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

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

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THE SIGNIFICANCE OF SPIRITUALISM. A Lecture Delivered at Lake Pleasant

Camp Meeting, Aug. 28th, 1884,

[Reported for the Religio-Philosophical Journal] I am addressing Spiritualists, and when I

say that this religion, science or knowledge -call it by whatever name you please—is the most priceless boon, compared with which all others sink into insignificance, I but echo the thoughts of your innermost hearts. need not ask how you became Spiritualists; I read in your faces the history of the struggle. You were reared in the Church, not doubting its authority until you began to reflect and think. Those were days of mental anguish and nights of suffering. The foundations of belief were broken up, and no certainty anywhere; over the wide waste no land on which the dove of hope could rest its weary flight. The prayers taught by the sweet lips of a sainted mother, and the gentle songs she sang became a mockery. There was fierce confict and weary struggle, and how anxiously you looked back on the days of unquestioning belief which brought peace and restful dreams.

Then you were led to the investigation of Spiritualism, which came as a baim of Gilead to heal your wounds. How you rejoiced in the new found light! You seemed overwhelmed with a celestial baptism, the veil was lifted, and the Spirit-world bent low and blended with the world of men. It gave knowledge for fear and doubt; it destroyed the dogmas of blind belief; it led superstition to the light; it broadened the heart of the bigot. and dried the tears in the eyes of despairing grief. It came as a liberator, breaking the chains which made you thrall; and what unspeakable joy it brought when all the doubt and darkness of your soul vanished in its light! The wealth of the oceaned world was as nothing compared to this priceless herit age of immortality, demonstrated and made

There are others who have had some one near and dear taken from them, and who have stood beside the casket containing the inanimate clay crying out with choking voice through sobs and tears, against the in justice of such sacrifice. Religion failed to comfort you, science gave no response to hope, and in the darkness of grief, God disappeared. Then it was that over the black waters of oblivion which beat at your very feet on the shore of the grave, came the whispered words of undying love! The dead lived! Oh! joy unspeakable, they came and made their existence known! and now you live in the presence of the departed. You feel them around you, and in darkness and storms, when life presses heavy with burdens, you know that whatever men may say or do, there are true and unselfish ones who know and love you.

It is said that when the fishermen on the Adriatic Sea are away on nights of storm, their wives and maidens go down to the shore and sing the songs they sang together in their cottages. Then they listen. From the scowling wrack of the clouds, from the white flash of angry waters, there comes the wail of winds and hourse crash of waves beating with relentless anger the rocky shore, but no other sound. Then they sing again; loud and clear their voices blend with the roar of wind and wave, and then again they listen. There are no sounds but the rage of the elements, the howl of wolfish winds, the sullen roar of chasing waves. Oh! heart of undying hope. They sing again a song of love, and far out into the darkness is borne the united notes of blended voices. Then our republic.

again they listen, and like an echo out of the night, above the shrick of winds and roar of waves, comes the responsive voices of those they seek!

So we as Spiritualists, standing on the shore of this life, before us the infinite sea of immortality, call, and with a faith that comes of knowledge, await the answer of those we mourned as dead.

This Spiritualism has the fullness of life and satisfies all our wants. It is not for a select few, who are admitted into its arcane realm. It comes not with a patent held exclusively by a priesthood, but as the broad light of the sun. It has as many sides as there are receiving individuals, and furnishes each with that which they most demand. To the seeker of the phenomena, it presents a wide range of manifestations, and to the philosophical it gives a fathomless system of research and speculation. It appeals to the most ignorant and the most intelligent. A dog may be attracted to the movement of a table by invisible force, and the most profound scientist is interested in the psychological problems presented. The wonderseeker has a world of wonders; the miracles of the past are repeated and a theory of life seeker has a world of wonders; the miracles of the past are repeated and a theory of life seeker has a world of wonders. of the past are repeated, and a theory of life, here and hereafter, advanced, as profound as the abysm of time and space. Over that abysm, it is true Spiritualism that throws a bridge whose magic lines are anchored on the headlands of immortal life, and over its swaying archway the departed come; but let us not accept the belief that this was left until our time, and that modern Spiritualism is distinct from that of the past. Its greatest strength and enchanting beauty is in the fact that it unitizes all the spiritual phenomena of the ages. It is not for to-day, but for all time, and one law strikes through every manifestation, making whatever is possible in one time, possible in all past ages. Through all the diverse religions of the

races of mankind as recorded in their sacred books, the Testament Old and New, forming our Bible, the Zend Avesta of the fire worshiping Persians, the Vedas of the Hindoos, the Book of Kings of the Chinese, the Koran of the Moslems, there are the golden strands of Spiritualism woven into the pattern, without which there is neither light nor beauty. Spiritualism gives us the key whereby we can unlock the mysteries of all these systems, and make them our own. Without its interpretation, we refuse to accept the wonderworks and miracles, as out of the natural order of events. With its light, they are coordinated and shown to belong to one vast order, referable to a common cause.

If the worshiper at the shrine of Moham-med should ask us if we believed his prophet was inspired, without this key we should reply: "No! he was an arch deceiver." it we answer: "The departed sages of his race truly inspired him, and gave utterance to their thoughts through the entranced prophet." When the Christian asks us to believe that Ezekiel was taken up "between the earth and the heavens and brought to Jerusalem" (viii. 3), we have a parallel in the levitation of mediums, and readily accept the statement which otherwise would appear

Thus we, as Spiritualists, receive and blend the scattered strands of truth from all religions, and take all sacred books for our own. We change and modify, but there is little we wish to destroy. The cheap iconoclasm that would, red-handed, apply the torch to the past and consign all to swift destruction, has no fellowship with us. We respect the past as the foundation of the present. It has had its errors, its terrible blunders, its unspeakable atrocities, but these have been the results of ignorance attempting to reach the hights of knowledge. When I, from the head-land overlooking the vast stream of history, retrospect the weary way over which man has traveled from savage ignorance to the present; when I consider the pains, self-inflicted, he has suffered; the tortures endured; the blight of bigotry and superstition on his soul; the dwarfing of his intellect; the stupefaction of his emotions and affections by the selfishness of self-constituted religious teachers-when I, looking over the interminable plain, see the countless hosts of martyrs for opinion, the smoke of rnined cities, the ghastly battle fields strewn with dead and dying, and most terrible of all, the blasting fear of offended God and the doom of eternal torture, sick at heart, I exclaim:
"Poor humanity! what a thorny road has been thine, and how bitter has been thy cup!" But the past bequeaths to us also substantial fruitage.... It brings us culture, the self-hood which is our heritage from remotest ancestors. We are what we are, because we represent as an effect of cumulative causes, the history of our race. Our parents and grandparents back to remotest time culminate in ourselves, and we express the causes and effects experienced by them.

We do not desire to live in Puritan days, and we smile at the fancies of those stern bigots who were so religious they made themselves miserable, and were only happy when most thoroughly wretched. We do not accept their theology; we do not believe in total de-pravity, infant damnation, eternal punish-ment, the absolute infallibility of the Bible, and a score of other dogmas which they received as cardinal doctrines on which their hope of heaven depended. But we would not obliterate the name and influence of the Puritans from history. The dogmas have passed, but the stern sense of justice, obedience to law, zeal for the right and true, the sterling character which holds duty above pleasure, and public weal above private desiresthese remain, and make possible the glory of

The seeds of free thought were brought over in the Mayflower, and nourished by the ashes of the grim heroes who braved the terrors of the new world, they have borne fruitage in the Free Thinkers, Free Religionists, Agnostics and Spiritualists of to-day. Let us, then, reverently treat the past, freeing ourselves from the shackles it would impose, and profiting by its legacy of affirmed truths. But modern Spiritualism is distinct from other forms of Liberalism, inasmuch as it brings a demonstration of immortal life. It meets the demands of a scientific age, and

furnishes evidence which cannot be gaiusaid. It has been objected that Spiritualism has not presented a single moral truth. It does not claim to have done so. Did Christianity bring new moral truths? Was not even the Golden Rule well known to the pagan world before our era? A new moral system is not demanded. We are systematized to death althe spiritual universe, his fellow men and spirits; the living thought of the age, ultimated not in the perfection of religion, but in intellectual superiority, which goes onward and rounds the character into moral completeness. Man needs not an external revelation, but an internal illumination wherehy he can understand the relations he whereby he can understand the relations he sustains to himself, his brother men and the physical world. Such an illumination is bestowed on all, though unperceived. The myrstowed on all, though unperceived. The myriad hosts of the angel world are around us. They mingle in the affairs of men. Their atmosphere is an exhaustless fount from which we draw our thoughts.

Not to the skin-clad prophets and seers of old, fierce wanderers of the desert, or recluses

in mountain cavern, are we too look for truth. They placed themselves outside of humanity, and warped and dwarfed by seclusion, they held narrow views of human needs. To-day a fountain of exhaustless flow is free to every one, intoxicating as Castalian waters, as life giving as the springs of perpetual youth; and every one may become inspired with the divine life and a prophet unto himself.

Do you say that the manifestations-moving of physical objects by invisible hands. rappings, the trance utterances of mediumsis Spiritualism? True, they are a part, a very small part. Gather all the manifestations together, and they form but a wave in the ocean, which is supplemented by other waves into the dim remoteness of historic time. It is true, having by this means received the positive assurance of life after death: that those we mourned as dead still live and are near us, we can sit down in the satisfaction of our unspeakable joy and be content. Many do so, and after their years of anguish, they are not blamable that the great light blinds them. The mother who years ago, consigned her darling child to the grave, and because unconverted regards it either as lost in torment, or its life blotted out like an exhausted taper: after the weary doubt, the dispair, and the ceaseless gnawings of regret, suddenly becomes conscious of the presence of that child as a beatified spirit, with all the old love and affection; she finds this fact all-sufficient to fill her soul from nadir to zen-

ith, and all the horizon round. Yet Spiritualism is vastly more than this for it reaches beyond all phenomena, being the eternal principles on which they all rest. It is the science of life, here and hereafter. It brings a philosophy of causation and being distinct from that of the physical scientist.

There are two theories of being; there can be only two. The first assumes the eternity of matter and its attributes, and by the confluence of atoms, explains the causation of the universe. There is nothing outside of matter. It is all in all, and spiritless and godless, it is capable of itself of arising out of chaos into worlds and into life, and through nerve-cells into thought; so much phosphorous consumed in the brain, so much thought. Homer's Illiad, La Place's Celestial Mechanics or Cicero's Orations, represent an exact and ascertainable amount of oxygen and phosphorous consumed. The animal frame is a furnace in which food is burned. and the highest flights of intellect but the vibrations of matter. Beyond the revelations of the senses it declares that nothing can be known.

This theory is called materialism. The other theory is, that beneath the fleeting phenomena of the world is a realm of pure spiritual energy, out of which and by force of which all existence flows. It is not from matter, but from the infinite energy of spiritual forces, creation flows as the ontward expression of an inward conception. This is the spiritual theory. By one or the other the phenomena of the world must be explained. Can we believe that matter set itself in vibration and through a multitude of changes thus began, ultimated in the perfection of creation we see around us to day? If so, this cause must have had infinite time in which to effect the observed changes, and should have reached perfect results. Hence the time has not been infinite. The creative force began to act at a given period, and has not yet completed its task; there consequently was a time when the attributes of matter were not sufficient to awaken the vibrations of the lowest life. If working in infinite time, what prevented this activity, and why was not perfection attained as it should have been if the premises are correct? Without these qualities, matter is not matter, nor is it matter | earthly garment. As all the elements are

without their activity, hence either matter must have come into existence in finite time, or acquired these activities, which is the

About matter, which is declared so certain and knowable, really the senses know nothing. The atom is a hypothetical existence, unseen by the eye, unheard by the ear, never revealed by touch; it is the creation of theory for the purpose of supporting other theories, and instead of the certainty so vaunted as characteristic of science, it is a philosophical

Spiritualism in its solution of this profound problem furnishes the foundation of the temple of true science. In its application to individual human beings it becomes not only a science, but a system of morals and a religion. The profound and subtle Paul expressed the doctrines of Spiritualism most unexceptionally when he said: "There are also celestial bodies and bodies terrestrial—there is a natural body and there is a spiritual body." In other words, the terrestrial body great light of our century, and is received by these educated to its plane; they receive it because it is not a system, but poured out copious as the sunlight. It is the philosopher's highest conception of his relations to dividualized identity henceforth independent the spiritual reviews highest conception of his relations to

of the vicissitudes of the physical world.

Here we perceive the purpose, the object of creative effort. Viewing the ceaseless turmoil and unrest of nature; the constant ebb and flow of creations; the struggle for existence out of which the sharpest fang and strongest talon have been victorious, the mastrongest talon have been victorious, the materialist claps his hands in delight and calls the strife progressive evolution! Oh! scientist, evolution for what and to what end? What is the gain? "The gain!" it is answered, "is developed man, a higher civilization, the control of the forces of nature, and the greatest good to the greatest number." "And greatest good to the greatest number." "And is that all? Is this life the total of exist-

"The question of a fool" replies the material scientist, substituting for the sneer of the priest the sneer of sham pity. "Do you expect to hear the hum of the bee after the insect has departed on its busy wings? the song of the bird after the songster is dead? the music of the organ after the instrument has been reduced to ashes? No more should you expect mind, intelligence, after the body ceases to be?" Great are the achievements of modern science, and great are the scientists; but when an association assembled at Washington glibly set themselves to talking about protoplasm as the basis of life and the plastic material which had from itself created all living beings, one of the professors confounded them all by asking the difference between dead and living protoplasm for to all tests they could apply it was the

With like results they investigated the brain of Guiteau, with probe and knife, cutting through the tissues, as though they expected to find the causes of his conduct in the flexures of that organ. A little protuberance, slightly larger than a mustard seed, was found, and triumphantly spoken of as the cause of his becoming an assassin! Poor Guiteau. Poor scientists, who would search for the invisible spirit, knife in hand, through the substance from which it has gone; as though they would tear the cage to pieces to learn the character of the bird confined yesterday by its bars, but to-day singing songs of gladness in some far away and fragant grove. With a saddened heart we turn from this conception of creation, which, with all its boasted perfection, is purposeless.

If there is no answer to our infinite aspirations, and the human soul is created with all its infinite longings after perfection, its intense emotions, its lofty moral ideal, strung so exquisitely for the touch of love, only to be swept by the rude hand of pain, and to go out like a flame in the wind; then creation is a failure, and man a blot and blemish on the face of this fair world!

By the light of Spiritualism we interpret

quite differently the problem of creation. As we turn the leaves of this earth's history, the thick strata of the rock on which tooth, and fin, bone and scale are the alphabet of God, we find the prophecy of superior beings which came in their order. Everywhere we find the prophecy of man. Every change is made toward the human ideal, as though an irrepressible design working under the restraint of opposing conditions, was constantly asserting itself and making closer and closer approximations to its ideal type. The molusk foreshadowed the fish, the fish the reptile, the reptile the mammal, and the perfection of the mammal is man. In man there is no physical prophecy of a superior or more perfected form. He is the perfect fruitage of the great life-tree, whose roots strike down to the foundation of the physical world. The perfection of man is the immortal nature which is revealed in his organization.

In this life, the struggle for existence has significance and meaning, which otherwise it has not. Man, instead of being a fleck of foam, thrown up for a moment to perish in the next in the tide of being, is the resultant of that tide, and the individualization of creative energy. He is the nobleman of na-ture, owning all things, for whom all things exist, and having the capability of compre hending all; not for to-day only but the com panion of the stars; aye, more; in the youth of his immortal life the stars will grow old and fade from the heavens.

What a sublime position is his; on one hand the lower forms of life, the brutes of the field; on the other, angels of light, toward whom he is hastening, one of whom he will become after death shall have cast off his

represented in his physical body, so all the forces of nature are concentered in his spiritual being. And as he is the fruitage of all past ages, spiritual science reaches back to the dawn of creation and sweeps the field of volution while it is borne onward into the illimitable future by man's immortality. Would you narrow its domain to the tipping of tables or a few raps, this mere revelation of spirit-identity? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire.

I do not speak lightly of these always delightful manifestations from the departed, which are like the fruit of the tree of life and the sweet waters flowing by henceth its

and the sweet waters flowing by beneath its shadow; yet they are as wavelets on the mighty gulf stream of Spiritualism, sweeping past the promontories of the ages, an accumulating flood of ideas and principles. Are we, poor deluded mortals, helpless and hopeless wanderers between two bleak promontories, the past and the future? So we are informed by the materialist; a dreary past, a future without hope! In the light of Spiritualism the past is revealed as the royal highway over which we travel to the high layer of the which we travel to the high lands of the present. It is a rich heritage, conquered by our living; and the frowning headlands of the future become affame with glory; while through the purple mists we see the smiling faces of dear friends and relatives, awaiting our coming with outstretched arms.

In this spiritual light, we have to begin anew the study of nature. For thousands of years the physical world has been observed, patiently and carefully until scientists count

patiently and carefully, until scientists count the scales on the wing of a moth, the facets of the eye of a fly, and enumerate the stars. They have become so engaged in this! work that anything beyond receives their sneers, and the idea of spirit-life provokes their laughter; yet we now know that we are standing on the coast line of the spirit-realm, infinite in horizon, and fathomless in depth. Over this sea no daring voyager has yet ven-tured, and the Cuvier, the Humboldt or Darwin, who will co-ordinate its phenomena and write out its laws, is yet to come. Aside from the personal pleasure of phenomena, as Spiritualists this field of study is ours. In the very beginning we depart from matter, we accept the highest authority that the atommaterial is of little moment; the forces which emanate therefrom are the essentials. Whether we regard it as a center of force, or as an entity, changes not the result. In either case we can only know of it by results. The forces it manifests are invariably from within, outward. The most materialistic philosophers admit this, and in the study of nature, questions of force are becoming more and more prominent. The things to be explained are changes, active effects; motions in ordinary matter, not as acted upon, but as in itself inherently active. The chief use of atoms is to serve as points or vehicles of motion. Thus the study of matter resolves itself into the study of forces (or spirit). Inert objects as they appear to the eye of sense are replaced by activities revealed to the eye of intellect. The conceptions of "gross," "corrupt" and "brute matter" are passing away with the prejudices of the past, and in the place of a dead, material world, we have a living organism of spiritual energies." When philosophers take this high ground, they may congratulate themselves on their positivism: they really are in the vestibule of Spiritualism. The admirable experiments of matter freed from pressure, conducted by Prof. Crookes, show that as the atom escapes control of the testing appliances, it seems to fade into spiritual energy. The boundaries between

the two worlds fade and blend. Thus when the mind is freed from the prejudices created by the old and accepted views of matter, that which has been regarded as fixed and unchangeable becomes fleeting and changeable shadows of unseen spiritual energies, and it can comprehend how these may be immortalized in specialized forms and spiritual beings.

Spiritual existence is not a gift bestowed because of belief, but our inheritance; and the study of the origin of spirit thus becomes that of nature as a whole. Man is a part of all and related to all. Not by belief, by subscription to creeds, by prayers or formulas, but by a perfect life is the highest result attained. A perfect life is one which flows onward in harmony with the laws of existence. The most divine and holy of joys, the sweetest of all happiness, is that which flows from this knowledge. Yet we may at times feel regret for the old time when we had faith in our infallible authority, when we turned to the Bible or to holy men.

Once in a strange city I turned into a vast church, and passing along the aisle, which gave no sound to my footsteps. I sat down on a luxurious seat. The dim light half revealed the bowed worshipers. The low solemn chant, and the grave, deep voice of the organ, fell on the perfumed air. All was restful, peaceful and sweet as a summer evenings dream. What a contrast to the jar and unrest of the hall I had left! Who can blame those who, weary of labor and of thinking, find this place so needful, so in accord with their wants? Above the altar was a painting of Faith clinging to the cross, arising from a rock in a storm-swept sea. The waves, like hungry wolves, leaped to clutch her fragile form, yet she bravely clung to her unfailing support, and Hope's star beamed brightly through the black clouds of the drifting

Oh! delightful faith, that, when weary with the burdens of life and dreary pains of unanswered aspirations, trusts in an infinite power; after all vain strivings at last to find Concluded on Eighth Page.

Additional Contributions to the Psychical Research Agitation. Rev. J. Vila Blake; W. M. Salter; John Allyn; Hudson Tuttle: The Olive Branch.

REV. JAMES VILA BLAKE, MINISTER OF THE THIRD UNITARIAN CHURCH OF CHICAGO, EX-PRESSES HIS VIEWS UPON THE PROPOSED PSYCHICAL BESEARCH INSTITUTION.

MR. BUNDY .- MY DEAR SIR: Let me thank you for your article, your editorial, I mean, which I have read with pleasure and sympathy. Your protest against a certain contempt of science, and asserted independence of close reasoning and careful investigation which makes itself apparent among people of strong faith very often, whatever that faith may be, seems to me both brave, and needed at this time. I see that you do not fear to press that truth home even against those of your own household of thought. I am not among those who dogmatize on either side. I shall be glad to see scientific work done whatever be the issue. I am not interested to maintain that anything is truth, but feel happy and satisfied when the truth, whatever it be, is discovered. I am not, it is true, much in sympathy with the form of thought which you repre sent, but it is plain to me that, after all allowance has been made, there is still a residuum of fact, either unquestioned or the least questioned, and worthy of investigation. I see, too, that, even if we have not yet attained to communication with our friends who have "gone over to the majority," that is no proof that we shall not. Nay, I teel sure that we shall do so, provided it be attainable, and that is the important question at issue. I am willing to conclude with the provided with the state of the willing to conclude with you that it has not yet been settled definitely. I may differ with you in my views as to how it will probably be settled, but I agree with you heartily in wishing to see it scientifically treated. But. after all, a man whose religion turns on that point seems to me badly off in soul, and to miss the deepest joy of life. For what joy can be so deep, so unalterable, so independent, as the profound conviction that this life is in itself a great and glorious thing, worth living, full of divine opportunities, serious responsibilities and noble joys both of heart responsibilities and noble joys, both of heart and mind? Neither. I must confess, do I need for my hope or faith the kind of proof which you deem valuable and wish to increase.

Am I then, you will say, absolutely sure of a life to come after death? What does the word sure mean? If you mean by it logical or mathematical demonstration, I must answer, No. If you mean that we have a probability amounting to moral certainty, then again I must answer, No. The probability is not, in my mind, equal to that which causes us to expect the sun to rise to morrow, and the seasons to come in the same order next year as they have observed for ages past. But if by assurance of the future life you mean a probability strong for heart-comfort, a great, happy, enduring, supporting faith, hopehope, if you please, intensified and raised to a great power-then I anwer, Yes. In that sense I am sure. It seems to me all nature is full of the probability—I might almost say of the assertion—as the atmosphere holds the vapor which, in the setting sun, becomes golden clouds. What if this is the kind of assurance which is to be increased and to grow in proportion to the heightened internal life and greatness of understanding? What if, as we develop and become finer and higher in reason, in spiritual discernment, in all the powers of soul, we shall have that kind of perception which would make unnecessary the proof which you value? This seems to me likely to be the fact. Neither Beethoven nor the music from which he sprang, are possible ings on stone, or their coarse colorings on skins seem to predict a Raphael or an Angelo. Having the Beethoven, the Raphael, the Angelo, we can look back and see how the rude art of a savage is the beginning and the prediction of these great masters; but without our experience of this greatness, the incipient work of the Hottentot would not appear to foretell this mighty art. Now why should music, and sense of color, and sense of form grow slowly in man from such small beginnings to such grand accomplishment, and yet spiritual completion not take time and attain equal development, of which, perhaps as it is the grandest of all, we yet stand upon the outer threshold? Thus it seems to me. It is to this that I look forward with hope and a joyful expectancy, Respectfully yours. 21 Laslin St., Chicago. J. V. BLAKE.

W. M. SALTER, LECTURER OF THE ETHICAL SO CIETY OF CHICAGO, ADDS HIS TESTIMONY AS TO THE GREAT NEED.

MY DEAR MR. BUNDY:-I have only been kept from writing a word about Societies for Psychical Research by pre-occupation, with other matters, and I want now to tell you how great I believe to be the need of them. The same scientific method that has been so richly rewarded in other departments of research must be equally so, it seems to me, when applied here—though, of course, the phenomena are of great complexity and need patient analysis and sifting. What the result may be, the scientific student has no right to ask at the outset; one person may have one kind of expectation and another a different kind. But all should be willing to bide and accept the results of the investigation. I am sure that I have no belief or non-belief that I would not give up to the evidence of facts. And I admit it to be perfectly possible that such investigations as are proposed, may force us to change entirely our common no tions of matter and spirit.

Permit me to thank you for your able edi torial in this weeks Journal on "False Philosophy." It is refreshing to read such a vindication of the truths of morality, and of man's moral freedom.

In haste yours truly. W. M. SALTER. 227 Chesnut St., Chicago.

A CALIFORNIAN TALKS TO THE POINT AND IS READY TO BACK IT UP WITH TIME AND MONEY To the Editor of the Religio-Philosophical Journal:

I am greatly pleased with the prospect you have of organizing an association for Psychical Research. For several years I have endeavored to interest the friends of liberal thought in San Francisco, in forming such an association, but without results. When yours gets well under way, I trust the Star of Empire will move westward. Its investigations will interest and convince that portion of intellectual people who have stood aloof from the spiritual movement. Huxley said: 'If the phenomena are true, they do not interest me." Dr. Carpenter set aside the whole subject as illusion, after one or two sittings at table-tiping with an ameteur. It is to be hoped that psychical research will demonstrate that there is a realm of nature worthy of the investigation by the best minds, and upon which they have never entered.

I believe that the investigations of such an association will develop a substantial basis for a cult, which may appropriately be called | ly to this subject, and we are pleased to see

zas. If such a basis for a cult is possible, Spiritualism must afford it. But we need better methods, more scientific and accurate observations; and to this end greater co-operation and better facilities are needed. Every source of error and distortion of results must be carefully eliminated. Investigations must be continuous and careful so as to gain the advantages of training on the part of both mediums and investigators. I must here protest against physicists insisting on applying the principles obtaining in their specialties to these investigations. I trust they will have the good sense to see that spiritual phenomena, forces and personalities, if such there be, have laws of their own of a most delicate character, and to make any progress it is indispensable that we learn these laws and conform our methods to them. To at-

tography would not be worse. Mediums should be paid a salary and thus have every inducement removed to give anything but the pure results of spiritual forces Every one not blinded by prejudices, and acquainted with the spiritual movement, must realize the importance of this. In saying this I am not disparaging mediums; they are human, and surrounded by human conditions. They are neither better nor worse than the lawyer, the physician, the preacher, and the vender of goods, all of whom cater to the ig-norance, cupidity and prejudices of their cus-

tempt to apply the laws of mechanics to pho-

I am prepared to contribute money and time, if by so doing I can promote the objects JOHN ALLYN. sought St. Helena, California.

VIEWS OF A MEDIUM AND AUTHOR.

To the Editor of the Religio-Philosophical Journal: No scheme for the enhancement of the cause of Spiritualism has thus far been proposed so fraught with promises of great and desirable results as that of the founding of a society for the purpose of thorough and scientific investigation of its phenomena. These phenomena come to us as a scientific demonstration of what has thus far passed as blind faith, thus elevating the myth, the hypothesis, the belief into the realm of certitude, and extending the reign of law over the Spirit-world, with the same absoluteness as over the

Such being the fact, a realm of causes and effects opens before the investigator across the threshold of which, as yet, no exploring foot has passed, and of which only gleam and glimpses have been obtained.

It is true that the manifestations of spirit power and identity have caused a great awakening, and millions have been convinced; yet the investigations have not been satisfactory to the "men of science," who have been implored in vain to approach the subject and thoroughly examine its claims. They have not condescended from their lofty materialism, except in a fugitive manner, and then have shown how strongly warped their comprehension had become by the force of educational prejudice. They are repelled, not because of the conclusions to which the subject leads, but from the manner of its presentasion, the difficulties attending it, and the uncertainty of the results of the experiments.

It cannot be expected that they will enter a new field, when the old fully occupies their attention. If they are interested, it must be by the methods used by them in pursuing their previous investigations. Association, leaving each individual to pursue his own course, coming together at intervals to com pare notes, mutually profiting by suggestions and criticism, has been found invaluable to those engaged in the culture of the physical sciences, and of necessity, must be of still greater value in the new field of psychical research.

Such an association will not require belief in any theory, or even acceptance of certain phenomena, as essential to membership. The true man of science has no infallible theory, but is in search of the truth and ready to accept it when found. Hence no one need be excluded from its ranks, however, doubting or unbelieving. The association will not be for the purpose of upholding any ism, but for the discovery of truth, although those who have already entered the field, will have no doubt as to the result.

It will readily occur to the reflecting mind that the boundless field opened before such an association, embracing all the most subtile and spiritual forces, must become divided into many departments, and in each of these, special lines of investigation must be prose cuted. There are two great classes of manifestations, the physical, and the strictly spiritual, and these are subdivided into several divergent orders of phenomena. There appears to be two distinct forms of materialization; one tangible and physical, the other intangible and like a shadow. The rappings, movement of physical objects by unseen methods, the audible voice, levitation and its opposite, are some of the leading branches in the first. Trance, writing, mechanically or inspirationally; impressibility, psychometry, clairvoyance and clairaudience, are some of the streams into which the last di-

vides. The sessions of such an association, where the ripe experiences of its members in the departments they have chosen as special fields, are presented and discussed, will be looked forward to with intense expectancy, and fraught with grandest results. In fact, such an association would be a scientific and philosophic school for a new order of thought arising from the contemplation of creation from a new point of view, and in an essentially new light. Its work would by no means be confined to the investigation of modern spiritual manifestations, but would cover all those of the past, and all phenomena of mind in its lowest or highest manifestation; in short, its object would be the foundation of "the true science of life, here and hereafter, and in doing so would make tributary" every

other department of knowledge. At last, we have come, after a third of a century of desiring, to the possibility of having Spiritualiam scientifically investigated in an impartial, complete manner, and that, too, at the hands of its friends. At last we have come to the possibility of commanding the attention of the thinking world. The demand is organized effort, devotion to detail of investigation, patience, unity of action and love of the truth for its own sake.

Berlin Heights. HUDSON TUTTLE. BENT OF THE OLIVE BRANCH.

The Religio-Philosophical Journal, of Chicago, in its issue of the 25th ult., offered some valuable suggestions in relation to psychical research, which interpreted means scientific investigation of the phenomena of Spiritualism. Col. Bundy urges the establish-

ment of a school or college devoted exclusive-

THE RESERVE OF THE PROPERTY OF

a religion, and which was never more needed than at present. Humanity has hever been able to maintain its integrity and morality without a religion in which the people believed; they cannot longer believe in one founded on fables and historical extravagantian transfer and along abarrar that compathing of student and close observer that something of this kind and character must be established. whether independently or in conjunction with other collegiate studies, is yet to be determined. We have so much phenomena we don't know what to do with it. A scientific sifting process is necessary, and we trust that the movement begun will be carried to a successful issue.

Cranks will rave, fanatics howl; Impostors curse, and devil's growl; But lynx eyed science with subtle skill Will probe the depths of mind and will -Olive Branch (Utica, N. Y.,) for December.

> Eglington. H. A. KERSEY, IN LIGHT, LONDON.

Psychographic Experiments with Mr.

On Friday, September 26th, three lady friends and I attended a scance by appointment at 2:30 P. M., with Mr. W. Eglinton, at his residence, 12 Old Quebec street, Hyde Park. We were shown into a front drawing room on the first floor, where we met Mr. Eglinton for the first time, all being strangers to him. The séance was held in a small room at the back, communicating with the front room by fold ing doors. The apartment was furnished in the usual manner. We all seated ourselves around a table (technically known as a "Pembroke") in the center of the room, Mr. Eglinton sitting with his back to the window, He asked for the greatest skeptic to sit near him on his right hand, and Mrs. X. was placed there; opposite to her and on Mr. Eglinton's left hand, sat Mrs. Z., while myself and sisten occupied the remaining side of the table, and consequently sat opposite the medium. There was full daylight, the window not being darkened, but simply draped with a pair of

thin muslin curtains. Mr. Eglinton took some slates from a pile close by; and let me say here that they all bore the most palpable signs of newness. I also produced a slate which I had purchased about half an hour previously at a shop in the Strand. Mr. Eglinton with a wet sponge proceeded to clean the slates on both sides whilst I took a dry sponge and rubbed the slates, taking special care to press heavily so that if any marks had been previously made upon the slates they should no longer remain there. These slates were left on the table before us and never passed out of our sight previous to the experiments taking place. Mr. Eglinton next produced some small pieces of slate pencil and various colored French chalks, and taking the slate which I had brought with me asked us to select a piece of

pencil or chalk and put it on the slate. We selected slate pencil; it is an advantage to hear the writing, that not being possible with the softer chalk. We then joined hands all round the table, the psychic's left hand being held by one of us. He then placed the slate close under the top of the table near to the corner of his right, the slate being kept in position by grasping it and the top of the table firmly together with his right hand; thus the thumb of that hand was always visible, and I, who sat farthest from him, could always see not only the thumb but also part of his wrist. Very shortly, in not more than half a minute, we heard a sound as of writ ing on the slate, the dotting of is and the crossing of the writing three little raps were heard on the slate, and the psychic then drew it from the table and handed it to me. On it from the psychic's hand. I found written

"Truth is indestructible as is our power; we are glad to meet you all."

I will call this Experiment A, and can only add that under the conditions described, it was, in my judgment, simply impossible for Mr. Eglinton to do it. The writing was up-side down in relation to Mr. Eglinton's hand; there was no other person present, and four pair of eyes watched him closely.

For the sake of brevity it must be distinct ly understood that the same conditions as the foregoing existed in all the following experiments, variations or special features being alone noticed.

Experiment B-Mr. Eglinton took the same slate, and reversing it held it as before under the table. We again heard the sound of writing, and on examination we found written in a different "hand" as follows: "DEAR SIR,-We are glad to meet you as

being the champion of a great cause, -JOEY. Experiment C.-Mr. Eglinton remarked that portions of the surface of the slate on two sides were left blank, and asked for them to be filled up. When the slate was again held under the table we once more heard writing, and afterwards found the following: "We shall hope to bring our to Newcastle some day."

Mr. Eglinton suggested that some word or words had been omitted, and requested the omission to be supplied, also that in one word, of which we were uncertain, if there was a "t" in it to cross the "t." The word medium" was then inserted after the word

our," and the "t" properly crossed.
Experiment D.—Mr. Eglinton produced handsome double or book slate, mounted in polished oak, bound with brass at the corners, and fitted with a patent Bramah lock This slate having been cleaned, he asked Mrs. X. to write a request to some friend of hers, and in such a position that he could not see it; she did so, and then closed the slate and locked it, withdrawing the key and retaining possession of it. Mrs. X. and Mr. Eglinton then placed their hands on the top of the slate as it lay on the table before us all, and shortly we distinctly heard writing being produced inside the locked slate. When Mrs. X. unlocked the slate she found the following reply to her request:

"Your Aunt Emma will communicate later

Experiment E.-Mr. Egifnton asked Mrs. Z. to write a request on a slate and not let him see it. She wrote, "Is Alfred, my son, here, and will he please write me a message to take home with me?" The slate was turned over so as to keep the message from Mr. Eglinton's sight. He took the slate in his left hand, and held it under the corner of the table on his left, Mrs. Z. also grasping the slate all the time and helping him to hold it, Mrs. X. at the same time holding his right hand; we all heard the writing, and Mrs. Z. solemnly declares that she also felt the vibrations in the slate produced by the writing; the reply found on the slate was:

"MY DEAR MOTHER,-Thank God I am able to come to you. Give my love to all at home and with plenty for yourself, I am your loving son, ALFRED."

Experiment F.—Mr. Eglinton took two less work of which she was capable, all the slates, and placed one on the top of the other time, never failing to let her know that her after putting a piece of pencil between, and attempts at simulation were understood and

keeping them on the table in full view of us all he placed his hands on them, Mrs. X. de-ing the same; presently we heard much writ-ing going on on the slates, and on removing the top one the following message was found:

"DRAR NIECE,-I rejoice so much in being able to manifest myself to you in this decisive manner. It must comfort you to knew that I am ever near you, and endeaver to convey the sense of my presence to you. How truly comforted and grateful should those be who have a knowledge of this great truth, and of the happiness this communion brings us and them. There is much I would like to say had I the power, but I must content myself with having been allowed to come. Keep on in the good cause, and you will be rewarded. Good-bye. God bless you. Love to John.
—Your loving aunt, EMMA."

Experiment G.—Mr. Eglinton expressed a wish to obtain a message for my sister, and placed two slates together on the table, as in the previous experiment, but all that could be got was a brief statement that the powerwas exhausted and they must bid us goodbye. Mr. Eglinton not being contented with this brought the two slates round to my sister, and resting them on the top of her head he held them there, but no writing came; he then placed one end of the slates on her shoulder, holding the other end himself. In this position a brief message was written, reiterating that the power was exhausted, and bidding "adieu." Thus ended an excellent scance, and under such satisfactory conditions that we all were convinced of Mr. Eglinton's nower, and felt much ed of Mr. Eglinton's power, and felt much indebted to him. In the experiments E and F, the replies received are characteristic of the deceased persons from whom they purport to emanate, but the handwriting does not resemble theirs. The style varies considerably in the different messages, but what is most noticeable is the speed with which the communications are written, and also that whilst the writing is taking place the psychic labors in his breathing as if suffering. This ceases with the writing. In conversation afterwards, Mr. Eglinton admitted to me that these scances were exhausting, and he therefore guarded himself by limiting their number per week.

Comments on Mediumship by an Experienced Spiritnalist.

I have been very much interested in the "questions and answers" regarding various phases of mediumship, lately published in the JOURNAL. I think it is an error for a me-dium to refrain from study and self culture; by study one does not necessarily adopt the ideas of others, but increases knowledge and enlarges the field of thought. One's own idiosyncrasy always leads after facts are mostered, and each individuality must bring a special light to bear upon what has been acquired. It a medium is an instrument merely, like a plano or violin, then, perhaps, as when under control, the newly acquired ideas learned from the mind, materialized in the books read, might not be entirely expelled by the communicating spirit, who sometimes fails to understand the methods of control. But the mind is many sided, and can entirely put by a train of thought and take up another, as many messages may be transmitted at the same time on the same wire, without mingling. Self-culture belongs to one's own mentality, and is a thing apart from the special quality which constitutes one a medium.

nowleage of what he termed "spheres "circles." Swedenborg expressed it as "immersion" in such spheres; as if one were introduced into an atmosphere saturated, for instance, with a chemical element or perfume, from which he inhaled or absorbed all he could, and to do which his condition was ex-

actly ready or receptive. Only the quantity can be absorbed which the capacity can assimilate, as the sponge can only receive and contain a limited quantity. The instrument we call a medium has distinct being, and study and the acquisition of knowledge can only raise the grade and increase the mental horizon but not impair its mediumistic power. It will possibly, and very probably change its phase of medi-umship, but its individual growth ought not to be kept back one instant to enable it to continue as the channel of utterance of any being "in the body or out of the body." is a selfish direction to give any person, that they are not to read and study for fear that the receptive and obedient medium grow up spontaneously to ideas such as they wish to impart, and in the utterance of which they would thus be forestalled. Mediumship is a special organization; one may grow into it possibly, but I am inclined to think it is not inherent in every one, or to be acquired; it is like a talent born with one, and may pass through many phases, but is not to be acquired, at least, not in this condition of life. Herein it differs widely from intuitions, which do grow with intellectual growth. have seen a medium who was for years healer, pass under the control of scientific minds, and her healing powers "left" her, as she said, whether permanently or not I am not informed, but certainly were not exercised with one exception, during a period of several years. Her faculties were simply used in different channels; during those years she learned geology, physiology, astronomy, chemistry, and a great deal of the science of mind, physically considered, as well as spiritually. She possessed great natural talents, and, when under "control," technically speaking, was eloquent, dignified and elegant in every sense of the word. The nature inerited from her noble French blood, on the father's side, and from her peasant mother, each at times predominated and controlled her. He was a red republican of French Revolutionary times—a perverted nature, untrue to all the traditions of his ancestors, who married his wife from the "people," while in his inner being revolting against what his class" called a misalliance. The peasant mother had nobler qualities, it seemed to me, than the patrician father. The daughter was an unbalanced compound of qualities inherited from both. Her mediumistic powers were not at all injured by the teaching she received in all those years. What did injure her was a capricious temper, an obliquity of moral nature, a suspicious quality of mind, always un-able to comprehend a straightforward, truthful course of conduct, always seeking below the surface for motives to deceive, which did not exist, considering the very honesty of the one with whom she was in most intimate contact, as only a skillful and impenetrable armor hiding some object which she could never find, because it did not exist. She was to be controlled simply by a positive attitude of unflinching courage, which, understanding her, never swerved, and compelled the

brushed aside as unworthy even of notice. The conflict of the dual nature in her was never allowed to control or influence the use of her mechanism, and at times the disgust of the controlled for the individual, would break out and flash like a discharge of electric fluid, into that wayward nature, and compel ts obedience. It was not a pleasant or comfortable task, but certain information was to be obtained, and no other means could compass it, and so the uncongenial contact was endured. Finally, she married, and the has, band was of a nature whose contact could not be borne.

Of her condition since, I know nothing, and I only write about it now, to controvert the idea that reading any sort of literature can do harm to the medium's power to transmit other trains of thought than those acquired by any study. - As soon as self-hood mingles with the communications, the individual, to my idea, is no longer what I should call a reliable medium; if the magnetism, embodied or disembodied, cannot lay this asleep, no communication can be considered. I think, reliable. Utter passivity, docility and harmony are requisites of a real medium. If the magnetism is still dwelling in the earth sphere, he or she must obtain absolute control of the instrument, and never relax it for an instant; for faults of character, deceitfulness, self-love, vanity, or any of this class of vices will, like so many imps spring up to tempt the medium from the straight path of honest and literal transmission of exactly what is seen and heard, and so the whole communication becomes unreliable; and when we have the communication, we must in no case give up the right of weighing all the probabili-ties of its truth, and if it so trenches on the absolutely unknown, as to leave us no way to decide whether it is true or not, then we must wait and the logic of events will, in process of growth, prove it in some way.

The unconscious working of our own minds, aided, no doubt, by streams of spiritual magnetism, with which the very act of seeking puts us in communication, will, no doubt, come to our aid. If we receive from extra mundane sources a message we do not understand, the light will flow in, and the growth will follow in proper time. Nothing super-natural about this, only the action of laws, the knowledge of which it will be the crowning glory of this age to fathom and teach. Protect the individuality of the medium by all means, and foster the culture, even if the spirits must go elsewhere for an instrument. this one having passed under another control, and for the time being, becoming no longer fit for that specific use.

ASTRA.

Educating a Girl as a Medium.

When She Finds that She is a Failure She Accuses Her Tutor of Theft.

[World (N. Y) Nov. 22nd.]

Charles A. Payne, of No. 788 Eleventh avenue, conceived the idea two months ago of starting on the road giving "spiritualistic performances." George Barry was to be his performances." George Barry was to be his associate and they were to be known as the Bishop Brothers, Spiritualists. One of the necessary adjuncts to the proposed tour was a "second-sight medium," and an advertisement for such a wonder proving unsuccessful, Payne answered that of a person who advertised as a "pariety pariety agrees a great and the second se tised as a "variety actress eager to go travelling." The usual correspondence brought about a meeting between himself and Ida Hickey, of No. 230 West Nineteenth street. In his opinion she possessed the necessary qualifications for the position, and preliminaries were arranged. She consented to take a salary of \$10 per week and expenses. He next proceeded to teach her her "lines," and they practiced together for several days. She proved an apt pupil, and everything went well until Barry was invited to view his assistant.

The three met in the "medium's" room and her adeptness was exhibited with pride by her tutor. Barry's idea of a medium however, differed from that of his partner. He declared her to be an unsuitable person, not slight enough in build and generally too awkward. His decision was regarded as final, he having had a varied experience in giving scances. After rendering this adverse decision privately to his partner he took his leave and left Payne to attend to the disagreeable part of the affair. He stayed to dinner before blasting the actress's hopes, and when he did tell her of Barry's verdict in as consoling a manner as he was capable of, she grew highly indignant. Springing from the table she rushed into an adjoining room, whence he overheard a masculine voice proclaim: "Wait a

moment, I'll knock him out." Payne lost no time in reaching the street. He next was reminded of his adventure several days later, when he was arrested on Miss Hickey's charge of theft. She had complained to the police that in taking his departure he did so with two watches which lay in a

dressing-case. The case was tried in the General Sessions Court before Judge Cowing yesterday. Payne and his accuser both made their statements, which differed only as to the taking of the timepieces. The Court, from the straightforward manner of the accused while on the witness-stand, decided that he was innocent of the crime alleged. He expressed himself accordingly, and when Assistant District-Attorney Gove rose to sum up to the jury, he informed him that he need not make a speech, for if the jury did convict, he would grant a

Thereupon Mr. Gove, with evident reluctance, sat down, and the jury promptly acquitted Payne.

Vassar College, New York, has graduated 596 students in the regular course. Since the year 1867 twenty-seven of these have died and 188 married. The college has given the second degree in arts to twenty one of its students on the completion of post graduate courses. One received the second degree from Cornell; one the degree of LL. D. from Michigan University; one has held a fellowship at Johns Hopkins. Fifteen of the alumnæ are practising physicians; three have filled prossorships at Wellesley, Pennsylvania and Buchtel Colleges. The list of occupations further includes two organists, three bookkeepers, two instructors in chemical laboratories, thirteen principals of schools, one clerk in the Census Bureau at Washington, two farmers, one insurance agent, 201 teachers, three artists, one clerk in a law office. four librarians, one copyist, ten music teachers, two assistants in observatories, two journalists, three teachers of gymnastics, one missionary, two chemists, two public readers, three authors and one Assistant State Superintendent of Public Instruction.

Horsford's Acid Phosphate. SPECIFIC VIRTUES IN DYSPEPSIA.

Dr. A. JENKINS. Great Falls, N. H., says: " I can testify to its seemingly almost specific virtues in cases of dyspepsia, nervousness and morbid vigilance or wakefulness.'

BY HESTER M. POOLE. [28 Greenwich Avenue, New York City.]

ASPIRATION.

Wings! Wings! To leave the level of earthly things; The dust of the under-world; the din Of law and logic; the ghost of sin; The eyes of prisoners at the grate; The voice of beggars beside the gate; The sense of something averse to good— A warped intention—a vicious mood In the face of nature; a sense more keen Of lapse, and breakage, and death within; The self that stifles, and clings, and stings; Wings! Wings!

Wings! Wings! To touch the hem of the veil that swings, As moved by the breath of God, between The world of sense and the world unseen; To swoon where the mystic folds divide, And wake, a child, on the other side; To wake and wonder if it be so, And weep for joy at the loss of wee; To know the seeker is sought and found; To find Love's being, but not his bound; O for the living that dying brings! Wings! Wings!

MaryA. Lathbury.

The old fashioned tea-party is a thing of the past! new and more interesting social meetings have taken their place. In the fashionable world there is the same round of gayety, varied by the name which is given it. Time was when women were not supposed to meet without regaling themselves with alternate dishes of gossip and tea, or in discussions regarding their children or their domestie concerns.

They were encouraged to form sewing circles to make cloaks for the women of India, or refurbish old clothing for Booriboola Gha. Doreas societies and prayer meetings were a mild and harmless dissipation, and they will continue to be. But there was no attempt at clubs for social purposes or intellectual enjoyment until at a very late date. It was not thought possible for woman to have aspira-tions for any thing beyond domestic life. If she did, she was strong-minded and that was more shocking than sin itself. She was not expected "to leave the level of earthly things," save on the wings of religion or charity.

The modern woman's club has stimulated a larger set of faculties, and set before us higher aims. Through their help, woman has awaken-ed to the interests of the great world, and has become interested in progressive movements. The horizon which was so circumscribed, has wonderfully broadened, as her intellect is quickened and her moral perceptions made more active. She has learned to develop untried energies, and to realize the dignity of an individual existence.

Sorosis, organized in New York sixteen years ago, was the first woman's club which justified its existence. Its object is, first, social, then literary, artistic, philanthropic, musical and progressive. This latter feature is less distinguishable since it has grown so large and popular as to attract a class who desire only to be amused. It is always provocative of thought, and an educator in every

Other clubs, with other names, have sprung up all over the land. They are for the study f history, or art, or moral science, or Plato, or philosophy, or general literature. Wherever they are, they prove an incentive to the best development of womanhood, and prepare wo-

man for something better to come.

For it is patent, the ideal club is that for both men and women. As they are associaplements, the thrift is not—unless the association be for a distinct ethical purposecalculated to render them finer or better. Witness the modern masculine club house. with its liquor, tobacco and luxurious concomitants of fast living. Look at billiard rooms, liquor saloons, and similar places which demoralize all who come within the sphere of their influence.

Where a principle is the core of any association, then it is dignified and ennobled so long as that remains central. The Union League Club of New York, rendered noble service to the cause of liberty during the late war, and temperance, anti-slavery and reformatory associations of many kinds have helped, not hindered, human advancement. These. it must be said, have generally been open to both sexes. Whenever any good end is in view, men intuitively turn to women and not în vain.

The exclusively woman's club is tentative and educational, but it may also be very de-lightful. Members learn to feel their power, to cultivate individuality, and to become executive. They find that woman is woman's best friend; they develop an esprit de corps, and finally are able to grapple with life practically and wisely. They find their weaknesses and limitations, become social and friendly, and the narrow limits of family life open for a little while, and great gladness follows. We do not know ourselves till we are measured and weighed by contact with our peers. It is refreshing to forget for a time what we shall have for dinner, or how Susie's new frock shall be made, or count up the formal calls to be returned. We get into one another's real lives and rise above the merely conventional. What treasures we sometimes find! Mrs. Jones exhibits a store of intellectual power, and Mrs. Smith a wealth of friendly feeling that we did not dream they possessed. If they have faults and foibles, who has not? We grow large enough to expect that of all, and charitable enough to work on with them in spite of some friction, knowing that we ourselves are not yet quite perfect.

A NEW CLUB.

Buffalo papers describe a new Chapter House, built by the alumni of Buffalo Female Academy, with Mrs. John S. Noyes as the President. The elegant structure has been planned and erected by a committee appointed by the Board of Trustees. These alumnse consulted no body, and have been critical and watchful of the work from the foundation, and the result is a handsome and commodious house, the like of which does not exist, probably. A description of it, says: "The lower hall has seats for three hund-

red and sixty persons, with a stage, which, though small, is said to be as well appointed as any in the city. The basement is fitted up as kitchen, pantry, and furnace room, all in excellent order. A dumb waiter connects it with the green-room of the stage. Upstairs are dressing rooms for gentlemen and ladies. and a large room for meetings and general receptions. Here an elegant company gath ered soon after the formal exercises were over. All admired the line stained-glass windows, contributed by various classes, the massive fire place, which is book-rack and mirror all in one, and other appointments, and then they made ready to join the dancers

The building committee not only finished their admirable work, they also became per- ened, the bolt was shot into the socket.

Woman and the Mousehold sonally responsible for its completion in a financial sense, though the association of over three hundred members aids in furnishing funds. At the opening exercises members of nearly every class attended, beginning with the first class of 1852.

During the club year, meetings are to be held every second Friday afternoon, and the programme is arranged until May next. They are now purely intellectual, though no doubt ethical topics will hereafter have their share of attention. Some recondite subjects are treated, such as "St. Benedict and St. Augustine;" "Archeology;" "Clubs and Club Wit in the time of Queen Anne;" "The Huguenots in America;" "Etching and Etchers," etc.

If the club does not at once grapple with practical work, and look to the future instead of the past, it must be remembered that it is social and literary in character. At least it is a grand effort of women in opulent circumstances with every temptation of ordinary fashionable life about them, to rise superior to their environments. It is a prophecy and an example.

OTHER CLUBS.

There has been a Sorosis in Jacksonville, Ill., for many years, and, latterly a club for the study of Art. At Cairo, in the same State, the Woman's Club laid the foundation of a free public library and reading room, and it now intends to found an art institute for Southern Illinois.

Nor is this all. On the 19th of last July oc-curred the formal opening and presentation to the City of Cairo, of the Safford Memorial Library. This elegant building is the gift of Anna E. Safford in memory of her husband. It contains sumptuous rooms for a library, reading room, offices and a room for the use of the Cairo Woman's Club and Library Association, of which Mrs. Safford was one of the founders. The library, gathered y the club, has been given by it to the city as the nucleus of a free public library, on condition that the Woman's Club be represented on its board of directors. The city council accordingly appointed five women and four men as mem, bers of the board. The lecture hall and club room will seat three hundred persons. Here literary and musical entertainments will be frequently given for the benefit of the library. This hall is handsomely furnished and contains many busts, pictures and works of art. On a window of stained glass, is the bust of Elizabeth Barrett Browning, while

the museum contains one of Humboldt. The women of Cairo are to be congratulated for their energy and prosperity. In Grand Rapids, Mich., are two literary clubs, by and for women, called the East Side and West Side Clubs. History, French and English furnish foresitatories for their

and English, furnish favorite topics for their consideration.

The Boston Woman's Club is well known to the reading world. It has been organized more than a dozen years, and embraces withn its membership the foremost lights of that iity, which claims pre-eminence in the way of intellectual luminaries.

Sailors Desert a Haunted Brig.

(Philadelphia Times.)

The brig Frances, a West India trader of Machias, Maine, lay at the foot of Prime street wharf yesterday waiting for the arrival of a crew to enable her to put to sea. Captain Hial H. Thomas, her commander, a bluff, hearty old sailor, who has, in his time, navigated nearly every ocean of the globe, sat under the bit of awning stretched across the quarter-deck of the brig and told of the predicament which has kept his vessel here for both men and women. As they are associated together in the family life, so should they be in all kinds of life. Wherever men congregate together without their feminine compared to the several days. The Frances finished taking the cargo on board on Thursday last. She is ing some of the best writers for the young as contributors. and heading, consigned to a sugar exporting house at Matanzas, Cuba.

Captain Thomas said: "To begin, none of my old crew stayed by the vessel when we arrived here, so I shipped a new lot, five seamen, and sent them on board last Thursday afternoon.

"It never has been my plan to put a crew on board until I was ready to tow out to sea, but there was a new spanker to bend, a lot of forerigging to set up and so I listened to the advice of the mate and told the shippingmaster to bring the crew down. That's where I made my mistake—to put a crew on board alongside of a dock.

"Well, they turned to and cleared things up pretty fair that afternoon. I got my new spanker bent and some of the rigging tautened up, and as the men worked pretty well I knocked 'em off early, so as to give 'em a chance to clean the forecastle a bit and stow away their chests.

"I liked the appearance of the men. There was a big Russian-Finn, two Danes and two Liverpool cockneys. I told the steward to feed em up pretty well until we dropped

down the river. "About 8 o'clock Thursday night I looked in the fo'castle to call one of 'em to take in the slack of a dock line. They were smoking and spinning yarns, and I turned in soon after, thinking that I had got a good, quiet set of men.

A GHOST IN THE FO'CASTLE. "It must have been about 2 o'clock in the morning when I was roused by a noise and the scuffling of feet on deck. I ran out and found the men throwing water on the big Russian-Finn. He leaned against the fore castle house, pale as a ghost. I went up and looked at him. The man was trembling like a leaf.

"'What's all this?' says I. "'That ere fo'castle is 'aunted,' says one of

the Englishmen. "By this time the Russian-Finn was able to talk. He rested on the hatch combing and

"I sat up talking with my mates here un-til after nine o'clock. Then, as they all turned in, I lowered the wick in the swinging lamp a little, filled my pipe and took a turn on deck to get my smoke out. I expect I was on deck nearly an hour, for when I went in the forecastle everything was quiet. I had taken off my duds and was just going to turn in my bunk when I felt a cold breeze blowing over me. I turned to look at the hatch thinking I had left it open, but it was closed. Then I looked up to the further end of the forecastle and I saw that the sliding door leading into the chain lockers was wide open. I shut it, supposing one of my mates had been in there and forgot to close it. I turned in

and fell asleep very soon. "'I must have been sleeping about an hour and a half, when I woke up with my hair on end. I felt drops of sweat on my face. A chilly draught still came from the direction of the chain lockers. I looked. The door was wide open. As I put my legs out of the bunk to go and close it I saw an arm, a woman's I will swear, stretched out of the gloom of the chain locker. It seemed to touch the door, which closed without a squeak. My hair stood up on my head like bristles. I rubbed my eyes and jumped out of the bunk. I took down the swinging lamp and trimmed it, then I examined the locker door. It was fast-

"'I lit my pipe and sat on a chest thinking about the matter. I decided that I had been having a dream, so I turned in again and soon dozed off.

THROTTLED BY A SPOOK.

"'I couldn't sleep sound. It seemed to me that I could hear a woman's screams; then 1 heard laughter and sobs alternately; then an awful shrick aroused me. Everything was quiet in the forecastle and a ship's bell struck midnight. I dozed off again. Then the first thing I knew I felt myself gasping in my sleep. I woke up and put out my hands. couldn't speak. Somebody had both their hands on my throat and I knew I was choking. I felt the fingers, but I couldn't touch anybody. I was paralyzed. I felt I was suffocating, when I managed to sing out for help and the fellows jumped out of their bunks and dragged me on deck.

"I couldn't help laughing at the fright of the man," said the captain, "and I was just going to open up on 'em for raising such a muss because a man had the nightmare, when the cockney sang out, 'Look at the Finn's

"The man's shirt bosom was open and there were five purplish spots on each side of the neck.

"It made me feel queer, I confess. " Not one of 'em would go in the forecastle that night. They sat up in the galley until daylight and when I turned out at seven o'clock every mother's son of 'em had their

chests on the dock. "I tried to ship another crew on Friday, but these fellows gave it out in the boarding houses that the brig was haunted and I couldn't get a man. I sent to New York for a crew yesterday and as soon as they put their feet on deck out to sea I go, ghost or no

"But what is your opinion, Captain?"
"I give it up," said the old mariner, as he
lit a fresh cigar. "Strange things happen aboard ship sometimes."

Magazines for December, Not Before Mentioned.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece—"The Infanta Marguerita Maria"; The Light that is felt; Visiting Santa Claus; A Talk about Painting; The Hand Organ Man's Little Girl; Davy and the Goblin; A Class in Natural History; Sweet Miss Industry; The Hare and the Tortoise; The Little Unknown; The Snowman; Menhaden Sketches; The Mongol and the Maiden; "Oh, Lady Moon!" Tales of Two Continents; Personally Conducted; The little old Man of Dyre; His one Fault; The King's Feast in Rufus's Hall; Among the Law-makers; Imprisoned in an Iceberg; What the Philosopher said on Christmas-day; Nicholas Alexandro-vitch, Crown Prince of Russia; The Pop-corn Dance; The St. Nicholas Almanac; For very Little Folk; Jack-in-the Pulpit; The Letterbox: The Agassiz Association; The Riddle-box; A Dear Little School-ma'am; A Go-as-you-please Race. This issue is one of great ex-cellence and the Christmas stories and illustrations are unusually fine.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York City). Contents for January, '84: De Morgan as Logician; Hegel's Idea of the Nature and Sanction of Law; Goeschel on the Immortality of the Soul; The Mathematical Antinomies and their Solution; Fighte's Facts of Consciousness; Rowland G. Hazard's Works; A Study of the "Illiad"; Notes and Discussions; Book Notice; Etc.

GOLDEN DAYS. (James Elverson, Philadel-

THE PAINTER. (Cleveland, Ohio.) An illustrated monthly magazine devoted to Painting and Decoration.

BABYLAND. (D. Lothrop & Co., Boston.) A monthly for the youngest readers with short stories and pretty illustrations. OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) This number contains the usual amount of stories and

illustrations to amuse the young.

New Books Received.

PRETTY LUCY MERWYN. By Mary Lakeman. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Price, cloth, §1.25.

THE LIFE OF THE BUDDHA AND THE EARLY History of His Order. Derived from Tibetan Works in the Bkah-Hgyur and Bstan-Hgyur. Followed by Notices on the Early History of Tibet and Khoten. Translated by W. Woodville Rock-hill, Second Secretary U. S. Legation in China. Boston: J. R. Osgood. Chicago: S. A. Maxwell & Co. Price, cloth, gilt top, \$3.00.

THE CO-CPERATIVE COMMONWEALTH IN ITS Outlines. An Exposition of Modern Socialism. By Laurence Gronlund. Boston: Lee & Shepard. Price, 16 mo., cloth, \$1.00.

The Scientific Basis of Spiritualism. By Epes Sargent. The author remarks in his preface: "The to be a philosopher, physical or metaphysical, who shall overlook the constantly recurring phenomena here recorded, will be set down as behind the age, or as evading its most important question." This is one of the most valuable works on the subject and should be read by all thinkers and investigators. Price, cloth, \$1.50; postage, 10 cents extra. For sale at

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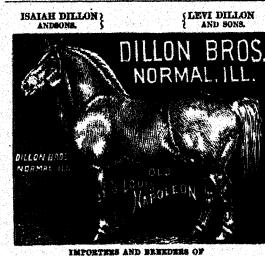
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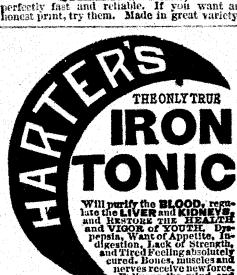
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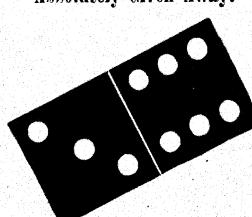


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RELIGIO-PHILOSOPHICAL JOURNAL.

CHICAGO, ILL., Saturday, December 18, 1884.

Mr. Blake's Letter.

Among several interesting communications from representative people to be found on the second page, is a letter from Rev. J. V. Blake, minister of the Third Unitarian Church, Chicago, in response to our editorial of October 25th on a Society for Psychical Research. We make this letter the text of some remarks because it seems to us a typical letter. It is typical of the Unitarian clergy, and of the present Unitarian position in the world of religion and of thought.

It is to be said in the first place, that for Unitarianism we have always had a hearty respect. For its long, and at length victorious battle against irrational and immoral dogmas in religion it deserves the reverent admiration of all thoughtful men. Its great fundamental affirmations are in favor of freedom of inquiry, the dignity of human nature, and the goodness of God. Whatever changes may come over religion in the future these affirmations will continue among its foundation stones. And for the noble men and women whom Unitarianism, in this country and in England, has trained up during the last hundred years, every lover of mankind must rejoice. They have been leaders in statesmanship, in humanitarian reforms, in science, in literature, and in religion. We will not mention their names. In our firmament they are shining stars which all may see. Moreover, for Mr. Blake, personally, we have no reason to cherish other than feelings of respect. All must honor his manly life and his high thought. His pulpit work from week to week is, in literary finish, in poetic insight, and in lofty moral purpose, equal to that from any pulpit in America. Instead of speaking to the small congregation that greets him every Sunday, his pews ought to be full to overflowing. It is a wonder that in this great city there is such a comparatively small number of men and women who are interested in his words.

Of his letter it is to be observed first of all, that he totally misapprehends our position. He is seriously at fault in supposing that the continuity of life and spirit return and manifestation have not been definitely settled in our mind. In the pressure of his pastoral work he has not read our editorial, on which his letter is based, with sufficient care. That the great central truth of Spiritualism, that al communion, is settled so far as we are personally concerned, is our incentive and support in urging the most crucial investigation with the cooperation of trained observers, who either deny on a priori grounds, or alists we have not the slightest fear of the The Journal is published in the interests most rigid investigation. We invite such of Spiritualism and the general public; its columns can never be used to grind the axes of individuals, nor as a channel for cranks, centage of the phenomena will finally be accharlatans and hobbylsts to reach the public. knowledged as of preterhuman origin,—the manifestation of returning spirits. And furthermore, that along the border-line, will be developed new fields for science, fraught with immeasurable importance to the world. If these manifestations are not due to returning spirits, or if, being due to such spirits, they are injurious to mankind, we want to know it. But our personal conviction. based on many years experience, and on the testimony of many able and noble men and women, is that a percentage of the manifestations is due to spirits who have passed Death's portal.

While Mr. Blake admits the possibility of a demonstration of immortality he depreciates the value of such demonstration. He argues that on this subject, the most important in its practical bearings with w ich the human mind has to deal, a strong probability, an intensified hope, is of more worth than demonstration. But why so? Why is not positive knowledge as to immortality desirable and valuable? All progress in all departments of human life comes from advance in knowledge. A knowledge of human rights leads to liberty in governments. A knowledge of mechanical laws leads to the construction of many helpful machines. A knowledge of the order, power, intelligence, goodness in the universe leads to spiritual worship instead of reverence for a fetich. If everywhere else knowledge is better than mere probabilities and guesses, why is it not better, also, in regard to immortality? When a friend has been for many years in a far country and then somebody tells us that he has returned and awaits us in the next room. we are not content with looking at the man to see if there is a way by which he could come, nor with the statement that he has come, nor with the hope that he still loves us; but we gladly go to meet him, and to give him hearty greeting, and to learn' from him that he is still our friend, and to be helped by his companionship and knowledge. If now, that friend passes the gateway of death, and then is able to come to us with the assurance that he still lives, that he is surrounded with divine possibilities, that he is in a grand company of earnest souls, and that this life, these possibilities, this company are all open to us, is not this knowledge of vast importance to us? Is it not much more important than mere probabilities and

Mr. Blake says: "Neither, I must confess,do I need for my hope or faith the kind of proof which you deem valuable and wish to increase." And again: "What if, as we develop and become finer and higher in reason, in spiritual discernment, in all the powers of soul, we shall have that kind of perception which would make unnecessary the proof which you value?"

Proof may be divided into two kinds, probable or moral proof, and demonstrative proof. Probable proof is not to be decried. It is often very valuable. Upon it many important truths are based. If demonstrative proof cannot be had then men gladly accept whatever probable proof can be found. But demonstrative proof is everywhere looked on as more valuable, when it can be had, for it is of such a character that anybody who is capable of understanding the proof must accept the conclusions to which it leads. Now as to immortality, Mr. Blake says he is content with probabilities. We say to him, and to all like him: Your probabilities are well enough in their way, but we can give you demonstration of immortality, by putting you in direct communication with men and women who were once in the flesh, but whose bodies being dead, their spirits now live in a spiritual realm, and will prove to you their existence by all tests which a rational inquirer needs. Why spend time in the accumulation of probabilities when demonstration is at hand? Why leave large numbers in deep sorrow and bitterness, when, by putting before them the proofs of immortality, their judgment will be convinced and their sorrow assuaged? This is the kind of proof that we deem most valuable and that we would increase. It is the kind of proof which the scientific world has alway valued and endeavored to increase. Not to value it is not to have the scientific spirit.

Mr. Blake speaks in warm terms of the worth of life now and here. In all that he can say of the beauty and dignity of this life we gladly follow him. Suppose now it is proven that this life, so full of beauty and dignity, continues forever; that it does not stop in blank oblivion at death, but goes on to all eternity with constantly increasing beauty and dignity; that it can evermore learn truth, go forward in goodness, come to more perfect beauty and a higher dignity. Does not this knowledge add a sublimer glory? Would not the knowledge of this God-like dignity help to give earnestness, purity, love, to every soul? Surely it is of value to know that there is something more than life here, precious and

beautiful as this life may be. This brings us to speak of the present press ing need of a demonstration of immortality. Many causes have led during the last hundred years to a large development of materialism. The immense strides in physical science, in mechanical inventions, in navigation, manufactures, mining and agriculture, have attracted and absorbed a vast number of the most active minds. Material pursuits have to-day a dignity and power never before equaled. Then the gradual growth of the power of the people in every civilized nation has released multitudes from subservience to tyranny, and set them free to think for themselves. Into their new-found freedom they have brought the crudeness, the ignorance, and the superstition in which they were for months and not find in its editorial detrained, and hence they run into wild and often immoral excesses. Moreover the old dogmas in religion, both Protestant and Romanist, have lost their grip on men. A personal devil, a local hell, eternal misery, total depravity, vicarious sacrifice, were once dogmas that brought terror to the stoutest hearts. Today their power is but a shadow of what it once was. A very large part of the best educated people reject them entirely; others give them modified interpretation. They can never again be the hideous nightmare that once they were. But in giving up these errors not a few men are giving up, also, vital spiritual truths that have been associated with the errors.

This great progress of natural science, of mechanical inventions, of civil liberty, and of the decay of irrational dogmas is, in itself a good of which the value can hardly be estimated. The follies, and excesses, and immoralities attendant upon it are due to weak nesses, and errors, and superstitions which the old system had fostered, and which men cannot at once overcome. But everybody must see that these follies, excesses and immoralities are to-day very great evils. They cannot be overcome by any return to the old dogmas of innate depravity, of a Devil and a Hell, of a substitutionary sacrifice by which a few are enabled to escape the Devil's power. Some truth is needed that is in itself so strong, so regenerating, so beautiful, that it can quicken, lead, inspire all men. Some truth that will show men the dignity of their own nature, the divine possibilities that are within their reach, the inevitable sorrow and pain that attend upon all transgression, the glad progress and peace that come with obedience.

We believe fully that Spiritualism is the truth that can do this: We believe that it is the only truth that can do it. This belief is the inspiration of our life and work. Spiritualism proves, beyond question, the fact of life after the body is dead; that life after death is, in mental and moral qualities, the same as life before death; that all transgression of physical, mental and moral laws brings penalty, and that all obedience brings good; that in life after death there are opportunities for companionship, for work, for study, for large mental and moral growth. It does not prove these by mere probabilities, nor by siry guesses and speculations. In proving them it pursues those scientific methods which have approved themselves to the best intellects of the last five hundred years. It follows observation, experiment. induction and deduction.

It is because we see the need of large moral and spiritual power in the world to-day, and because we see in Spiritualism this needed power that we advocate a Society for Psychical Research. By the facilities such a society could offer to investigators we hope that some of the most able and unprejudiced scientific men in the world could be led to give the whole subject of Spiritualism a careful investigation. Whatever their reports might be, the Society would print them and circulate them. Only the outer border of this illimitable and invaluable field has, as yet, been entered. Such a Society will have abundant work for indefinite centuries to come, and its Reports will contain truths upon which may be reared the Diviner Humanity of the future.

Mr. Blake says: "I am not interested to maintain that anything is truth, but I feel happy and satisfied, when the truth, whatever it may be, is discovered." We can say with Mr. Blake that we " are happy when the truth is discovered." We cannot follow him in saying that we are "satisfied when the truth is discovered," nor can we say that we are "not interested in maintaining that anything is truth." The discovery of truth, merely, does not satisfy us, although we rejoice in it. It is of all things essential that truth be operative in human lives and human institutions. For a man to know truth which would be a great help to men, but of which they are ignorant, and then not to teach and maintain that truth, is a most unbrotherly and selfish position. Indeed, Mr. Blake would probably agree with us in this. He did not mean just what his words say. He is interested in maintaining that something is truth, his work every week shows it. If he has no truth to teach and to maintain, the sooner he steps down and out of the pulpit the better for him and his congregation. We do believe that | and it is hoped that all who are interested in something is truth, and we are mightily interested in maintaining that truth. If any- lifty cents and thus secure three months readthing we now hold as truth shall ever be ing of the paper. proven to be error, we hope we shall not be backward in giving it up.

It would seem as if some of our Unitarian friends had, during these last years, been drifting away from any clearly conceived truth, which they are willing to state and to stand by. The old school of Unitarians fought a great battle, and overthrew a brave and vigorous enemy. They denied errors with a manly force, and with the same force they affirmed truths. They had great fundament al thoughts as to man, salvation, God, which gave a coherent fibre to all their work. Their freedom to think led them to great truths which they were "interested to maintain." Some of the modern Unitarians vapor much about freedom to think, but are very cautious, perhaps with reason, in stating any truths to which their thinking has led. Any positive affirmation of a great doctrine, as a basis of work, excites their strongest opposition. Their freedom seems to lead them to inquire not "how much truth can we learn?" but, "how little truth can we get along with?" Here is their organ in Chicago, our genial neighbor, Unity, which may be taken as an exponent of their position. One may read Unity | Religious Systems. partment any strong amemation of truths that characterize Unitarianism. It says now and then some true things and good things, but they are not distinctively Unitarian. They might just as well be said in the secular or in some other religious papers; they do not occupy any distinctive field. Take the subject of immortality: If a man's life is to continue forever, the thought of that everlastingness should certainly have a large influence in shaping the life now. But one would search Unity in vain for a twelve-month to find any reference to immortality as a motive or an inspiration, or a consolation; the subject is simply ignored. The veriest material-

ist could not be more silent about it. Indeed there are not wanting indications that not a few of the Unitarian clergy are already in the grasp of Agnosticism, or Materialism in a modified form. As a result the Unitarian body is to-day much less influential, compared with the population, than it was twenty years ago. In Chicago it now has four churches where twenty years ago there were two, but the two then were much stronger than the four combined are now, while in business, in wealth, in population, in influence the city has during these twenty years made immense strides. Why this weakness? It is because men and women are not attracted by those who are "not interested to maintain that anything is truth." Most men and women, who are at all interested in religion, have a positive belief in immortality, a belief that is with them a motive and a consolation. They have other strong convictions as to the "over soul," the Christly spirit, the destiny of man. They do not long go to a church when these topics are systematically ignored.

Unitarianism has, to-day, a large body of important religious truth, it has many clergymen of real intellectual force, it has a laity that in education, social position, and wealth are second to no other. It needs to rouse from its worship of freedom, and use the large freedom of to-day in organizing its great truths into the life of the American people. It needs to free itself from the dread of believing something, and force to the front the great affirmations on which it is based. It needs impetus, stimulus, inspiration. It seems to have been looking for these in the direction of Agnosticism and Materialism. These have never yet inspired any large number of men to humanitarian work. They never will so inspire. And so Unitarianism is fast lapsing into sterility. It is largely ngaged

"In dropping buckets into empty wells, And growing old in drawing nothingness."

The inspiration that it needs can come to it from one source, and only one. That source is modern Spiritualism. We can see, already. the sneers of contempt with which some Uni-

tarians will read this. Nevertheless, friends. itis true, in spite of your derision. Add to your present fundamental affirmations the two great affirmations of Spiritualism-the reality of the spiritual life, and the open communion between that life and this-and you will have a body of truth that will be dear to all men everywhere. You will have, moreover, truths so inspiring that they will overcome your dread of believing anything, your undue devotion to scholarly ease, your unwise fastidiousness that has sometimes refused to consider the most important truths because they have come before you in homely garb or from unsavory quarters. You will have truths that will fill you with a warm enthusiasm for the help of the most ignorant, most degraded, most sinful of your fellow men. Then your churches, instead of being mainly for the educated and the wealthy only, will be found largely among the poor, the outcast, the friendless, the corrupt-among all those who most need the helpful truths which you will be "interested to maintain." Then, in place of the spiritual barrenness with which you are now so conspicuously afflicted, there will be in your glad message a truth and an enthusiasm that will mightily help all men of every class and condition.

To Transient_Readers.

To the ten thousand or more who will see this number of the Journal and are not subscribers, the editor sends his compliments and hopes they will read it with care. A paper cannot be judged by a single number, the field the Journal traverses, will send

GENERAL NOTES.

Rev. Samuel Watson has finished a course of lectures at Conway, Arkansas.

We shall have many gratifying surprises for our readers within the next few months.

The Wesleyan Female College, Cincinnati, Ohio, has conferred the degree of Doctor of Philosophy upon Elizabeth Boynton Harbert.

Continous readers of the Journal who do not file their papers will do well to send this number to some friend.

The length of the leading editorial this week we fear may discourage some, but the subject matter could hardly be put in less

New Year's Day will soon be here; will not every subscriber indebted to the Journal. make a determined effort to pay up and renew for a year in advance? Mr. William Nicol will lecture before the

Peoples' Society of Spiritualists next Sunday, at 3 P. M., in Martine's Hall, 55 Ada St. Subject: Spirit Communion, its Relation to all A new lyceum has been organized in Cleveland, O., on the West Side. A correspondent

a local medium, speaks for them morning A correspondent writes: "Lyman C. Howespeaks for the society at Grand Rapids, Mich., this month. We think him one of the best of speakers, and wish we could keep him for

writes that it is succeeding well. Mrs. Smith,

a year." Hon. Jonathan Gould Wait of Sturgis, Mich., lately celebrated his 73rd birthday with a party, to which fifty old pioneer friends were invited. Judge Wait has seen an eventful life, and has a host of warm personal friends,

Comments on mediumship are made in another column by one of the best read and most experienced Spiritualists we know. Whether agreeing with the views or otherwise, they should be considered by all inter-

Mrs. Addie L. Ballou is about to enter the lecture field again. For several years past she has had a studio in San Francisco, and the productions of her brush have been pronounced excellent by good judges, it is said. Her address is 759 Market street, San Francisco, California.

Mr. Bundy desires in this way to notify correspondents whose letters require his personal attention, that they will oblige him by exercising patience. With a stenographer and type-writer, he is still unable to keep up, often getting weeks behind. He hopes friends will not await answers where they have new matters to write of, but promptly forward.

The rumors of psychical societies formed in Boston, Cambridge and New York, are as yet only rumors. It is easy to talk and resolve, but another to find money and men to work. It is no small thing to start and equip a Psychical Institution, as these good people will find before they go very far. But let them persevere; the object is worthy of most: determined effort.

The name of Hudson Tuttle is known around the world and his books and lectures. have been published in foreign languages. Though just in the prime of life, his career as a medium, writer and lecturer dates back to the early days of American Spiritualism. Some men have done more polished work. none better or stronger. As a representative Spiritualist his letter on the second page in: advocacy of an Institution for Psychical Research. is worthy the attention of all, regardless of their respective beliefs.

Mr. Tuttle's Lake Pleasant lecture which appears on the first page, is also valuable reading. Our stenographer has failed to do full justice, yet the report is very good, considering the confusion arising from the noise of railroad trains and the usual turmoil of a camp, which stop not for lecturers or report-

The second course of lectures by Dr. R. B. Westbrook was commenced Sunday evening, Dec. 7th, at the City Institute, Chestnut and Eighteenth Sts., Philadelphia. The object of these lectures is to check infidelity and promote true religion and morality.

The JOURNAL is informed that one T. B. Taylor, an ex-Methodist minister, who delights in writing A. M., M. D. after his name, has in his wanderings brought up at San Francisco. He is no credit to any sect or party. The less our Pacific Coast readers have to do with him, the better it will be for

We have received a copy of "Select Progressive Spiritual Hymns and Songs," by Wm. W. Mayberry and J. H. Rhodes, M. D., Philadelphia. It contains a few old Hymns and many new ones, and the tunes are mostly familiar. It will be found useful in the Lyceum and Conference. For sale by J. H. Rhodes, M. D., number 315 N. 10th St., Phila-

The number of deaf mutes in the world is roughly calculated to be from 700,000 to 900-000; and of these sixty-three per cent. are said to be born deaf-others losing their hearing by different accidents. To meet their educational wants there are on the face of the globe three hundred and ninety-seven institutions containing 26.473 inmates of both sexes, and employing over two thousand teachers.

THE ATLANTIC MONTHLY for 1885 offers some rare attractions and prominent among them are the following: The Serial stories by Henry James, Mrs. Oliphant, Charles Egbert Craddock, Sarah Orne Jewett, Oliver Wendell Holmes and others. Poems, Essays, Stories and Papers on Scientific, Literary and Social Topics, may be expected from popular writers, and altogether the outlook for the coming year is a literary treat. The publishers offer the November and December numbers of this year free to those sending in their subscription before December 20th.

Those who have had the good fortune during their investigations of Spiritualism to make the acquaintance of that most excellent medium, Mrs. Jennie E. Potter, of Boston will recall with pleasure the memory of her daughter Mary. May, as she was called, was not only the pride of Mr. and Mrs. Potter, but a favorite with the friends of her parents. The editor of the JOURNAL has watched her grow from a bright little girl into a sweet, beautiful, cultivated woman. On the 28th ult., she was married to Mr. Frederick E. Tripp, and the young couple will be "at home" in Providence, R. I., after the 15th inst. We extend our cordial congratulations.

The Warrenton Clipper makes this statement: "There is an old negro in this country, it is said, whose touch will drive away warts, heal cancers and cure instantaneously the worst cases of rheumatism. Reliable people inform us that several severe cases of disease have been cured by the simple laying | short time as practical manager of the instiof his hands on the affected parts. One old gentleman, who, by the way, is one of our best citizens, is troubled with the periodical appearance of a cancer on his face, and for | was noted for his feats of strength, and is years has been under the treatment of this colored prodigy. On these occasions, when the cancer becomes inflamed, our friend goes immediately to the negro and has him to rub it, and soon after it disappears, leaving no trace of its former existence save a little dry scab."

"I know my mother will be with me tonight," was Laura G. Clancey's remark before she died. Nov. 10th, in Baltimore, at the house of her friend, Mrs. H. Leimback, on South Broadway. She was a Spiritualist, and the remark meant that she knew her mother's spirit would call for her. "Have my body cremated and the ashes divided so that onehalf can lie with sister Venie, in Baltimore, and half with mother, in Burlington, Vt." She made her friend promise that she would carry out her wish, and that is why Laura G. Clancy's body was cremated at the crematorium at Lancaster, Pa., Dec. 1st. The ashes, weighing about four pounds, were placed in two urns.

Dr. D. P. Kayner, of St. Charles, Ill., was called to South Bend, Indiana, last Tuesday, Dec. 2nd, by Dr. E. H. Denslow, to conduct the funeral services held over the remains of his brother. Both families being Spiritualists. believed that the doctrine by which they shaped their lives, and on which they had anchored their hopes for the future, was the only proper one to be presented to the people on this occasion. The Disciple Church, near the cemetery, was kindly opened for the services and a large gathering of the members and the friends of the deceased were in attendance to listen to the impressive remarks of the Doctor as he unfolded to them the objects of life here and hereafter in the light of spirit revelation. Such discourses cannot fail to do good and our friends should lose no opportunity of having them properly presented on all similar occasions.

A short time ago Henry Watson, of Mill Village, Pa., was seized with a premonition that his services were necessary at a certain point on French Creek. The influence was so strong that he was drawn as if by a charm to the spot, and when within a short distance of it cries for help reached his ears. In the creek he found George Dowler and his wife struggling for their lives. Dowler had tried to ford the creek and, missing the way, was submerged. He was holding on to the horse, while the swiftly running current was carrying his wife to her death. Securing a boat, Watson rescued the unfortunate woman as she was sinking. The affair is the wonder and talk of the neighborhood, and but for the timely arrival of Watson Mrs. Dowler would have drowned.

The Hon. Daniel Dougherty lectured at Central Music Hall, Dec. 9th, under the auspices of the Star Lecture Course. By special request Mr. Dougherty delivered his great lecture on "Oratory." On December 18th. the Redpath Concert Co., and Miss Nellie Brown will appear.

Mrs. Helen Willmans gets out another number of her paper this week, The Woman's World, which was suspended for lack of patronage a year or so ago. She says she will not run in debt, and so will only publish it as she receives the money to pay for it. Price \$1 per year. Staats Zeitung Building, Chicago, Ill.

John Wetherbee of Boston has been a prolific writer for the Spiritualist press these many years; of late his fancy has been to write over the nom de plume of "Shadows." He has practiced long enough to hit upon a style which pleases a majority of his readers, and now he is about to try the experiment of publishing a book. Under the title of "Shadows," his venture will contain twenty-eight chapters, bearing upon the phenomena and personnel of Spiritualism. When published the Journal will know better what to say of it.

Anna Kimball.

This notorious adventuress after a career on two continents, has gravitated to Boston. After her last return from Europe, she made a tour as far west as the Rocky Mountains, but at no place has she been able to long ply her wiles with financial success. She has now baited her hook with the Theosophical worm and is industriously angling for game. Her history would be a fortune to any publisher of cheap sensational literature. If she will write it up herself, it will make her more money than anything else she can undertake.

General News.

Women bull-fighting is a new wrinkle in Spain. Washington Territory votes to tax church property. Autograph hunters are be-sieging the President-elect. New Jersey has bears in the wilds of her southern counties. A residence of sheet iron is being erected in Sherman, Texas. The beer hall is supplanting the cafe in the affections of Parisians. Ashtabula, Fla., has a hotel for the exclusive use of colored people. Oscar Wilde and wife are reported to be planning a trip to this country. The Crown Princess of Sweden is said to be the ugliest Princess in Europe. Coaches with a chapel for religious services is the latest convenience of rail travel. Thomas Harrison, the "boy" preacher, has just celebrated his forty-third birthday. An Arkansas family traveled sixty-five miles to see a show at West Plains. Mo. The rate of mortality in the United States navy is much less than among the dwellers upon the land. King County, Washington Territory, has one woman Justice of the Peace and one woman constable. In the fourteenth century it was the fashion to carry toothpicks of silver suspended round the neck. In London banks each one of the directors serves in turn a tution. An old lady of eighty six has just cast her first vote in Washington Territory. She didn't think she would live to do it. The present Emperor of Russia in his earlier days still one of the strongest men in his empire of giants. The jar of heavy freight trains rushing through the tunnel under Heldelberg Castle is gradually racking that interesting structure to pieces. The question of compulsory attendance on religious exercises is again being agitated at Harvard. The Vermont Legislature bill to allow women paying taxes the right to vote was defeated. There are but two living species of elephants, the African and the Asiatic. A father and son are both under sentence of death in a Farmersville, La,, jail. China is the largest consumer of pig tin. It is chiefly used for the manufacture of idols. During the dry season, now about to begin, 50,000 men will be employed on the Panama Canal. Mr. Gladstone's salary as Premier is \$25,000, and as Chancellor of the Exchequer \$12,500 per annum. The heat and mosquitos at the Danish scientific station in South Greenland are suggestive of a tropical climate. According to the truthtelling Post of that city, Boston made way with 10,000,000 quarts of beans during the last year. I wenty thousand tons of coke are shipped every month from Alabama to Arizona. where it is used in smelting silver ores. Mulhall, the great English authority, gives London, New York and Liverpool as the three most important ports in the world. Jacob Mathis, a New Haven, Conn., engineer, has a rifle that was carried by John Brown for many years, and was used in the Kansas riots. Charles B. Richards, a workman and later a superintendent in Colt's Pistol Works. Hartford, has just been chosen to fill the chair of Dynamics in Yale College. There are 450 signal service stations in the country. Bob Burdette has left the Burlington Hawk eye. Boston is about to erect a \$25,000 statue to Paul Revere. Beef and mutton at retail

Bishop Huntington is writing an article on "Vitu-peration in Politice," for the January number of the North American Review.

are 24 cents a pound in London. The son of Boston's Mayor was fined \$152 for pounding

his tailor. A South Carolinian, twenty two years old, is charged with having five wives.

Last Sunday was the seventy-fourth birthday

of Senator Payne and the sixty-sixth of Cyrus

W. Field. In England and Italy there are several physicians who hold the view that

cholera is merely an aggravated form of ague.

There has been a decrease in the number of

suicides in New York State since self-murder

was made a statutory crime. Building of the Canadian Pacific Railroad will continue

throughout the winter. Twenty thousand

men are employed.

Catarrh is a very prevalent and exceedingly disagreeable disease, liable, if neglected, to develop into serious consumption. Hood's Sarsaparilla, acting through the blood, reaches every part of the system, effecting a radical and permanent cure of catarrh.

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Passed to Spinit-Life.

In Ripley, Ohio, Mr. Wm. Norris passed to spirit-life Nov.

Mr. Norris had been a sufferer from cancer for a long time and was confined to his bed for many months. The local paper of the town speaks in high terms of him as a man and a citizen. He was a Spiritualist and an old subscriber to the Journal A correspondent writes: "He died as he lived, a Spiritualist, a liberty-loving, honest man, loved and respected by all who knew him. Though 79 years of age his mind was strong and vigorous to the last. He leaves a wife over 80 years of age.

Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation meets every Sunday at 3 and 7:45 a in., at their new hall on Adelphi Street, near Fulton. Mrs. J. T. Lillie, resident speaker; Daniel Coons, See's.

A Spiritual Conference for discussing questions pertaining to Man's Advancement in Spiritual Truth, will be held in the Church of the New Spiritual Dispensation, 416 Adelphi St., between Greene and Fulton Ave's every Sunday at 3 P. M. Seats free and every one welcome.

December 14.—A Medium's Meeting under charge of Mrs.

T. B. Stryker of New York City.

December 21.—Lecture by Prof. Henry Kiddle.

December 23.—A lecture on Psychometry with practical illustrations by Dr. V. P. Slocum.

S. B. NICHOLS, Chairman,

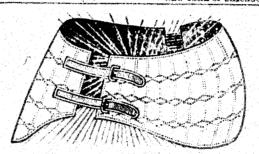
Hiustrations by Dr. V. P. Slocum.

S. B. NICHOLS, Chairman,
The Brooklyn Spiritual Conference meets at Everett Hali
398 Fulton Street, every Saturday evening at 8 o'clock. W.J.
Cushing, President; Lewis Johnson, Vice-President.
The Ladice Aid Society meets every Wednesday afternoon
at three o'clock at 128 West 43rd Street, New York.
The People's Spiritual Meeting of New York City, convenes
every Sunday at 2:30 p. M. and 7:30 evening, in Arcanum
Hall, No. 57 West 25th St., corner Sixth Avenue.

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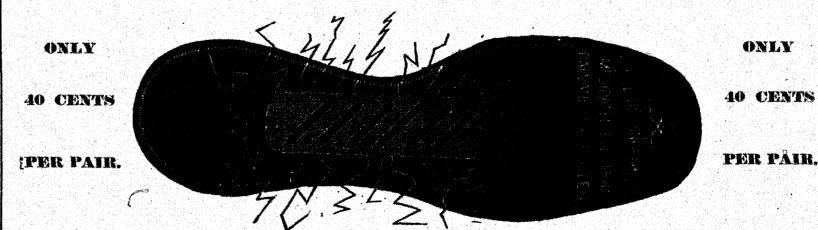
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Toices from the Feople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal, How Little we Know of Our Fellows.

BY HATTIR J. RAY.

How little we know of our fellows! E'en the ones that we hold as our all, For each has a thick outer covering Which envelope the soul like a pail; And we never can pierce thro' the wrappings, See the secrets that dark mantle veils; We can see but the lights on the surface, But to fathom the depths our sight fails.

How short is the weak human vision! We see our own souls with dim sight; Then how can we see far beyond us, Or judge of our fellows aright; We are blind to the faults of our loved ones, Deaf and blind to all good of our own, And we oft tread rough paths filled with shadows When bright paths were near had we known.

We see pomp and pride in their glory, See the surface, the glitter and show, But beneath the bright cover of riches, In the depths of the soul far below, Lurk spectres, grim ghosts and pale phantoms Which will haunt in the dead of the night These victims the world sees with envy, For the dark side is hid from our sight.

We can only see souls on the surface: Could we view with clear sight every life, We would find that the glitter of riches Fails to calm warning tumult and strife That abound underneath the external. Down within the veil'd depths of the soul, Where the dark bitter waters of anguish Wildly surge as the fierce billows roll.

How little we know of our fellows! We may feel that we know every thought Of the ones that our souls fondly worship, That no veil in that life has been wrought; But, alas! that fond heart, too, has secrets, Which are bid in the depths far below, Altho' kind, ever loving and tender, There's a side which it never will show.

Then yain are all weak human efforts To strive with our short-reaching sight, To look down in the hearts of our fellows, As well pierce the blackness of night! It is not for this life to reveal why These dark mantles and veils cover all, But beyond in the life that awaits us From each soul these mantles shall fall. Fond du Lac, Wis.

The Dying.

"Mother, I can see a great distance," said a good man once, as he was just entering on the endless journey. "Ye shall see Heaven open, and the angels of God ascending and descending," was the promise to the Disciples of our Lord, and, through them, to Christians of all time. Literally, as well as metaphorically, in life, as well as in a dying hour, has the declaration been verified—verified every day in the life, as well as in the death, of the righteous; and will be, until death shall be no more. Sights have been seen, and sounds heard—sights and sounds, freighted with ravishing sweetness to Christian people, in the broad daylight of life and health, and in the gloom of the grave; sights and sounds vouchsafed to cheer, when cheer is the most needed, when none can come from any mortal source, as if the very last, last moment of a Christian's life should be a fulfillment of a promise given by the Master, to be with them when they were walking "through the Valley and the Shadow

The utterances of dying Christians indicate that they see angelic forms, and the familiar faces of the departed dead, hovering about them, and, with smiles of ineffable sweetness, beckon them away to the elysium of the blessed. If these be mere fancles, they are delicious fancles; if facts, they are glorious beyond expression. Whether it were but a dreaming or a seeming, the angels on the ladder from earth to Heaven, and the promise of the Lord, who stood at its top, the preciousness of it was to Jacob all the same, as if it had been an embodied fact, especially as the promise which he heard in his dream was literally complied with.

The film which covers the mortal eye, and hides from physical sense the beings and the things at hand has been brushed away in the case of patriarchs and prophets of olden time; and later, on the Mount of ransfiguration; and various martyrs of after ages have had their faces so lighted up with heavenliness, that it is difficult to be accounted for, except by the fact of an actual eight of heavenly things.

But, further on in the act and article of dissolution the sight that pierces ether, faints and fails and fades and taste is dead, and touch is dead, and tongue, and feeling, and smell, all, all are dead. Not so the ear; it survives them all, for it is the last sense that dies and it is the repeated testimony of those who have returned to life from the furthest limits beyond, that the whole atmosphere seemed to be filled with sounds so ravishing, as to be indescribable by mortal words. It has been testified to by persons who have been drowned, and then brought to, that the very last perception was that of delightful music.

A dying man sheds no tears. He calls his wife and children, his parents, his best friends, to his bed-side, and, though tear-drops rain from every eye, the contamination of tears never comes to him, never the one falls down his cheek. This is because the manufactories of life have stopped forever; the human machine has run down at last; every gland of the system has ceased its functions, and that is why death steps in, and, like a remorseless sheriff, takes possession and stops everything. In almost all diseases, the liver is the first manufactory that stops work, one by one the others follow, and all the fountains of life are, at length, dried up; there is no secre-tion anywhere; the lips and tongue, how dry, as we have all seen; the skin, how dry; or, if moistened by the damp of death, it is from mechanical causes. So the eye in death weeps not; not that all affection is dead in the heart, but because there is not a teardrop in it, any more than there is moisture on the lip, which undying affection, when it can do nothing else, laves incessantly with the little mop, or feath-

There is one sign of approaching dissolution. We have never seen it alluded to, and yet we have never seen it fail. When the extremities are cold, and the head, the very last part to lose all power of motion. is turned incessantly and quickly and restlessly from one side on the pillow to the other, death comes within an hour. It is worth the effort of a life-time to be able to die well, to die at a good old age, in peace with all mankind, and in a well-grounded faith of an immortal life beyond.—Hall's Journal of Health.

A Worthy Society.

To the Editor of the Religio-Philosophical Journal:

The Ladies Spiritualist Aid Society, of New York City, meets every Wednesday afternoon in the parlors of the President, Mrs. Henry J. Newton, 128 West 43rd Street. The members pay weekly dues of ten cents each, and this together with gratuitous contributions forms a fund by which much good is accomplished. The members believe in practical charity, therefore, with the funds thus received material is purchased from which various useful garments are cut. These are given to poor women to make, for which they are liberally paid; thus they earn what they receive. The garments are given to worthy individuals, whenever such cases are brought to their notice, but far the larger proportion are sent to charitable institutions. Recently a package of eighty-two garments was sent to the Society for the Prevention of Cruelty to Children, for which a letter of grateful thanks was received from the officers of

A cordial invitation is extended to all who are interested in sustaining the ladies in their philanthropic work, to meet with them on Wednesday afternoons at the place above stated.

J. G. Welker, of Dallas City, Ill., writes: Our little Society of Spiritualists here is still trying to promulgate the truths of Spiritualism. Your efforts with others for a general organization of the Spirit-nalisis of America, meet my hearty approval, as such an organization must certainly lead to good resulis in many ways.

S. D. Comfort writes: The BELIGIO-PHILO-SOPSICAL JOURNAL is the standard theological paper

Truth. BY THOS. HARDING.

"You're a liar," is an expression which is everywhere regarded as an insult to the party to whom it is spoken; and yet how few there are to whom it is not applicable, because he who swerves from the exact line of rectifude, in act or intent, is deserving of the humiliating epithet. It is not necessary to speak a lie in order to be a liar; many who would not utter a falsehood will act one or think one, or that it is not necessary to speak a lie in order to be a liar; many who would not utter a falsehood will act one or think one, or what is just as bad, will employ an agent to do it for them. The dissembler, the intentional false promis-er, and all who are not "square" in thought, word and deed, are liars. Indeed, this physical world is, at least, prima facte, a tissue of lies, and perhaps the most noticeable difference between it and the spiritualm realm, is to be found in the fact that, whereas the spirit sphere is direct in its action or method, and therefore truthful, the earth sphere is indirect and misleading, and consequently untruthful.

There is not a river on the face of the globe flowing directly to the seat the operations of physical

ing directly to the sea; the operations of physical nature are indirect; the only exception which I can at present call to mind, is that of the law of gravity; even the sun's rays are turned from a direct course The agents of nature operate circuitously, and generally produce effects which are contrary to reasonable expectation, based on first appearances; if there are exceptions I cannot call them to mind just now; at all events the statement is sufficiently accurate to answer my present purpose. Scarcely any thing oc-curs spontaneously on earth, or is untrammeled, or moves in a right line; every thing seems serpentine, tortuous, restrained. But from the little I have been able to comprehend of the Spirit-world, I judge it to be the contrary of this. It is strictly direct and truthful, except, perhaps, when it comes down to "Rome" it may sometimes be compelled to "do as Rome does," somewhat on the principle that a polite man, in obedience to custom, will uncover his head in salutation of some one whom he does not respect, or through whose agency, perhaps, he hopes to ac-complish some good, as "ends" do sometimes justify "means." Of course this character for truthfulness, which I give the spirit sphere, does not always apply to individual spirits, who are often far more pasional, selfish and earth-like, than they are spiritual.

It is, in reality, a misnomer to call them "spirits." I appeal to those who have conversed with a spirit, as souls converse without the medium of lan-guage, gesture or facial expression, was not the com-munication spontaneous, direct, immediate, palpa-ble, without reserve or restraint, perfectly free, easy and flowing, as well as exact, and always bearing on the face, the avidence of its truth and adequation to the face, the evidence of its truth and adaptation to circumstance? Thought which comes from the inner world-whether from an individual spirit or whether it be an inspiration from the territory of soul without the intervention of individualized intelligence, or however transmitted-flashes in upon us instantaneously, and the revelations thereof are perfect, however inadequate we may be to explain them. Facts thus revealed are comprehended without effort, while the facts of earth must be arrived at indirectly through patient study or experiment, or be communicated by another through the agency of language or illustration, or in some other indirect

Let us conceive the idea of a perfectly straight pole, standing perpendicularly, and we will have a symbol of truth and the Spirit-world; but let us conceive of one of zig zag outline, gnarley and uncouth, crooked and ugly, leaning to one side, and we will have a thought-symbol of falsehood and the physical world as it now exists. To my fancy this world looks, figuratively, like a fast-growing youth with "knock knows?" and all the irragularities of imma-"knock knees," and all the irregularities of imma-turity. It is not to be wondered at that those who yield themselves to the truthful and sincere methods of the spirit are unsuccessful, and perhaps unhappy in a sphere where insincerity and false appearances are the rule and almost universal. There is little that is congenial on earth for them-this is not their home. Human nature, animal nature, vegetable na-ture, and nature itself are uncertain, mutable, deceptive; we know not what a day may bring forth in any earthly department; even our friends are fickle and our hopes delusive. Those who aspire after truth, pure and unsullied, are in an enemy's country, and I echo the ancient warning: "I say unto all, Watch.'

We have seen a few who could lay their plans for future action and execute them successfully; such parties have been financially profited, and have flourished like a green bay tree; but we have seen judgment was quite as mature, who failed in almost very undertaking and at length were wrecked on the shoals of bankruptcy.

Our future employments require a suitable primary education in the present to fit us therefor; our studies and exercises are probably directed by wiser heads than ours, and thus each one gets a peculiar education and experience, which, in view of future usefulness, is the best for him. Life would be a blank and the world chaotic, if no guiding hand, and profitless would be our sorrows and pains, had we no friends on high; for this is the land of storm, contention and disappointment; of false hopes, blighted loves and guaraticided participations. blighted loves and unsatisfied aspirations.

"There is nothing true but heaven."

When the stream issues from the mountain side and flows murmuringly toward the south, who would suppose, that it would change its course and empty into a northern sea? When the weak and fragile blade appears above the acorn, it gives no prophecy (to the unsophisticated) of the future mighty oak. The smiling babe in the cradle does not suggest to our minds the combative man of the world; we have always "to wait and see." It sounds well, and is very nice to say, "Honesty is the best policy." But honesty, sincerity, directness, belong to the future. Honesty is indeed the best policy in reference to the inner and upper life; but in the outer and lower, we too frequently see the schemer in a palace and the honest man in a poor house. Sturgis, Mich.

The Sentence of Pontius Pilate.

The following, says a newspaper paragraph, is the correct transcript of the most memorable judicial sentence which has ever been uttered by judicial lips in the annals of the world. This curious document, it is said, was discovered in A. D. 1280, in the city of Aquill, in the Kingdom of Naples, in the course of a search made for the discovery of Roman antiquities, and it remained there until it was found by the Commissaries of Art in the French Army of Italy. Up to the time of the courseign in Southern Italy, the to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained, by petition, leave that the plate might be kept by them as an acknowledge-ment of the sacrifices which they had made for the French army. The French translation was made iterally by members of the Commission on Art. Denon had a fac-simile of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be little or no historical doubt as to the authenticity of this document, and it is obvious to remark that the reasons of the sentence correspond exactly with those recorded in the Gospels. The sentence itself runs as follows: Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of the month of March, and in the most holy city of Jerusalem, during the Pontificate of Anna and Caiaphas. Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the prestor, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies f the people prove that—1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the son of God. 5. He calls himself falsely the King of mael. 6. He went to the Temple, followed by a multitude carrying paims in their hands. It likewise orders the first centurion, Quirilius Cornelius, to bring him to the place of execution, and forbids all persons, rich or poor, to prevent the execution of persons, rich or poor, to prevent the execution of Jesus." The witnesses who have signed the execution against Jesus are—1, Daniel Robani, Pharisee; 2, John Zorobabel; 3, Raphæl Robani; 4, Capet. Finally, it orders that the said Jesus be taken out of Jerusalem, through the gate of Tournea. The sentence is engraved on a plate of brass in the Hebrew language, and on its side is an inacription certifying that "A similar plate has been sent to each tribe."

W. H. Sagers writes: How proud I am of the JOURNAL's white face, pure morals, lefty prin-ciples and indomitable courage. I have read the JOURNAL fourteen years; it has been the best educat-or I have had during the 70 years of my life. Items From the Pacific Coast.

To the Editor of the Religio-Philose

The occasional JOURNAL which falls into my hands contains now and then some brief account of the work of the liberal element in our Golden state, sometimes partially, sometimes impartially, rendered, when we consider that the angel world holds all dear, and their gifts are free alike to saint and sin-

ner Looking over a back number of the JOURNAL Aug. 2ud, one may read "An Interesting Letter from the Pacific Coast," from the pen of one of our local speakers, which, although filling two columns. fails to find space for other than the little flock of "my people." It can hardly be supposed, therefore, to give the real status of the interest or condition of Spiritualism in San Francisco; and probably in no city of the Union is there such a diversity of spiritualistic interest as here.

There are already two incorporated societies here The Progressive Spiritualists, and the Mediums' Union; the former discusses some progressive sub-ject each Sunday afternoon at Washington Hali, while the Mediums hold a spiritual conclave at an other hall near by. Mrs. Ada Foye gives one of her interesting test exhibitions each evening, and Mrs. Watson speaks morning and evening at Metropolitan Temple, where the Children's Progressive Lyceum meets also each Sunday. As all these services are held within three blocks of each other, it affords variety, and surely should make possible the satisfaction of the most critical. The audiences seem about equally divided and diverted. To-morrow Mrs. C. L. . S. H. D. T. Richmond begins a course of Sunday lectures within the same radius of distance; so you see it is not famine, but feast with us as to spiritual abundance, and not much cause to fear a monopoly

abundance, and not much cause to fear a monopoly of heavenly good things by crystallization of a sectional few. Dr. J. L. York, of San Jose, is now speaking to our neighbors over the Bay at Oakland. You have, no doubt, already been provided with the report of the Long Branch Camp Meeting, held at Alameda in October, and which resulted in organizing a State Society. Although late in the season for a camp meeting, the weather was charming, the attendance good, and all seemed pleased with the result and the good work wrought out. Much credit reflects on our good sister, F. A. Logan, and her brother, Walter Hyde, through whose efforts the success of the camp meeting is due; in fact, but for whom there would have been no camp meeting this

From other portions of the State we hear occasional reports of the several localities of which you are no doubt posted.

RETROSPECTIVE. Turning backward to read the pages of the past, many are the changes that Time's unsparing hand has wrought. There seems to have been a gradual settling down of thought into more quiet ways and satisfied lines, and organized effort in many sections has failed to keep represented. Many of the busy hands have dropped the spindle, and the loom of life is still with others, to our outward senses; yet in the broader sense our spiritualizing work has been going on. Ebb and flood tide succeed each other; the tide setting toward the great outward sea at this hour, but the next will bring the first waves of the new tide, for surely there is a new order of things to open up to us when next we wake-even now apparent as the white line along the horizon shows surely how the deep water is moved shoreward; so are the white lines of our future on the spiritual horizon visible to the soul's eye that looks afar. Another wave will move us into action; new fields will open; new workers sow the good seed, and a new

phase take place.

America, the home of the new, the birth-place of liberty and the cradle of our divine faith, has been prolific of children who have wandered abroad; but the wing of protective love is broad, the nations of the earth are many, but her sky is one, her angel world a unit, with no distinguisher of personalities.

Among the different nationalities foreign to our own, perhaps none devote more thought, or hold

more adherents than old Spain and Spanish America. The official organ of the Society of Spiritualists in Spain, El Crittrio Espiritistu, gives a roster of periodicals devoted to Spiritualism in the Spanish language, as nineteen in number; in France, nine; in Belgium, three; Austria, Germany and Italy each have one.

Some of our foreign ministers and visitors of note in this part, are not only firm believers in our faith, but writers and mediums as well, and report the general influx and growth of Spiritualism in their respective countries. Some day my den may tell you more of them when your space is not so much occupied. In the interim may you be prospered in spreading spiritual manna and the reflected light from the spheres. ADDIE L. BALLOV. 759 Market St., San Francisco, Cal., Nov. 22, 1884.

The Lectures by O. S. Wheeler.

To the Editor of the Religio Philosophical Journal: An increasing interest in matters pertaining to the cause is manifest throughout this vicinity. The recent articles from prominent secular papers, reprinted by the Journal, are bearing a weight of evidence that cannot be put down by any amount of pehaws." We have no organization here, but every Sunday evening meetings are held at the residence of O. S. Wheeler, M. D., whose capacious parlors, free to all, are thronged by an intelligent and thoughtful audience. He has recently, while under control, given a series of lectures upon "Mind and Matter," and kindred subjects, which were worthy of full report, but space and time have forbidden. It may be stated, however, that while the Doctor, in propria persona, is not a highly cultured man in the com-mon acceptance of the term, the lectures emanating from his guides and delivered through him, have been finished productions, and a source of unfeigned astonishment to those who know the Doctor and his personal educational acquirements. For some six or seven years now his house has been the spirit-ual home of believer and inquirer, and he and his much esteemed wife, have at much personal discom-fort, held the doors wide open every Sunday evening, and at other times for meetings for discussion of the current topics of the hour. The unceasing number of visitors, as the long winter evenings draw on apace, speak alike of the growing interest and the full appreciation by Spiritualists of the oppor-tunity offered. Last Sabbath evening the medium was requested to speak, without preparation, upon the subject of "Mind Reading vs. Spirit Communication," and the subject was handled in an excellen manner. Several surprises were afforded the audience during its delivery, notably the asking of a question by one person in a remote corner of the room of another, in a very low tone, inaudible to any other person, and its immediate answer by the medium, much to the astonishment of the inquirer. We have hopes to secure a lecturer soon, and thus, perhaps, awaken, if not a wider, a more outspoken interest in matters. Mrs. Wheeler's little daughter, May, gave us, for the first time, some excellent instrumental music, in which the meetings have been lacking—she having prepared herself for the occa-sion. It being her first effort, it was the more grate-fully appreciated and applauded.

Should I remain here I am in hopes soon to give you a wider range of news relative to the cause, but for the past and immediate present, have been, and am forced to simply speak of what comes within my personal knowledge. Athol, Mass., Nov. 16, 1884.

VIDETTE. The Horse,

New facts bearing on the origin of the domestic borse are engerly received, and much interest was aroused three years ago by the announcement by Przevalski, the great Russian explorer, that he had liscovered in Central Asia a wild horse more closely allied to the domestic species than any other previously known. A full description of the new horse, known as Equas Prevalekti, has only very recently been translated from the Russian. It appears that the animal is intermediate in many respects between the true horse and the asses. It has a short, erect mane, no forelock, and the hairs of the tail do not extend the whole length of the tail, but only from about the middle downward; while, on the other hand, it has broad hoofs and small ears. The color is whitish gray, with red or blackish legs. In herds of from five to fifteen each, the animals inhabit the driest and wildest parts of the Dsungarian desert, and are very shy. It is pointed out by Mr. W. W. Watts that drawings made by the ancient French cave-dwellers

The finances of Germany are in bad shape. A Detroit lawyer thinks divorces should be grant ed under the title of "quit cisims."

very accurately represent this horse.

Within ten years the Union will probably number forty-eight instead of thirty-eight states.

An Awini Losson, and James B. Felton.

To the Editor of the Religio-Philos As one who tries to be faithful to truth, it was with pleasure and profit that I read the articles with the above titles, that recently appeared in your columns. I read them in the light evolved by my experience as a medium for the release of earth-bound apirits, and their education in the ways of a better life. I do not see any contradiction between the two

cases, and consider both as true pictures of two phases of human life.

In hundreds of cases, spirits with characters of such turpitude as that of the Rev. A.B.C, but lacking his cultured intellect, have come to me, or been brought by my spirit guides, and placed en rapport with me so that the wisdom-element of the band could reach them with questions in order to learn could reach them with questions in order to learn their nature, habits of thought, and desires, so as to decide what course to take to start them on the road of reformation. They want to know all the elements and habits that have caused the present condition of each one; also, the elements they will have to operate on to better his condition. They sometimes compel him to answer questions when reluctant to do so through mortified vanity. They sometimes detect falsehood, and compel truthful answers. The compulsion is by psychological power. Such experiences have given me a view of many phases of human na-ture, and taken my inner consciousness through many varied chains of cause and effect.

I have never had such a case as that of Rev. A. B C. His finely cultured intellect gave him great power to describe his feelings, and also intensified his misery. Culture gives greater capacity for misery as well as happiness. His great powers by nature, culture and position, for doing good in earth-life, were used to do evil. This added to his guilt, and were used to do evil. This added to his guilt, and he knew it. By organization he has large conscientiousness, and still larger approbativeness, consequently what appeared right to his associates, satisfied his conscientiousness. His approbativeness was made still more dominant by the flattering attentions which a minister of the meek and lowly Jesus usually receives. After leaving the material body he could not gratify his sensuality nor his vanity. On attempting to associate with intelligent spirits, as had been his habit in earth-life, he found that they read the history of his false vain life, and that they read the history of his false, vain life, and were repelled. He was alone. Mortified vanity aroused his conscience, and goaded him to despair. He could no more receive the show of superior respect he was accustomed to, nor, indeed, any respect An immutable law of mind requires that his vanity should be mortified many times before it will be reduced to its natural subordinate place in his soul's economy. Query: Does his sin differ except in degree from that of thousands of respectable people, whose vanity is their ruling motive, though they may not have his secret vices, and whose respectability causes them to exert most of their soul force in baseing ma convert appearance rather than in

in keeping up a correct appearance rather than in cultivating the inner qualities. Mr. Felton's communication shows no vanity or regard for the opinion of others, and but little conscientiousness, while benevolence is exercised in warning others to not follow his example. He was not in a position where his vices were encouraging hundreds around him in sin. Mr. A B C shows that by the habits of his entire earth-life, he cultivated the principle that falsehood is better than truth. Mr. Felton does not give any evidence of conscious false hood in his earth-life.

I can see no discrepancy between the two com-munications, as demonstrations of the laws of cause and effect in human nature, but I hold that a comparison of the two testifies in the strongest possible manner, to this great truth: It is the right culture of the inner man that determines the happiness of one in spirit-life, while all the culture of the outer man is swept away on leaving earth-life. Greenville, Mich.

H. M. CAUEIN.

Spiritualism in Boston, Mass.

To the Editor of the Religio-Philosophical Journal: The Working Union of Progressive Spiritualists which has held its meetings on Sundays and Wednesdays in the spacious parlors of its president for little more than a year, finds itself obliged for want of room to accommodate the number of heavers to move into Berkeley Hall during the winter, as the beautiful and commedious Temple presented by the president of the Society will not be ready for occupancy before Spring. As this noble building approaches completion interest in the work and aims of the Society spreads in all directions and among all classes and conditions of church people, as well as acknowledged Spiritualists, and the crowds who come to hear the eloquent guides of Mrs. Dyar and other gifted lecturers, or to listen to the convincing test communications of less prominent but no les inspired media, prove how hungry the people are for really spiritual food.

On the last Sunday in November, when the beautiful hall was filled to overflowing with an attentive and apparently delighted audience, the guides of Mr. Colville lectured upon the possibility of union of forces among all Spiritualists for work and progres-sion. The lecture which was beautiful in construction, elegant in diction, broad in sentiment and most hopeful and encouraging in matter, was listened to with deepest interest, and frequently called forth

hearty bursts of applause.
One clairvoyant medium told the writer that dur ing the lecture the guides of both Mr. Colville (who is the regular lecturer for the Society which holds its meetings in Berkely Hall on the Sunday mornings) and those of Mrs. Dyar who occupied the platform on this occasion and who has been lecturing for the Working Union in the parlors at West Chester Park for some months and will lecture during the winter, could be seen gathered around and above their chosen media, meeting and greeting each other in apparently perfect harmony. It would seem certain that the higher, wiser and most unselfish spirits in all worlds must rejoice at a prospect of opportunity for united and unselfish work for the uplifting of humanity which is involved and included in the inevitable outgrowth of all true and real spirituality, whether in the church, the State, the school or the spiritual temple; "for the fruit of the spirit is in all goodness, righteousness and truth;" and "the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits....sown in peace of them that make JULIA A. DAWLEY. Boston, Mass.

An Earnest Investigator.

To the Editor of the Religio-Philosophical Journal: Push this matter of scientific investigation of Spiritualism. I have been mortified and aggravated at the credulity and perverse intolerance of Spiritualists. On several occasions I have presumed to question the manifestations and have been assailed as a skeptic with more virulence than I have ever met with from orthodox Christians. If it were not for your paper I should be lonesome religiously. I can-not affiliate with any school of Christians or Materi-alists, and I find so much credulity among the Spiritualists I know that I cannot agree with them. I am acquainted with some mediums, and I am sure so far as I can be sure of any uncertain thing, that many of their manifestations are from their own mental action, either known to themselves or unknown—of that I won't judge. I think some of the manifestations are real and genuine and for that reason to me valuable. Thos. A. Pollock. Miamisburg, Ohlo, Nov. 28th.

A Story of a Blind Negro.

There passed out of Cotton avenue a two-horse wagon loaded with flour, meat, sugar, bagging, and general plantation supplies. On the top of the load an old negro lay prostrate on his back, conspicuously. He had a flask of whisky between his legs, which he guarded with reverend care. The party whose attention was called to him said he had known the old negro for twenty years; that he lived on the west side of Kinchafoonee creek, in Webster County, and was a blind negro; that he went anywhere he wanted, could find bee trees, could hunt and catch 'pos-sums and coons, could fish and do general errands. We suppose he found bees by the sound they make in a tree.—Sumter (Ga.) Republican.

Miss L. M. Smith, of East Portland, Oregon writes: I am not afraid to be called a Spiritualist and medium. I am about the only one here that has heard the "crow" in the morning and not denied

Jorry Robinson, in renewing his subscription, says: "I cannot do without your paper. It is the only medium I have with the Spirit-world. Give us all the light through your columns."

Notes and Extracts on Miscellancous Subjects.

The Lord Mayor of London is a Methodist lay preacher, and recently delivered a sermon at the opening of the Methodist Church.

One hundred and ninety-two bread fruits have been gathered from a single tree. The average weight of each fruit is over two pounds.

In France the sale of proprietary medicines is only permitted after the formula has been communicated o the Academy of Medicine. In Germany the sale of all such articles is strictly prohibited. The greatest tea drinker in England is Mr. Glad-

stone, the greatest in France M. Clemenceau, and in America Mr. Boucicault. The latter carries while traveling a flask of tea as others do of cognac.

Italy spent \$600,000 in one month in trying to check the spread of cholera, and France claims the loss to her this year through trade and travel being largely reduced is \$100,000,000. The average of man's life is said to have increased 5 per cent. in the last thirty years, and woman's 8 per cent. This is due to civilization, and especially to

improved sanitary methods. A Cleveland inventor has a new war machine. It is a bomb which explodes and fills the air with a deadly gas. When this is fired into the vicinity of a fee they must fly or suffer asphyxiation.

Twenty years ago, Nov. 25, 1864, General Schofield made his memorable strategetic retreat from Columbia, Tenu., while maneuvering for the advantageous

position which enabled him to win the victory of Franklin five days later. There are five brothers at Ridgefield, Conn., the oldest eighty-nine and the youngest seventy-five, who live on a farm which has been in their family since their ancestors acquired it from the Indians. All ex-

cept theoldest work regularly every day. A novel auction will soon take place at San Francisco. Some time ago a lady near that city gave birth to triplets, and now she proposes to give the privilege of naming the three children to the person who casts the highest number of votes at \$5 a vote. In the public schools of Greece the four Gos pels

department, and the new Minister of Education pro-poses to extend their use into the higher schools. A dispatch from Norwich, Conn., says: "The Norwich boat brought from New York in two nights 4,000 bags of beans, which were on the way to Boston. The Boston appetite has grown so enor-mous that it is impossible for New England to sup-

of the New Testament are used as a reader by the children of the most advanced classes of the primary

ply it with beans at Thanksgiving time." The greatest depth so far discovered in the ocean is 20,850 feet, five miles, or about 2,200 feet less than the height of the world's loftiest mountain peak. Mount Everest, one of the Himalaya chain, which is found to be not less, and apparently a little more

than 29,000 feet above the sea level. A Nevada ranchman has a herd of hybrid cattle, crossed between the male buffalo and the domestic cow. They are not housed during the winter, but find their food and thrive where other cattle would starve. Their beef is said to be excellent and yarn

has been spun from their hair. A highly respected lady of Flint, Mich., called upon a doctor there and wanted to sell her body, to be delivered after death and used for dissection in the interest of science. She was pressed for money, and left the price to the judgment of the doctor, but he says he did not make the purchase.

Suicides are on the increase in France. Five years ago the number was 17 to every 100,000 inhabitants. Now it is 19. Among the self-destroyers the past year 35 were under 16, 13 were not 15 years old, 10 were in their 14th year, 2 in their 13th, 4 in their 12th, and 2 had reached the age of 10. Suicides are most numerous in April, May and June.

The death of the late Dr. Samuel Rabbeth, of London, caused by clearing, by means of suction, a tracheotomy tube he had introduced into the throat of a diphtheretic child, is exciting much comment. The heroism of the act is conceded, but the question is asked if a man has a right to bring misfortune to his own family for the sake of an isolated case of

The anniversary of one of the families whose ancestors were hanged for witchery has been celebrated in Salem. The houses are still standing where the judges of that famous time lived, and on one of the principal streets is a quaint old gabled structure where one of the supposed witches is supposed to have resided. It is now occupied by a corn doctor, who sells witchcraft olutment to the credulous.

A London chemist, in an analysis of the tea we drink, found that it contained "nut-galls, iron filings, filbert-husks, sulphate of copper, hornet's nests, acetic acid, green paint, tarred rope, desicated door-mate, ammonia, stable-sweepings, etc." This would seem to disprove the general belief that tea is adulterated, unless something of the kind may lurk in that suspicious "etc."—Norristown Herald.

The investigation into the practical utility of the natural gas of Western Pennsylvania is being pushed into various branches of industry with promising results. The reservoire furnish a steady and reliable supply of gas, which is useful in light, and in quantities serviceable for manufacturing fuel. It has just been discovered that it makes a perfect glass for lenses and can be successfully used in annealing

Au hour a day is devoted by S. N. Silver, of Au-burn, Me., to eating. He eats but one meal a day, but no more at this one than if he took the other two daily. This he has kept up for years, and has in that time increased his weight twenty-five pounds. His wife has had perfect health for the past three years on one meal a day. He says that fifteen or twenty of his acquaintances have adopted the system.

General Custer's widow is now living in New York, getting along as best she can upon the slim pension the Government awards her. She is a use-ful, hard-working little body, and is connected with the Woman's Decorative Art Association. She posscees many of the relics of the late war which her husband left behind. The most interceting, perhaps, is the flag of truce, under cover of which Gen. Lee surrendered to Grant.

Carrying building material around the globe is un-common, but that is what is being done with the stone for the Flood mansion in San Francisco. One of the papers there recently noticed the arrival of "the ship St. Paul, 150 days from New York, with 351 packages of cut brown stone for the Flood mansion." These stones are all cut, dressed, and marked in the quarry in Connecticut, and when landed are placed directly in the structure as marked by the architect.

A Frenchman who had more wit than money invented for himself a most ingenious mode of filling his pockets. The French law allows one to recognize a child as his heir, and his doing so gives a name and legitimate standing to the recipient. The nobleman in question looks out for wealthy illegitimate children, and consents to father them for a sum down and a sum settled for the child's support and education. His family is growing considerably, but he is now a rich man.

The school for printer's apprentices at St. Peters-The school for printer's apprentices at St. Peters-burg has been opened with appropriate oeremonies. There will be taught on three days every week, not after working hours, but during the daytime, relig-ion, Slavic languages, arithmetic, history, and ge-ography, the reading of the Greek and Latin lan-guages, technicalities of the graphic trades, drawing, singing, and gymnastics—altogether it will be a com-plete school. Twenty-three St. Petershurg mestaplete school. Twenty-three St. Petersburg master printers have agreed to pay annual subsidies amounting to 1,550 roubles (about \$300) and every pupil will have to pay one rouble per month.

London clerks who have their dinners provided for them on the premises of their employers seem to fare very well. The insurance clerks, for instance, have their choice of several sorts of meat, fish when it is in season, vegetables, bread, and pudding for seven pence, and are allowed an hour in which to eat their meal. Many an American girl who earns her living by writing and copying would think herself fortu-nate if her salary should be increased until she could have a daily dinner of that description, much more if she could have it at less than \$1.00 a week.

In the neighborhood of Lampoc, Cal., about 150 tons of honey will be stored by bees this winter, yet not one-twentieth of the bee range there is utilized. There are thousands of acres of sagebrush land that will never be cleared of this peculiar brush; hence apleulture is destined to become more and more one of Californial, which industries and in the contract of of California's chief industries, and one in which men of small capital can embark. There are lands on the Santa Bits and Purisims ranches for sale at not to exceed \$5 per acre, which are covered with a heavy growth of sage and other flowering shrubs from which bees extract honey.

Chloreform Syncope Treated by Reversing.

As a valuable hint, we note that in the British Medical Journal, Dr. Albert I. Garland relates a case wherein he began to operate on a lady, aged forty-one, for the removal of scirrhus of the manma. Aftone, for the removal of scirrhus of the mamma. After examination of the heart, which was found normal, they commenced administering chloroform; but the cardiac action becoming very excited, a mixture of chloroform and ether was used. She was some minutes going under the influence, but there was scarcely any struggling, and the pulse was full, though jerky. He had not finished the incisions round the tumor when she suddenly became livid, and the pulse ceased. Artificial respiration was begun, the tongue drawn forward, and strong ammonia applied to the noetrils, without avail. He immediately jumped on the bed, and seizing her legs, raised the body, allowing the head to touch the bed. In a few seconds the color returned to the lips and the pulse to the wrist. Artificial respiration was soon pulse to the wrist. Artificial respiration was soon resumed; hot water applied to the region of the heart; and she became sufficiently conscious to speak and to swallow some brandy and ammonia, soon, however, relapsing, pulse and respiration ceasing again. He again reversed, with the same result; but in a short time the syncope returned, and after applying the battery without success, he again reversed, and this time with a satisfactory result, as he was enabled, by the use of the battery and ammonia, to establish reaction to establish reaction.

He considers his case worthy of record, as the successful termination was clearly due to reversing the body, it being impossible, apparently, to stimulate the nerve centers by any other means; and it is a method of treatment which, he thinks, is not used so often as it deserves to be, judging by the reports of such cases, as he only remembers having seen it mentioned in one instance, and it is one so easily and quickly adopted.—Scientific American.

The Convicts in Joliet Penitentiary Made Happy by an Elaborate Feast.

The 1,488 male convicts, with the thirty-four female convicts, at the Joliet (IIL) Penitentiary were permitted to enjoy Thanksgiving in a very happy manner. The exercises in the chapel consisted of singing and comical recitations. The prisoners were kept in a roar of laughter for an hour. The warden addressed them at length, congratulating them on their good conduct, which he said would guarantee wider privileges of this character in future. All in punishment were liberated and the slate was wiped out to commence anew. The warden was thankful out to commence anew. The warden was thankful to say the punishments had been less this year than any during his ten years' connection with the prison. Many relatives of the convicts visited them and Many relatives of the convicts visited them and brought good things. Sadie Ray, of Chicago, seemed as happy as a bird and not a gloomy face was seen. The provisions required for the dinner given the convicts were 1,700 pounds of dressed turkey, 60 gallons of turkey dressing, 80 gallons of gravy, 30 bushels of potatoes, 6 barrels of flour, 5 bushels of onions, 200 gallons of coffee, 16 gallons of milk, 85 pounds of sugar, 40 pounds of English currants, 120 pounds of butter, 30 gallons of syrup. 15 barrels of annies of butter, 30 gallons of syrup, 15 barrels of apples, 3,200 cigars. Each of the married guards was given

Prophetic Vision.

To the Editor of the Religio-Philosophical Journal:

The following is a very remarkable vision which happened to an ancestor of mine (a Mrs. Fell) about the close of the last century. I have the account from my mother and grandmother, to both of whom it was related by the lady, the truth of which is not

doubted by the family.

Mr. Fell, the husband of the lady, had not long been married to her, before he purchased a commission as an officer in the British navy, and in the course of a few months his ship was engaged in a fight with the French in which he was killed, a cannon ball taking off his head. On the very same day his wife in London sat in a room with a nurse girl, who held their infant boy, and as she sat there the vision of her husband's head, with its eyes gazing at her, passed through the room. On seeing this, she fell fainting. On recovering, she took notice of the time and day of the month. A short time afterwards she received a letter from the captain of the vessel, the received a letter from the captain of the vessel, saying that he was killed by a cannon shot in the way described, and on the same day of the vision. Here is another proof among many, of the power of the human spirit, (under God's laws) under certain conditions, at the separation from the material body to appear to her he loved. WM. MASON.

Decay of the Bones,

with some thirty other symptoms, mark the progress of that terrible disease known as catarrh. It advances from stage to stage of fearful annoyances, and if neglected, is certain to end in general debility and possibly in consumption or insanity. Dr. Sage's Catarrh Remedy will cure it at any stage. This me dicine has been long before the public, and thousands have been restored to health by its never-failing

Epedemic of Consumption.

An epidemic of consumption in a village near Weimar, Germany, has been traced to the food supply. A flock of chickens had access to the matter expectorated by a consumptive patient and became diseased, imparting the affection to several persons eat-

J. C. Derby's goselpy new book, entitled, "Fifty Years' Recollections of Authors, Books and Publish-ers," will contain steel portraits of D. Appleton, A. S. Barnes, Robert Bonner, G. W. Childs, G. W. Carleton, J. C. Derby, James Harper, Henry Ivison, J. B. Lippincott, William Lee and G. P. Putnam.

Startling Facts in Modern Spiritualism. By Dr N. B. Wolfe. This popular work treats upon Table Tipping, Spirit Rapping, Spirit Speaking, Hands, Faces and Forms. It will be found interesting as it contains accounts of spirit phenomena that have occurred since the advent of modern Spiritualism. Price, \$2.25, postpaid. For sale at this office.

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and of greater value than fine gold is a great tonic and renovator like Kidney-Wort. It expels all pois-onous humors from the blood, tones up the system and by acting directly on the most important organs of the body stimulates them to healthy action and restores health. It has effected many marvelous cures and for all Kidney diseases and other kindred troubles it is an invaluable remedy.

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So easily is a cold taken that not infre-quently one is at a loss to tell when or cords, and tonsils, become inflamed. The how it has originated, and is prone to ex-inflammation extends into the bronchial

cords, and tonsils, become inflamed. The inflammation extends into the bronchial teame. Per-HEALTH as lightly as it came. Per-HEALTH haps it may go easily, if helped a little; but every cold that comes is liable to stay. It may happen just at a 15 time when, from other causes, the normal strength of resistance in the system has been lowered. A little inattention or delay may give it a dangerous BETTER hold. Let it once become BETTER hold. Let it once become BETTER firmly scated, and the work of dislodgment will be very difficult. The simple Covyza, or cold in the head, may THAN indeed exceedingly likely so to do. That such is the case is evidenced by the fact that seven persons out of every GOLD. die States, have catarrh in a severe form. Or, if it does not take that turn, the little cough that is at first but an annoyance, is almost certain to become dry, hard, racking and constantly recurrent, worrying in waking hours, banishing sleep, and momentarily in freshing rest, and brings back health.

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2:10 pm +	Council Eluffs & Peorta Fast Express	+ 2:80 pm
2:10 pm +	Kansas City, Leavenworth and At-	
	chison Express	+ 2:80 pm
1:00 sm *	Minneapolis and St. Paul Express	* 8:00 pm
	Kansas City, Leavenworth and At-	0.000
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	Council Bluffs Night Express	1 8:50 am
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THE INDEX

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Editors. (W. J. POTTER. E. F. UNDERWOOD

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Hardaker.

The aim of The Index is-To increase general intelligence with respect to religion; To foster a notice spirit and quicken a higher purpose, both in the society and in the individual;

To substitute knowledge for Ignorance, right for wrong, truth for superstition, freedom for slavery, character for creed, cathelicity for bigotry, tove for hate, humanitarianism for sectarianism, devotion to universal ends for absorption in

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repose; no disturbing doubts; no restless seeking, but implicit obedience and confidence in

Ah! we may look back with regrets and longings for that past of trustfulness; it will never come to us again. The Rubicon has been crossed, and there is no bridge for our

But can we not find the same rest in knowledge as in the faith which came from ignoredge as in the faith which came from ignorance? When our knowledge is finally perfected and made a part of ourselves assuredly this will result, and we shall place a calm reliance on the laws of the world, superior to that of the devotee on the sustaining cross. The individual is his own priest. If he has sins he must confess them to himself, and work out his own salvation. This doctrine is wonderfully egotistical, and brings with it the burden of isolation. It necessitates thinking and constant warfare. It is not an easy doctrine. Do you wonder that sometimes recruits weary of the conflict, and return to the dear and reverenced old, where infallible authority hushes to slumber with the ever repeated answer to all questioning: "God wills it?" Spiritualism as a philosophy and science of life here and hereafter, is the complement of materialism and opposes reaction against of materialism and opposes reaction against its cheerless conclusions,

When our friends depart we exclaim with the great Göethe, over his dead friend Wie-land: "The destruction of such high powers is something which can never under any cir-cumstances come in question."

"Who builds on less than man's immortal base, Fond as he seems, condemns his joys to death."

An old author observes: "The very nerve and sinew of religion is hope in immortality." It enters into the fountain from which flow the great and exalted deeds of patriots, mar-tyrs, thinkers and saints. It elevates above the shadows of mortal life, showing that there is nothing real except in the eternal. there is nothing real except in the eternal. The various religious systems of the past yield no broad universal philosophy in which we feel secure and absolutely know of future existence. I say it not in disparagement, but they have most signally failed in producing a philosophical and consistent system of immortal life. They commence with a mistaken idea that beggen is to be gained by helief in en idea that heaven is to be gained by belief in certain creeds, and the admission of certain dogmas; whereas if man is immortal, immortality is conferred on him as the highest aim of creative energy, admitting of no mistake. His spiritual state must surpass his mortal, which is its prototype, extending and carrying on to consummation the outline sketched are cart. We wrist and that aristones are on earth. We exist, and that existence can-not be blotted out. Prometheus chained to Caucasus, with vitals ever consumed yet ever renewed, is a type of that inexorable purpose which binds us to a life more enduring than the stars of heaven. Not a fraction of our being can be eliminated; emotions, affections, culture, must remain after the change called death. What follows? That the imperfect attempts of this life will be perfected in the part, the reality of which this is only in the next, the reality of which this is only the shadow. Man as a spirit embodies the

the shadow. Man as a spirit embodies the laws of the cosmos, and whether as a flesh-clad or freed spirit is amenable to them.

We as Spiritualists set at defiance the high authority of material scientists, and not only affirm the inter-communion of the sphere but attempt the reduction of the vast domof ghosts, witches, demons, familiar spirit prophecy—in short the spirit realm—to the supremacy of law, and assert over its conflicting elements the most austere positivflicting elements the most austere positivism. The sciences concentrate here; and all are hown columns and arches in the spiritual temple, whose foundations rest on the hard, elemental basis of the material world,

Having this broad conception of Spiritualism, of its vast possibilities, of the grandeur of its demands and of our own lofty position, we ask what are we to do with it? Shall we quietly keep it as a home treasure, sufficient for our own happiness, or shall we organize its scattered forces, and marshal them under a leadership? Thus far the great movement has been leaderless. No one has stood at its head to extend for personal aggrandizement its philosophy. Its teachings denounce old leadership, all individual worship, asking every believer to rely solely on himself, and seek his salvation through and by his own exertions. A short time since one of its prominent advocates wailed like Jeremiah over the departure of former workers in the field. He did not understand that men, like seasons, have their time, and with the decline of their usefulness, pass away. The spring gives us blossoms; the summer, fruit; each is good for

The fundamental principle of Spiritualism, held in common with all religions, being also the one in which fanaticism has its stronghold, it is not wonderful that it has developed a rank growth in the new soil. Rascality and ignorance have joined hands in its name, and shameless sensuality dragged its fair garments in the dust. It has borne grossest charlatanry, quackery, deception, folly, and the foul brood of vagaries springing from the passions when first quickened by thought. yet unguided by reason, until any cause less vital would have sunk in irretrievable disgrace; yet has its pure light, uncontaminated, shone clear as a star, and the whirl of petty individualities has disappeared like

clouds of summer flies. The grand truths of immortal life and the sweet consciousness of communion with our departed friends, lose no charm to us by the baseness of those who would pervert them to ignoble purposes. The whisper of undying love silences the eager voices of those who are crying for notoriety. The cause has escaped from all these many sources of failure, and the tiny rap, after a few short years, comes back in thunder tones from the other side of the world. From the first the effort has been made mainly by those whose thoughts lingered with the church, to organize Spiritualism as a religious movement. They had not outgrown the preconceived influence of religious ideas, and the waters flowing from the fountain of miracle is yet sweet to their taste. They readily substitute "thus saith the spirits," for "thus saith the Lord." But the past shows that religious systems spring into being only when the hot soil of ignorance is watered from this fountain; fanaticism, bigotry, superatition and intolerance, spring up in rank luxuriance and flaunt their coarse foliage in the winds.

The totality of Spiritualism finally may be briefly expressed: Its aim is the aim of nature, the production of a perfect man and the elimination of a perfect spirit. In the perfect man there can be no self-abasement. no appeal to another, no dwarfing of any

Evolved from and by the elemental forces of nature, being their concentrative or rather centerstanceation, man is an integral part of the universe, in whom everything is represented. He is capable of comprehending all because a part of all. In his mind is laid the orbits of starry worlds; solar systems

activity the lord of the realm. For a moment unprejudiced, contemplate this being, with such antecedents, such universal relations, such boundless capacity, such a destiny! Will you not scorn any system which offers violence and insult to the integrity of his character? acter? Aye, trample under foot the supposi-tion that he has other destiny than unlimit-ed progress in angel-life!

Such are the broad deductions of Spiritualism. Man is not to be miserable on earth in order to enjoy heaven in the hereafter. We stand as much in the courts of heaven this hour, and as clearly see the presence of God. as we shall in any future time. Our heaven is in the heart.

Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

Mrs. T. B. Stryker, whose medial powers have frequently been reported in your columns by the writer, removed to New York a few months ago, and at her residence, 119 East 28th Street, is holding parlor meetings at 11 o'clock A. M., every Sunday. The writer attended one of these meetings saveral weeks attended one of those meetings several weeks ago, and was so well pleased with it that the spirit moved him to go again Sunday, Nov. 30th. A somewhat larger audience than on his first visit was present; a quiet, restful feeling seemed to prevail; the audience was composed of thoughtful, well-to-do people, who had come to listen to the words that came from this inspired evangel. After singing and a prayer offered by the fair priestess, a little boy of some four summers was brought. a little boy of some four summers was brought forward for baptism, and the speaker, entranced, said: "Georgie Reuben Green, I baptize thee, not with water, but of the spirit." She said the angel mother of the boy was

and all felt the presence of the angels. The speaker took from the Book of Judges the words: "And he saw a cloud arise from the words: And he saw a croid arise from the lake, not larger than a man's hand, which spread over the whole land." The spirit claimed that the prophet Elijah was simply a medium. She said that at Hydesville, N. Y., in 1848, there arose a cloud that was to cover all the nations of the earth, and she presented at length the beneficent results that would come to all humanity by their acceptance of the spiritual philosophy. The controlling spirit urged all who had been convinced of the ministry of angels, not to tarry upon the phenomenal plane, ever seeking for a new sign, but to aspire for the highest truths that are awaiting all who are receptive to them.

present to guide, help and strengthen him in his life journey. In conclusion the spirits placed a wreath of spiritual flowers upon the brow of the little boy, typical of their love and presence now and in the future. It was a very placent, and justificative correspondent.

a very pleasant and instructive ceremony,

tive to them. At our Conference on Sunday, Nov. 30th, a very interesting and valuable paper was read from Mrs. M. E. Peake of The Personal Responsibility of Mediumspip." Mrs. Peake has had remarkable experiences as a medium, passing through severe business trials, long sickness, including a six weeks' entrancement, culminating in the spirit band controlling her to pursue a govern of instructrolling her to pursue a course of instruction, they writing through her hand automatically. This education began nearly six years ago. Mrs. Peake is an active business woman, apparently in good health. She said that one morning, on going from her parlor to the work rooms, she was called back by her servant, who was terror-stricken, and on the dark carpet of the parlor lay the work of the mysterious power, a stopple to a cut-glass lay bettle having been ground to newder and ink bottle having been ground to powder and sifted over the whole floor, shining like dew. She crossed the room to the mantel and found the nottle standing. Dut cut in twain. Words came audibly: "Your life has been one dark This was too real to make a joke of,

and she became very indignant. The next moment her eye caught sight of a pen standing upright on the outside of a lace curtain; it had not been used for a long time and had been kept in a small desk under two covers and some papers, and in the same window came the audible words-"Write! Write!" Her business needed her attention. and she left the room immediately; no writing materials were sought by her for more than ten days, but on the following Sunday she thought she would write to friends at home before she went out. It was a bright, sunny morning, and she walked with writing materials in her hand, from the front to the back parlor, but to her all was total darkness, and she could not move her arms. After awhile something, some one or herself, said:
"Are these spirits, or what?" Immediately
her hands relaxed. She placed the paper and
ink on the table, and a glorious light shone around her. A voice said:

father calls upon you to do a work.' Confused, fascinated, dumbfounded, she stood; but the moment her hand touched the paper this mysterious power guided it to write an essay on Creation. She worked from 10 A. M. until 12, midnight, the subject not being exhausted. The next day all was quiet. and so on for the next ten days. One evening when locked in her house alone, a voice said to her: "We have a mission for you.

"Not spirits, but spirit. Your heavenly

Will you accept it?" Strange hallucination she thought; she doubted her own senses.

Being a member of the Baptist Church at the time, she knew that God would not come to her as he did to Moses; she also knew angels would not come as they did to the wise men, consequently her only righteous thought was, that the devil was tempting her. She said nothing, but thought she would allow this power to go its way, and she would go

hers. Another week had passed, and again being alone, the mysterious visitor came. Being annoyed, she said: "Will you tell me if this is woman's work?" The answer came: "Yes; man has tried for ages to lead, but now woman must stand by his side and complete the plan given to earth, the whole of intellect." It was prophesied that the New Test-ament would be revised in 1881 and the Old in 1883. They cannot lead future generations, but they must be explained. We want to write three words: "The Life, the Light, the Way; woman's mission to woman, the last revelation, which will reveal creation. Do not attempt to destroy the Bible; it has lead the world from darkness to a misty light. It was the best that could be understood at the She did not give an answer, and time." when the question came the third time, she said: "If this is for the elevation of woman, I will aid you all I can." Immediately the answer came to her-"Remember, no money comes to you until you are educated, and when woman becomes elevated, man must be. In three years we will educate you. We have tried for thirty years to spread the higher light, but when people know of this power they turn it to money making, and the higher light cannot be given."

Mrs. P. at length detailed how her hand had been used to write volumes upon matters of philosophy and religion; also bearing upon the higher and better education of woman. and galactic universes dance through the congeries of his brain. He is by inheritance and compelled to make. She had seen in her own

life how this educational work had proceeded, guided by an intelligence that was beyond and independent of herself. She had conducted her business to the best of her ability, and would advise no medium to devote his whole time to mediumship. She was earnest in her protest against making the gifts of the spirit a matter of merchandise. She also the spirit a matter of merchandise. She also urged those present, after having once received the evidence of the angel ministry, not to be forever seeking for tests or the evidences of the presence of individual spirits. She claimed that mediums are responsible for their own lives. If they strive for purity, for love, and aspired for the highest revealments from the spirit, as they became receptive, so will they receive. She warned those who were mediumistic to guard against attracting evil or mischievous spirits. She urged

were mediumistic to guard against attracting evil or mischievous spirits. She urged each one not to sit in a promiscuous circle; that spirits that are ignorant and ofttimes malignant frequently obsess mediums.

She also urged that organization would aid and protect true mediumship, and that all honest mediums should place themselves with sincere men and women, who desire to associate together for the highest good of all, and to advance the truth. Society is to be cleansed from impurities and ignorance, and mediums should live honest and pure lives if they

ums should live honest and pure lives if they desire to instruct and aid humanity.

In conclusion the speaker said: "Three years I was in the dark as to what this power meant, at one time thinking it came from the angels, at another time from the devil; and I can truly say that it was a happy relief when I found the trial ended, and my educators began to write to me and sign their names. I

gan to write to me and sign their names. I found that I could be educated with them, and they with me. They are as much my guests as my friends of earth. Mediums should minister to the people, and use their powers wherever they can to elevate humanity, but they must be responsible, educated, moral people, and of sterling worth."

A spirit communication, written through the speaker's hand automatically, was read. It was in harmony with what had been given, and it was signed by the members of the spirit band of instructors. The papers were listened to with deep interest and left a marked impression on all present. Remarks were also made by Dr. V. P. Slocum, Dr. J. M. Comings and F. O. Mathews.

S. B. Nichols.

S. B. NICHOLS.

A Southington (Conn.) man charged neighbors 25 cents each for remaining in his store to hear election returns.

Of the 130 White Cross Society physicians who went to Naples to assist in treating the cholera patients twenty have died.

As the Journal goes to press we learn that Henry Slade is expected here on Wednesday, the 10th. He will probably establish himself at the Crawford House, on Wabash Avenue.



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