the editor is on "Our New Industrial Policy." There are a number of very valuable papers, among which are the "Southern Social Problem," by Kemper Bocock, "The Individual and the State," by William E. Hart, and "Economics for the Young," by J. H. Kelsey. 34 Union Square East, New York.—The Review of Reviews for January has a very attractive table of contents. It is certainly an up-to-date number of this most thoroughly alive magazine. It has a brilliant illustrated character sketch of President Diaz and the Mexican people and country, written in the City of Mexico. Another article of interest is in regard to the treatment invented at the Pasteur Institute for innoculation against Asiatic cholera. There is also a profusely illustrated article on the latest results of the University Extension movement in the United States. There is an attractive little sketch of F. Marion Crawford, the novelist. The number contains nearly one hundred illustrations, many of which are admirable new portraits of men and women, in whom there is wide spread interest.—International Journal of Ethics for January is a strong number. Prof. Franklin H. Giddings, Bryn Mawr, bas a paper on the "Ethics of Social Progress." Did the Romans Degenerate?" is a question discussed by Mary Emily Case, late professor in Wells College, Prof. Wm. Cunningham, Trinity College, Cambridge, considers "Political Income and Practical Lafe." Richard H. Meyer, Ph. D., University of Berlin, discusses "German Character as Reflected in the National Life and Literature." All these are solid and brilliant papers. There are twenty or more book reviews, the first of which is a criticism of Herbert Spencer's "Principles of Ethics." This is decidedly the ablest magazine of its kind, if indeed, one of its kind has hitherto appeared, ever published, and it is very creditable to the Society for Ethical Culture. \$2.50 per year. International Journal of Ethics, 118 South Twelfth street, Philadelphia.-The Freethinkers Magazine for January has for its frontispiece a picture of Theodore Parker. In the same work there is a good sketch by the editor of this distinguished representative of free religious thought. Matilda Joslyn Gage contributes the opening article entitled "Infidel vs. Christian Inventions." Rev. E. P. Adams has an article

Henry Wood on "Divinity and Humanity." Rev. Dr. Strickland, Benton Harbor, Michigan, writes under the caption "From Pulpit to Christian Science Metaphysically Considered." Central Music Hall, Chicago, III.—The Unseen Universe for January. Mrs. Emma Hardinge Britten, editor, opens with a very thoughtful paper by Charles Dawbarn on the question whether the spirits of animals are immortal. There are a number of articles in this number of interest to Spiritualists and non-Spiritualists. 4 Ave Maria Lane, Manchester, England. - Chicago Truth Gleaner for January opens with "A Second Conference About the Soul" between a minister and layman, which is quite interesting. "The Lost Self Found," a lecture on the prodigal son, is another interesting paper. There are a number of attractive short articles in this number. Joseph Adams, 1533 Masonic Temple, Chicago.

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Consumption

had laid hold of me and my hopes of recovery were all gone. I was a mere skeleton, but a friend of mine, who had been some time away, called to see me. He recommended me to try Ayer's Cherry Pestoral, and kindly sending me a bottle, I took it, but with little hopes of recovery. I am thankful, however, to say that it eased me, and I am to-day enjoying the but of health."—J. Wilmot Payne, Monrovia, Liberia. *

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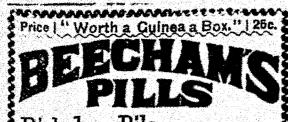
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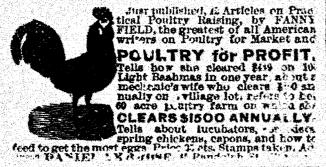
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Another says: "This is an exposition of Spiritual philosophy, from the pen of one who is thoroughly imbued with the new light of Spiritual science, and there is nothing in the work that can offend the most fastidious critic of the orthodox school......Altogether it is well worth careful reading by all candid

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The following poem is considered a literary gem. The original is found in an trish MS, in Trinity College, Dublin. There is reason to think that the poem was written by one of the primitive Christian bards in the reign of King Diarmot about the year 551, and was sung or chanted at the last grand assembly of kings, chieftains, and bards ever held in the famous halls of Tara. The translation is by the learned Dr. O'Donovan.]

Like a damask rose you see, Or a blossom on a tree, Or like the dainty flower of May, Or like the morning to the day, Or like the sun, or like the shade, Or like the gourd which Jonah had, Even such is man, whose thread is spun, Drawn out and out and so is done.

The rose withers, the blossom blasteth, The flower fades, the morning hasteth, The sun sets, the shadow flies, The gourd consumes, the man-he dies.

Like the grass that's newly sprung, Or like the tale that's new begun, Or like the bird that's here to day, Or like the pearled dew in May, Or like an hour, or like a span, Or like the singing of a swan*, Even such is man, who lives by breath, Is here, now there, in life or death. The grass withers, the tale is ended,

The bird is flown, the dew's ascended. The hour is short, the span not long. The swau's near death, man's life is done, Like the bubble in the brook.

Or in a glass much like a look. Or like the shuttle in the weaver's hand, Or like the writing on the sand, Or like a thought, or like a dream, Or like the gliding of the stream, Even such is man, who lives by breath, Is here, now there, in life and death.

The bubble's out, the look fergot, The shuttle's dung, the writing's blot, The thought is past, the dream is gone, The waters glide, man's life is done.

Or like swift course of water flow, Or like that time 'twixt flood and obb. Or like the spider's tender web, Or like a race, or like a goal, Or like the dealing of a dole. Even such is man, whose brittle state. Is always subject unto fate, The arrow's shot, the flood soon speut.

Like to an arrow from the bow

The time no time, the web soon rent. The race is run, the goal soon won, The dole soon dealt, man's life soon done,

Like to the lightning in the sky,

Or like a post that quick doth hie, Or like a quaver in a song, Or like a journey three days long, Or like snow when summer's cone, Or like a pear, or like a plum, Freu such is man, who heaps up sorrow, Lives but this day and dies to-morrow. The lightning's past, the post must go, The song is short, the journey so. The pear doth got, the plum doth full. The snow dissolves, and so must all,

*The poetical legend that the swan sings as it i

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Ways of shadow lure thy eye, Wherein longing's glamourlying Blends the list of breezes dving, Till before the brain's espying Forms the future phantomry.

Who shall say thy spirit, nay; While thy gentlest mood is joining intuition's subtle coining? Surely spiritward thy soigning Bears thy griefs and toils of day.

Thought and courage hold they dear But more dear doth the all loving Love, which proveth past all proving Solid socialisms moving Thickly in the there and here,

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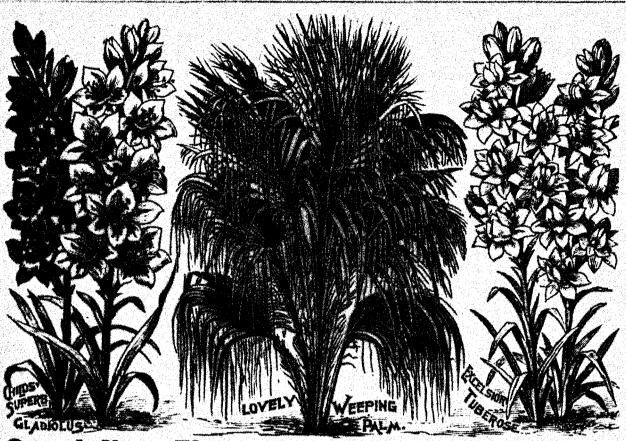
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Topson Faircliff; and the Fools of a Day. Book II. How She Found Her. Soul. By Alto Ventura. Chicago: Dibble Publishing Co. 1892. Pp., 188, Paper. \$1.50.

This story would be very much improved if the author had not handicapped her characters with names such as Mr. Wealthy, Mr. Ill Luck, Mr. Honorable, Mr. Success, etc. Characters should be so lifelike and perform their appointed part in a book so well as to need no label. The book lacks realism, and it is evident that the author has not written from personal observation or experience.

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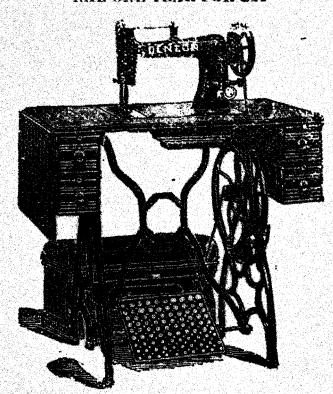
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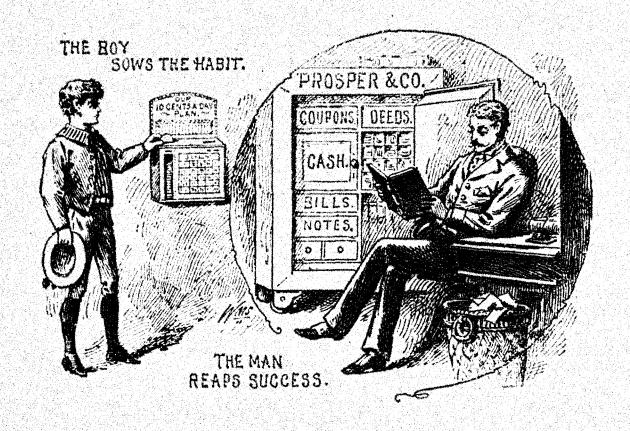
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CONTENTS.

FIRST PAGE.-The Open Court.-Haunted. Vivisection. Scientific Doguatism.

SECOND PAGE -- Ancient and Modern Christian

THIRD PAGE.—A Critical Study of Hypnotism. Improperly Called Animal Magnetism. How the Heavens are Formed. FOURTH PAGE .- Psychical Experience in Medi-

FIFTH PAGE.-Herbert Spencer, Reincarnation. SIXTH PAGE.—Evolution. The Cont-st About Spiritualism at Milan. The Future Bellef.

SEVENTH PAGE .- A Proposed Union of Spiritualists in Europe. Psychical Science Congress

RIGHTH PAGE.-Voice of the People.-Ether Ray Apparatus. Mediumship. The Principle of Good. Spirits That Gave Good Manifestations. A Dream Came True. Curing a Cold.

NINTH PAGE.—Woman and the Home.—Curing Habit. Willard Hall.

TENTH PAGE.-Book Reviews. Magazines. Miscellaneous Advertisements. ELEVENTH PAGE. - Man's Mortality. Miscellan-

eous Advertisements.

TWELFTH PAGE. - Permission. Miscellaneous Advertisements.

THIRTEENTH PAGE. - Book Reviews. Miscellaneous Advertisements.

FOURTEENTH PAGE.-Miscellaneous Advertise-

FIFTEENTH PAGE. - Miscellaneous Advertise-

SIXTEENTH PAGE.-Last Illness and Funeral of Sallie Holley, General Items, Miscellaneous Advertisements.

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LAST ILLNESS AND FUNERAL OF SALLIE HOLLEY.

MILLER'S HOTEL, 37-41 West 20th St., 1 NEW YORK, January 14, 1893, 4

ED. JOURNAL: It will be a satisfaction to many who knew Sallie. Holley to Jearn something of her last illness. Being at home for the winter in this hotel, which was her home during her winter visitnorth for years. I write to give such in formation. But ten days ago I had : pleasant hour with her, she being in fair health and clear in mind as ever-full of her old earnestness of spirit and thought Saturday the 7th, she was out in a severe starm and took cold. Sunday morning har friend, Mrs. E. P. Miller, who lives in the hotel was called to see her, and four days illness of pheumonia followed, with little severe pain, but much nervous un easiness. Through these days and nights Mrs. Miller, Miss Knapp and Miss Turne were with her, by turns, the housekeepe kindly helping and Mr. Hayes, the land lord, and his wife seeing that all possible was done for her comfort. Thursday, the 12th, at 8 o'clock in the evening, she passed away at the age of seventy-six years. Mrs. Miller and Miss Turner by the bedside, in full possession of her senses to the last, but not at all convinced of her severe illness. not troubled in spirit, but expecting re covery, although frankly told of her real condition.

Fortunately she was amidst kind and devoted friends. Yesterday afternoon di funeral service took place in the hotel par lors, which were filled. Thomas David son, in whose Dante lectures she was much interested, spoke first and Felix Adler followed, both dwelling on her leading traits in finely appreciative words, which touched every heart. Mr. Davidson was much moved by his own emotions, the very late personal intercourse with his ascended friend coming up fresh in his heart. I said a few words of her devotedness and eloquence as a speaker in the "martyr days" of the anti-slavery move ment, and the friends passed by the coffin to see the calm face, sweet and nobty beautiful, as though the passing spirit had left its message of peace on the still features.

In two hours the body was on its way to Rochester, N. Y., in care of Dr. and Mrs. Fuller, to be buried in the beautiful Mount Hope Cemetery beside her father. Myron Holley, beneath the solid monument erected over his grave by the thousands of penny contributions of the pioneer abolitionists. Yours truly,

G. B. STEBBINS.

YOUNG FOLKS READING CIRCLE

National Young Folks Reading Circle, S. R. Winchell, Manager, has rooms at These great teachers labored for years | 262 Wabash avenue, Chicago, it is an independent organization, the object of which is to encourage good reading among and printed in clear, plain type and illus- | children and adults by aiding them in se-

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> Mrs. James Warner of Gates, Monroe county, New York, passed from earth life January 5, 1893, while visiting her consin, Mrs, Charles Follansbee, in Chicago. The summons home came in her eighty-fourth year and found her faculties undimmed. She waited calmly and longingly for the limil moment that would permit her to join the loved ones whose presence was a reality to her as she neared the confines of mortality. Their caretaking interest had been manifested through her own mediumship during the years of pilgrimage. Funeral services were held at the home of Mrs. Follansbee, 4545 Greenwood avenue, Friday forencon, January 6. At the request of the deceased words belitting her faith and character were spoken by Emma Nickerson Warne, after which Rev. H. W. Thomas uttered some heart prompted thoughts. Never did the last rites seem freer from functeal gloom and none other were appropriate to the close of such a life. The faithful voyager had anchored in a known harbor. Her remains were horne eastward for burial in Mount Hone cemetery, Rochester, New York, where the dust of her husband, once a prominent citizen of Monroe county, has rested since Isid.

Accomprise to a dispatch from Sylvania, Georgia, Marshy U. Lyles, a colored woman over seventy years of age, started to school for the first time this month. With dinner bucket and spelling-book in hand she goes along with pickaninnies to the little log school in the woods to pore over the mysteries of the a2b-abs. Marshy always has been a great lover of the Bible and her object in going to school now, she says, is that it may aid her in studying the Bible and thus help her on to glory. This faithful old soul will get there no doubt and have a front seat too.

J. C. McAllister, Portland, Oregon, writes that he attended the Church of the Spirit in that city at a meeting conducted by Mrs. Flora A. Brown, a medium and inspirational speaker whose home is in Portland. Numerous tests, he says, were given among which was independent slate writing "which was under the watchful eyes of a commitiee of four confirmed skepties" who said Mrs. Brown did not and could not do what was done under the conditions; the tests were given before the hundreds of people in bright electric light.

At the close of Mr. Underwood's lecture in Cincinnati, last Sunday, the Unitarian minister, Mr. Coyle, made some concurring remarks which were followed by short speeches from Spiritualists, theosophists and others. There was in the views advanced substantial agreement on the subject of the lecture, "Religion from the Standpoint of Science."

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