

Are the Phenomena of Spiritualism in Harmony with Science?

BY ALFRED RUSSELL WALLACE, LL. D.

Life is the elaboration of soul through the varied transformations of matter. Spiritual Evolution. It is a common, but I believe a mistaken, notion, that the conclusions of Science are antagonistic to the alleged phenomena of modern Spiritualism.

Science may be defined as knowledge of the universe in which we live—full and systematized knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself.

We who have satisfied ourselves of the reality of the phenomena of modern Spiritualism in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture.

To the teacher of religion it is of vital importance, since it enabled him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to apply that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of Agnosticism and materialistic science.

Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces, the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us.

On the spiritual theory man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism.

This world-life not only lends itself to the production, by gradual evolution, of the physical body needed for the growth and nourishment of the human soul, but by its very imperfections tends to the continuous development of the higher spiritual nature of man.

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil. For it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence.

Finally, these teachings of modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by them that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading sin and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul and "altruism" by our modern teachers.

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HOME CIRCLES.

Directions as to Obtaining the Best Results.

A LETTER OF INQUIRY. C. M. BARCOCK, Esq.—Dear Sir: I have just read your letter in the RELIGIO-PHILOSOPHICAL JOURNAL. Myself and several friends would like to investigate something in the manner you describe.

A. M. G.—Esq.—Dear Sir: Yours of 27th at hand and noted. I will be glad to aid you to the extent of my ability. You must remember that my success was like the gold seeker in mining districts; one man will bull-headedly stumble on a rich pocket or vein, and immediately cover himself all over with glory, while others faithfully dig and seek for weary months with but little if any success.

diuma so wonderfully developed as were H. C. and A. D. of my communication; still they do exist, and better ones maybe, and it may be your good fortune to meet such in your investigations. Such investigations may be conducted in various ways, and each method may produce some degree of success.

Let not the least atom of dishonesty or side experiments by individuals be made during the sittings; reserve these for a period later on when you may know more, and at the same time have a little platform of facts whereon to rest.

My personal friendship for my amiable young critic, Dr. Shufeldt, and not any concern for myself, leads me to beg you to let me answer his article of January, in order that, if possible, I may deter him from publishing any more worn-out common-places against Theosophy.

"THE OCCULT WORLD."

(Mind in Nature.)

There are said to be three stages in the evolution of the human mind—opinion, science, illumination. Has my amiable young friend shown in this skit of January that he has passed beyond the first stage so far as psychic science is concerned? I think that if he had done so, he would never have accused me of not knowing the difference between "mind" and "soul-stuff."

He would never have confounded what he calls "atman of Indian mythology" (more correctly, Atma of Hindu psychic science) with any veridical, or phantasmic, or biogenic, or psychic, or semi-material, or astralized substance. All of these are each and several exactly what Atma is not.

As to the third stage of mental evolution, I should have shown myself very far indeed from it, had I undertaken to explain Theosophy or anything else to a newspaper reporter in a hurried, casual, and unsought interview, while the soup was waiting and all the family, myself and guest included, were hungry for dinner; indeed, as far from any luminous wisdom as my impetuous critic has shown himself to be, in lecturing me in public on the basis of a reporter's recollection of the interview.

But seriously, What is Theosophy? I wish I knew. I fear it may be many years before I discover. If I ever do, I will tell him, if meanwhile he has not found out for himself.

It is, however, I fear, peculiar in one respect: it can only be imparted to those who already possess its knowledge. If I can possess this wisdom, and could impart it, I could make Dr. Shufeldt a wise man.

What is Theosophy? It is what a great many million people have sought, and a few have been untheosophic enough to suppose they found. Ask an old Brahman of the third degree of initiation. Ask an esoteric Buddhist. Ask a Zarathustrian, or a Persian Magus. Ask a Jewish Cabalist or Talmudist. Ask a Pythagorean, a Platonist, a Hermetist, a Rosicrucian, a Gnostic, an Essene, a Therapeut, a thirty-third Mason of the Scots Rite, or a Ninetieth adept of the Rite of Misraim.

It seems to worry Dr. Shufeldt, that my guest from Bombay should not tell every body all he knows, and Dr. Shufeldt asks, "In what particular are we galloping by his coming?" To which the natural reply might be given, that Babu Joshee came to this country for his own gain, not ours; for his own business or pleasure, or both; and that just possibly he is minding the one and enjoying the other,—singular as it may seem "to the Western mind."

Answers to Questions by Mrs. E. L. Watson.

(Reported for the Religio-Philosophical Journal by John E. Cummings.)

Below is given the gist of some answers to questions by Mrs. E. L. Watson, in Metropolitan Temple, San Francisco, Cal. Sunday evening, Jan. 24, 1886.

Question: What are the relations of Spiritualism to true religion? Answer: There are many definitions of the word religion. My definition is, Man's conception of the highest truth, and his desire to attain goodness. The principles of Spiritualism form the philosophy of life. They have a direct bearing on man's moral nature, inspiring a veneration for truth and a keen desire to perfect his character.

Science explains psychological phenomena, including the mysteries of the past. It establishes on demonstrable facts the truth of man's existence after the death of his body. Spiritualism inspires to the noblest service. It is the realization of our past hopes. Spiritualism and science unite knowledge with religious faith. There is no antagonism between true religion and Spiritualism.

Q. How can every atom be a soul? A. Matter and spirit are one, and natural law operates both in the visible and in the invisible realms; it is the embodiment and mode of Supreme Intelligence. Consider the law of gravitation, for instance. Like causes produce like effect.—K law were separate from intelligence, this could not be. In nature we see harmony, an aim and a definite plan. She is ever tending to more complex forms and to higher expressions of life.

Q. Do we imperil our happiness by descending into low places and striving to banish ignorance and vice? A. No; a thousand times no! He who ministers in love among the vicious, and brings his intelligence to bear upon ignorance is truly exalted. In forgetfulness of self he finds himself higher. No condition exists without permission. Immutability reigns everywhere. Whatever suffering is caused by ignorance and sin serves a divine object. He who is firm and pure of purpose can well afford to lend his aid to the ignorant and the wicked; and in this work he will find his chiefest blessings.

Q. Is suicide ever justifiable? A. We have answered this question many times. Suicide is never justifiable, yet we should pity rather than blame suicides. Persons are brought to this act by a weakening of the physical or of the spiritual nature, or both. Disease is the cause of suicide. If all were wise, none would commit this deed, for life here is as valuable as any other life; and death is no escape from sin, from duty, or from self. To escape from self is the desire of the suicide; but remember that death helps only him who has done his best here. It does not introduce us to a better world unless we have earned it; and it does not free us from our obligations. Try to be patient.

Q. Would it not be well for one who is obsessed by evil spirit, and whose life-work is done, to end this life? A. When your life-work is done, nature will open the way. If obsession is possible here, it is possible beyond the veil; but to the pure nature, in the flesh or out of it, there is no danger anywhere. Our worst enemy is within us. Good may be temporarily overcome on either side of the line, but the spell is soon broken. You excuse evil and call it good. I do not believe that any person did a wrong act, thinking it to be wrong. A dangerous doctrine, you may say. But the truth is that blind passions over-power us. We are betrayed. Sin is but a disease of the physical man, for the soul cannot sin.

If your angel friends are unable to help you while you are on this side of the line, they cannot help you if you go to the other side. Your brain is in an abnormal condition. You have obsessed yourself by brooding upon this idea of obsession. Are we without government? If so, mediumship is a curse. Get rid of it. Such believers are obsessed by the old ideas of satan and the fall of man. If prayers will not disperse the trouble, try hygiene. Use physiological, not supernatural, remedies. Evil is not positive to good. The best way still; the wisest minds may be clouded; but let them readjust themselves to the laws of nature, and they will be saved. Q. Will all mankind be finally happy? A. All enjoy now more than they know.

Angels have ministered everywhere and in every age. They influence us to work well. All are moving forward; and happiness is constantly growing. Shall all be happy? Yes. And shall there be no regret? We cannot conceive of a condition when all will be full of joy with never a cloud; but all can become happy in a very high degree. Our very susceptibility to suffering, especially through our sympathy for others, renders our enjoyment the keener when it comes. We can best enhance our happiness by noble living, and by the hope of something better in the future. To none is given the bitterness without the sweet.

Q. Does man improve in the same ratio beyond the veil as he does here? A. Man improves in different ratios there as well as here; but progress there is more rapid than on earth. Some thirsty souls, by their restless energy, advance very quickly in knowledge of the truth, while others sunk in lethargy, must wait for an awakening. The more spiritual the nature the more rapid is the progress.

Q. Is not a soul created at conception? If so, does it not become resolved into its original elements and lost at death? A. The soul is created, or rather, formed at conception; but, as it develops from infancy to maturity, we see an infinite plan unfolded. There is a concentration of wonderful forces, capable of endless expansion and moved by an infinite desire, which will require eternity for their development. Everything in nature fulfills its end; and nothing is lost. Death cannot thwart nature.

Death of King Fernando.

The concluding chapter of a work by Washington Irving is of such interest, the subject matter being identical with much of spiritualistic experiences that I give the chapter entire: When King Fernando had regulated everything for the good government and prosperity of Seville, he sallied forth with his conquering army to subdue the surrounding country. He soon brought under subjection Xeres, Medina, Sidonia, Alca, Bejel and many other places near the sea coast; some surrendered voluntarily, others were taken by force; he maintained a strict peace with his vassal the King of Granada, but finding not sufficient scope for his arms in Spain, and being inflamed with a holy zeal in the cause of faith, he determined to pass over into Africa, and retaliate upon the Molems their daring invasion of his country. For this purpose he ordered a powerful armada to be prepared in the ports of Cantabria, to be put under the command of the bold Admiral Ronifay. In the midst of his preparations, which spread consternation throughout Mauritania, the pious king fell dangerously ill at Seville of a dropsy. When he found his dying hour approaching, he made his death bed confession and requested the holy sacrament to be administered to him. A train of bishops and other clergy, among whom was his son Philip, Archbishop of Seville, brought the Sacrament into his presence. The king rose from his bed, threw himself on his knees, with a rope round his neck and a crucifix in his hand, and poured forth his soul in penitence and prayer. Having received the viaticum or the holy sacrament, he commanded all ornaments of royalty to be taken from his chamber. He assembled his children round his bedside and blessed his son, the Prince Alfonso, as his first born, and the heir of his throne, giving him excellent advice for the government of his kingdom, and charging him to protect the interests of his brethren. The pious king afterward fell into an ecstasy or trance, in which he beheld angels watching round his bed to bear his soul to heaven. He awoke from this in a state of heavenly rapture, and, asking for a candle, he took it in his hand and made his ultimate profession of the faith. He then requested the clergy present to repeat the litanies, and to chant the Te Deum Laudamus. In chanting the first verse of the hymn the king gently inclined his head, with perfect serenity of countenance, and rendered up his spirit. "The hymn," says the ancient chronicle, "which was begun on earth by men, was continued by the voices of angels which the king in his ecstasy had beheld around his couch, and which now accompanied him in his glorious ascent to heaven, with songs of holy triumph." Nor was it in his chamber alone that these voices were heard, but in all the royal alcazars of Seville, the sweetest voices were heard in the air, and seraphic music, as of angelic choirs, at the moment that the sainted king expired. He died on the 30th of May, the vespers of the Holy Trinity in the year of the Incarnation one thousand two hundred and forty-two, aged seventy-three years, having reigned thirty-five years over Castile and twenty over Leon.

Q. Of what is spirit composed? A. Spirit is composed of sublimated matter, and its growth is going on now within us. The soul is a refined, physical form. It is a complete organism, beautiful in its symmetry and color; but we know not the secret of its formation.

Horford's Acid Phosphate.

IN DEBILITY.

Dr. W. H. HOLCOMBE, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies."

I prefaced this copy by saying that the subject matter of the chapter is identical with spiritualistic experiences. Some reader may be disposed to except the war spirit, and the superstition manifest as not in place as identical. I am not prepared to concede the exception. JOSEPH BRITT.

Geneva, O.

By JOHN C. BUNDY.

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CHICAGO, ILL., Saturday, February 20, 1886.

A Lesson of Change and Growth.

If we claim to be righteous above our neighbors, it is sometimes well for us to look back a little ways and see ourselves where we are shocked to find them now. We read with indignation the newspaper reports of some base fellows in Quitman, Georgia, burning down a schoolhouse built for the education of colored girls, but in staid old Connecticut, "the land of steady habits," a half century ago, a Quaker woman, Prudence Crandall, had her ladies' school broken up because she was willing to teach colored girls as well as others. It was not merely a base mob that did this pitiful work; but a town meeting was called to abate the nuisance. Rev. Samuel J. May—an eminent and excellent man, one of the faithful few anti-slavery clergymen among the faithless many clerical defenders of slavery—was not allowed to speak in her defence, her pupils were insulted, her well was polluted, stores would not trade with her, physicians would not visit her family; and the church trustees gave a pious air to all this meanness by forbidding her scholars to attend the Sunday services. Then these respectable and pious tyrants got a law passed by the Legislature forbidding any school to teach or harbor colored persons not inhabitants of the State, and the church bells rang and cannon were fired in glorying in their shame at its passage. She was arrested and lodged in jail, escaping only by a flaw in the indictment. Then an attempt was made to burn her house; its doors and windows were broken up, and she was compelled to give up her property and leave the town.

This was in 1832-3, in Canterbury, Ct. Up among the granite hills of New Hampshire, in 1835, the trustees of Noyes Academy consented to take colored pupils; a town meeting was called, and it was voted to remove the buildings. A committee was chosen to do this lawless work, and three hundred citizens with a hundred yoke of oxen hauled it away.

Now comes the cheering proof that the children do not walk in the dark paths of their fathers. Prudence Crandall is living in Kansas, old and poor, and citizens of Canterbury have petitioned the Connecticut Legislature to pay her for the losses of 1833, so far as money can do it. That body may be slow in doing a noble deed, but the people of the town where this excellent woman was robbed and insulted, can seize the golden opportunity themselves and promptly make her last earthly years comfortable. Doubtless some of her old time persecutors still survive and would gladly join in such a good effort.

This change of feeling toward Prudence Crandall reminds us of Garrison, hunted in Boston streets by a fierce mob about the time this school was broken up in Connecticut, and his statue now standing in the Court House yard among those of other honored worthies of the city.

Such has ever been the way of the world; its Christs crucified to-day and splendid altars erected in great temples built to their honor to-morrow. Those who step out of the beaten track, faithful to their own souls in the advocacy of unappreciated and unpopular truth, must learn to bide their time with serene patience, with unflinching faith, with triumphant confidence that the good cause will win at last.

Some years after its publication, the larger part of the few hundred copies of his first book were sent back to the Concord home of Henry D. Thoreau as wholly unsalable. He piled them cheerfully away in the garret, and kept on in his sunny path, studying nature and man and making his own quaint comments. In due time the books were called

ed for from the garret; others followed, and his circle of readers widened after his work on earth was ended.

For long years his friend Waldo Emerson had "fit audience but few,"—a small circle of appreciative friends, while the clerical held him as a Yankee pagan and the outer world as a mystic dreamer. Now his name and fame are world-wide; the higher class of clerical-thinkers recognize his wealth of spiritual intuition, and the kings in science see the cosmic method of his transcendental thought.

In his life here his serene soul was never perturbed by this lack of understanding, and doubtless in his higher life beyond, he notes the change, and is glad that the world gains, as he always felt and taught that it did, moving ever in upward grooves.

To be a Spiritualist is to be misunderstood and unappreciated by the multitude; to fall of every fair and just recognition by the leaders in the world of religious or scientific thought; to have your choicest writing or your most earnest eloquence passed by with slight or treated with indifference or contempt.

Before Darwinian evolution, the same doctrine, with wider scope, was taught by Spiritualists. All the leading and vital ideas in the excellent and able books of John Fiske on The Destiny of Man and kindred topics, are in the earlier contributions to the literature of Spiritualism, which he probably never saw. To this the world is blind; even its scholars and teachers pay no heed to these things.

To be a spiritual medium is to be misunderstood and unjustly suspected, even sometimes by friend as well as foe, and to be the object of ignorant and vulgar curiosity.

But we must bide our time serenely, and be strong in the faith to which we have added knowledge. The dawn begins to brighten; we begin to be understood; signs of appreciation from the best quarters increase slowly; we know good mediums held in high esteem by excellent persons and well treated in social life. Whether few or many are with us, our "exceeding great reward," the light, inspiring strength and peace which Spiritualism brings to our own souls, is sure. The frowning world cannot take that away, and with it we can wait until frowns turn to smiles, as they will when the truth wins, as it will in our day or when the time is ripe for its triumph.

Gladstone.

Episcopal missionary Aitken talks in a sensible way in the revival meetings in Trinity Church, New York, as follows:

"Life without an exalted purpose is merely a record of incessant toil varied by cares and disappointments. That purpose should be the cultivation of our moral natures, the nurture of the best feelings in our breasts. The contentment welling out of a blameless life is not transient; it hereafter is to be its continuation and development. Virtue is the health of our moral system, vice its disease. The permanent in happiness should be the aim of all men, but it is not to be found wholly in the strife of politics or in the exchange. To-day Mr. Gladstone, at seventy-six, sees the world go by him. What a sad spectacle if we did not know that he had the faith of a child in a hereafter of spiritual happiness! A friend of Lord Cairns once said to him: 'How can you keep such a quiet front in the Lords when the whole country is agitated?' His wife answered for him that every morning he spent an hour in religious meditation before facing the trials of the day. Somebody has said that if wealth is not happiness it is an excellent substitute. Here is opposite the rebuke of an English judge to a corrupt broker who had accepted a bribe of £2,000: 'What good is it to you? If you could take it with you it would melt. No material acquisition is not congruous to our moral natures, and alone cannot make us happy. But the acquisition of purity, self-control, and the qualities of a strong, high character can make us happy. Let our lives bear the stamp of utility, that the world may be the better for our passing through it, and we may be sure of a happiness that is permanent in the hereafter. Let spiritual progress enter into our lives. To go wearily through the rounds of business and ceremony day after day—this is sticking in the ruts. A true man yearns to broaden his moral nature, to let the light of spiritual progress into the recesses of his character. Yes, a life of usefulness, of spiritual contentment and progress, is worth living, in face of the worst the world has in store for us."

He did not mention Gladstone's interest in Spiritualism, but we are glad of this good word for progress in Trinity Church. "Push things," and keep the world moving on and up.

The Allanburg Horror.

A curious incident is related in connection with the murder of Mary Bates in Canada. A son of Mrs. Bates, who lives at Port Rowan, had a dream on the night of the murder. The dream, as he tells it, was that after falling asleep on Friday night he plainly saw that a robbery and murder was taking place in his mother's home near Allanburg. That he heard a noise in a hen-roost outside the house, to which he went and when he came back he found three burned bodies on the dining-room floor. He felt his mother had been killed, and in revenge he lifted one of the bodies to a table, and taking a large butcher knife attempted to cut off its head, when it vanished and he awoke horrified and terribly nervous. He told his strange dream to his wife at breakfast, and also said that he felt certain some awful calamity had happened to his mother at Allanburg, when a short time later a telegram was brought to him which announced the intelligence of the Allanburg tragedy.

On another page will be found a letter from Lyman C. Howe. He is an indefatigable worker, and benefits the cause wherever he is employed.

Social Purity.

The Tribune says that the department for the Promotion of Social Purity is the latest addition to a varied curriculum formulated by Miss Frances E. Willard and her lieutenants for bettering the condition of the human race. It is conducted in co-operation with the "White Cross Army," an organization founded by the Bishop of Durham, which, among other things, seeks to establish a single code of morals and to maintain the law of purity as equally binding upon men and women. The fact that such a movement is extant and that meetings are held under its auspices will surprise many. The original idea of this department has been enlarged upon, and now Miss Willard has on foot a project that is destined to rank foremost among the reformatory institutions of this city. Before enlarging upon the details of this scheme, however, further explanation is necessary in regard to this department:

According to the prospectus "it aims to exhibit the relations existing between the drink habit and the nameless habits, outrages, and crimes which disgrace modern civilization; and especially to point out the brutalizing influence of malt liquors upon the lower nature; this study to be conducted by means of mothers' meetings, leaflets, pamphlets, etc."

"It has in view a distinct effort to impress upon the minds of men and women, youth and maidens, the absolute demand of religion and physiology for purity in word, thought, and deed."

"It will endeavor to secure legislation of a character calculated to protect the honor and purity of women and girls, and render them safe from the depravity of brutal men."

"The workers are seeking to bring about meetings of mothers, that consultations may be had relative to the training of sons and daughters in the knowledge and love of purity and in habits of virtue. This course is intended to show to mothers the falsity of engendering ignorance, long called innocence, which oftentimes leaves a victim defenseless in the hour of temptation." Following this line further, youths and young men are called upon to enlist under the White Cross banner, pledging themselves to lead pure lives."

Light in Hindoostan.

The Northwestern Christian Advocate says: "The great Bibles of the East" have only been translated hitherto by western Europe scholars. A professional hieratic sentiment, has hitherto prohibited translation; but times are changing. The Indian Baptist says the Rig Veda, which has been translated by scholars under the direction of the great oriental scholar Max Muller, is now to be translated into Bengalee, by an Indian native. The Baptist says: "The great masses of the people and even multitudes of educated men have always fallen back on the Vedas as the foundation of their faith, and as a mine of unknown spiritual wealth that cast even Christianity itself into the shade. Such a belief of course derived all its strength from ignorance, and as long as the Vedas remain unknown, might continue unshaken. But that day has passed. An officer of the civil service, Rom-sh Chunder Dutt, collector and magistrate of Burisaul, combines with the practical ability required for success in his profession, a literary talent and scholarship that have led him to take in hand the translation of the Rig Veda. Spurred, as he confesses, by an honorable ambition not to leave the work of popularizing the study of the first great literary work of his race entirely in the hands of the foreigners, he has undertaken to translate it into Bengalee. The first of the eight parts of which the translation will consist, has already appeared. But before its appearance the light commenced. There are far-sighted champions of Hinduism who see that the unveiling to the nation of the secrets of the mysterious book will inevitably destroy the veneration in which, as unknown, it is enshrouded."

Doubtless it may be true that the leading conservative Brahmins oppose this popularizing of the Vedas, as the Catholics opposed Luther's work of Bible translation, for if the people read, they think for themselves, and a powerful priesthood, pagan or Christian, fears free thought. But there is another side to this matter, which the Advocate does not give. The leaders of the Brama Somaj, able men of Brahmin cast, who preach to a hundred congregations of progressive thinkers, always favor the reading of the Vedas by the people. The Hindoo Spiritualists also favor this, and all other free investigation, and Spiritualism has its foothold in Hindoostan, and its able friends there.

"A Cloud of Witnesses."

The London Christian World, the largest and most widely circulated religious newspaper in England, has grown up to the point of a frank confession that it "distrusts all isolated and exclusive infallibilities, be they of reason, conscience, Book, Church, or Pope. We believe that a cloud of witnesses bear testimony for God to the soul of man, and that it is a mistake to silence the message of any one of them. The wisdom of God has been to let the light penetrate to man through a thousand channels. The wisdom of man has been to drill one hole in the shutter of his room and to cut his brother's throat, or at least to threaten him with hell, if he alleged that light could possibly enter by any other orifice."

Such sentiments in a journal of this kind make us realize the great change going on in the religious world. A new breadth of view, a finer charity, and a deeper sense of human fraternity are gaining ground, and the old spirit of dogmatic sectarianism is on the wane.

The genius of the great modern spiritual movement is world-wide and fraternal. People from the life beyond who visit us from their heavenly homes, are of all nations and all religions, but have broken down the old barriers of national and religious hatred and prejudice, and realize the unity of man. The Spirit-world has much to do in breaking down these barriers on earth. They influence and help us more than we realize.

Dickens' Demise.

The demise of Dickens, as set forth by his daughter, was certainly impressive and pathetic. On Monday morning the sisters were to leave for London. Charles Dickens had an intense dislike to, and shrinking from, all leave-taking. He never used the word "good-by" if he could help it, and generally left his family for any short absence with a kiss or a nod. But on this day his daughter Kate said: "I must say good-by to papa," and went over to the chalet where he was busy writing. As a rule, when he was busy he would just put up his cheek to be kissed. But this day he took his daughter in his arms, saying: "God bless you, Kate!" And there among the branches of the trees, among the birds and butterflies and scent of flowers, she left him. All that day and the next he was well, but soon tired—an unusual thing for him. On Wednesday morning he was in excellent spirits, talking to "auntie" about his book, "Edwin Drood," and as he was to go to his office in London the next day, he would work in the chalet and take no drive or walk until the evening. He once came to the house in the middle of the day, smoked a cigar in the conservatory, which "improvement" he took intense delight in, and went back to the chalet. It was not until he and his sister-in-law, the only member of the family home just then, sat down to dinner that she noticed a change in his color and expression. She asked him if he were ill, and he said: "Yes, very ill; I have been very ill for the last hour." She was going to send immediately for a doctor, but he forbade her, saying that he would go on with the dinner, and to London afterward. He struggled against the fit that was coming on, and she, becoming seriously alarmed, entreated him to come and sit down. "Yes, on the ground," he answered, quite distinctly, and on her going to assist him, he slid from her arms and fell on the floor. A couch was brought into the dining-room, on which he was laid. Telegrams were sent to his children and to his London doctor, and a messenger sent for the doctor at Rochester, and the faithful friend and companion sat alone, for a time, watching. The two daughters and Mr. Beard arrived that evening, the eldest son the next morning, and his son Henry from Cambridge, the evening of the 9th—too late, alas! They watched all through the night and all through the next day, but he never once opened his eyes or showed one sign of consciousness. It was better so for him. The last "good-by" would have caused him such pain and sorrow. But they could tell the moment—ten minutes past six o'clock—when his spirit took flight. A shadow stole across his face, a tear rolled down his cheek, he gave a deep sigh, and he was gone from us.

GENERAL ITEMS.

A note from Col. Bundy, dated Raton, N.M., Feb. 11th, says: "Here to breakfast, 10 hours behind time. All well. I am better than when I started. Bright sun, strong but not cold wind; snow on the mountains; saw Pike's Peak an hour ago."

The article on our first page, "An Excursion to Scientific Ghost-Land," by a Gnostic Theosophist, will be read with deep interest by careful, scientific thinkers.

Mrs. Kate Fox-Jencken is giving séances in New York City. Her rooms are filled with anxious inquirers.

Gerald Massey announces that he will answer calls to lecture in America during camp meeting season.

J. Madison Allen is about to enter the lecture-field again. He can be addressed at Ancora, N. J. A letter from him will appear in the next JOURNAL.

Mrs. Clara A. Field will answer calls to lecture wherever desired—illustrating her remarks with tests and psychometric readings. She will also attend funerals. Address her, No. 2 Hamilton Place, Boston.

We have received a pamphlet on the Atlantic and Pacific Ship-Railway across the Isthmus of Tehuantepec, in Mexico, considered commercially, politically and constructively by Elmer L. Corthell, Chief Engineer.

February 7th, Dr. Dean Clarke spoke before the Haverhill and Bradford Spiritualists, in Brittan Hall. In the afternoon he gave the time to answering questions proposed by the audience, and in the evening his theme was: "Mediums and Mediumship."

Says London Light: "That Spiritualism is spreading in Catholic countries is shown by the number of journals devoted to its philosophy in those countries. In Italy, within the very shadow of the Vatican, there are four; in France, nineteen; in Spain, sixteen; seven in Mexico; four in Austria; three in Brazil; and two in Cuba."

A Malay gentleman regards the use of a fork at table dirty and disagreeable. "You do not know," he says, "into how many mouths it has been inserted. It may have been washed and scoured, but you are not certain but some lazy servant has neglected the work. On the other hand," he concluded, "I know that my fingers are clean, because I wash them myself, and I am sure they have never been in anybody's mouth but my own."

A new temperance crusade has broken out in Pennsylvania, where women go about with a new set of commandments and demand the signatures of saloonkeepers. "Thou shalt not sell liquor on Sunday" is one of them, and another is, "Thou shalt contribute \$35 to the temperance fund without delay." One of these days a saloon-keeper will poke the commandment "Thou shalt get up and get" under the noses of the crusaders and demand their signatures, and then there will be trouble.—Chicago Herald.

Solon Lauer, a prominent Spiritualist, is a student at the Unitarian College, Meadville, Pa., where he can be addressed.

The New York Tribune says, that "the Spiritualists' settlement near Neshaminy Falls, has grown so large, that the adherents of the faith, have decided to build a temple at Neshaminy to be devoted exclusively to their religious belief. They have formed themselves into a chartered organization, and will found a town at Neshaminy. At present they own one hundred and ten acres of land, thirty-two of which are given up to park purposes. The rest has been divided up into building lots."

Light for Thinkers says that "A man was shot in Atlanta a few days ago. The bullet struck a button and both entered the flesh a short distance. The doctor (?) probed for and failed to find the bullet. The patient was pronounced mortally wounded. Upon turning him over the bullet dropped out of the wound, and now the patient is getting well. Wonderful surgeons are some of these holders of medical diplomas. Such a professional result should cause a doctor to take down his shingle."

Moody, the revivalist, has a poor idea of women. At Farwell Hall in this city, he lately said, as reported in the Interior: "My experience has taught me that I can reach working men easier than any other class of people. For fifteen years it has been my custom to preach to women in the afternoon, and very often I have preached the same sermon, as near as I could, at the night meeting to men; and ninety-nine times out of one hundred, humanly speaking, there is five times more result from the preaching to men than to women."

Columbus Dronenberg, aged twenty-four, near Urbana, Md., attended a sociable at a neighbor's house. He started home about one A. M., and was never seen alive again. On Monday night following, Mr. Dronenberg, the father, had a dream in which he saw his son's corpse lying on the floor of a large barn. The neighbors began to search all the barns in the neighborhood. In the barn owned by Thomas Dixon, near Urbana, the largest barn in the country, the body of the young man was found. It bore many bruises.

We take the following from the Boston Traveller: "There is a church in Milton county, Ga., that is badly split up on the subject of cyclone pits. It seems that a goodly number of members of the church have dug cyclone pits, which is considered by a majority of the church as a flagrant violation of their doctrines and a temptation to God to wipe them off the face of the earth. As the pit-diggers were more fearful of cyclones than of the wrath of the majority, they have been turned out of the church. They immediately organized themselves into a church, under the name of Cyclone Primitives."

Light of London, says: "The proportion of suicides in all civilized countries depends upon two elements—physical conditions and mental conditions. The harder the present life, and the less hope people have of any life in the future, the greater the number of suicides. No doubt some Spiritualists have killed themselves, as have some good Christians, but these are quite exceptional cases. There is a distinct disease, called suicidal mania, which may be found in animals and even in insects. And considering the conditions of great masses of human beings about us, the wonder is that they consent to live in them at all."

The Daily Law Record of Boston, in commenting upon the case in which Judge Shepard of the Superior Court of this county, allowed Mr. Eugene Prussing, a member of the Chicago bar, to be sworn as a witness, although he stated he had no fixed belief as to whether there was a God or not, concludes its article as follows: "These old inhibitions have lingered too long into the light of the nineteenth century; it is less than ten years since the constitution of New Hampshire contained a provision prescribing that all incumbents of the office of governor or member of the legislature must be of the Protestant religion, and to this day the word 'Protestant' is retained in the bill of rights of that State. The very question which has arisen in Chicago, may be brought up any day in Massachusetts. If we remember aright, the Rhode Island legislature half a century ago was compelled to pass a law enabling the evidence of Universalists to be taken. In our own legislature there have been repeated efforts made to permit the evidence of 'atheists' to be taken in Massachusetts courts; but all have failed."

Policeman Burke of New London, while pacing his beat very early in the morning of the 4th, saw in the darkness two slowly and dimly burning lights in front of a doorway. That these lights were part of an infernal machine, which they only wanted time to set off, was at once the profound conviction of Policeman Burke. But he was equal to the emergency. Getting a long pole, he managed to lift the machine from the doorway, carry it to the town watering trough, and plunge it into the water. The lights went out with a faint hiss, and then, after the machine had well soaked, the faithful officer carried it to the police station, and laid it on the Sergeant's desk. There it stood, with the water dripping from the charred ends of two sticks of incense, which had been stuck into a large, sweet potato, which served the double purpose of incense and bouquet holder, a bunch of immortelles being stuck into the potato between the sticks. The infernal machine was but the offering of a devout Chinese, who had patriotically placed it on his laundry stool in honor of the New Year's Day of the Celestial Empire.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Palingenesis.

BY C. W. BARNARD.

The wintry wind is swept o'er the moor Beneath an angry sky. Where people dwelt so sad and poor That none regret to die!

This low land lay beside the sea, A lonely, barren waste! So sterile that no shrub or tree Its fruitless soil embraced:

So far from busy haunts of men They seldom saw the place— Such wretchedness beyond their ken, To ever fairly trace.

The sea a scanty living gave, But want was ever there! And no relief this side the grave From wretchedness and care!

And here disease with lingering breath, Prolonged the wretch's life, Who wept and groaned, and longed for death To come and end the strife:

Here crime and theft were seldom known Upon this wretched shore— So humble had the people grown Bowed by afflictions sore.

But lo! a scourge has come at last, That sweeps them all away— It comes as winter's searching blast, Prolonged for many a day:

And all are gone, save one alone, Whom I have met to-day— "Lavern, the leper," long was known— Whose misery never dies!

For ten long years in filth he's lain— By loathsome sores defiled, Forever cursed by cruel pain, And torn by frenzy wild!

His wretchedness no tongue can tell— Soon death must close the scene, And wintry winds will shriek his knell The eve and morn between.

Lavern has suffered to the end The keenest mortal throes— In loneliness, and not a friend To cheer him at the close!

But now upon the golden shore, Transformed, in glory stands, His suffering past, and more, To rest in radiant lands.

And as his sorrows here below, Were all that man could bear, The joys of life now overflow In fullness over there!

Around him gather dearest friends, Whom he 's rejoiced to meet— For loneliness to make amends, In dear communion sweet.

Thus compensation full is made, In realms forever pure, For burdens here upon us laid, What'er we may endure.

The Cold Wave in Florida.

To the Editor of the Religio-Philosophical Journal:

When Cesar gave utterance to the oft quoted and terse expression *est etiam*, he very aptly expressed what we are all ready to own up to. "Cold wave" might truly say we're personified, and could look over the stricken orange trees with their frozen, golden treasure, and curled and wilted leaves, and could then look into the saddened hearts and consequent long faces of the many sanguine ones who have had their hopes placed upon the rich harvest of the much loved and coveted orange grove. Well, might the bereaved breeze say, "I came, I saw, I conquered," for we are all ready to own up to the truth that the much discussed frost line, or line of no frost, is not here in our region, for we have had a good batch of ice cream frozen with native ice, and seamed with native oranges and bananas, and we are glad to do our over-cakes and mittens (those who are fortunate to have them), and to hoist around a good roaring fire and to eat hot buckwheat cakes for breakfast.

And this in Florida—sunny Florida—the land of flowers and perpetual summer, with ice all about us and frozen ground to walk upon, and mercury at 25 to 28, and in some places lower, I hear. But we are not cast down or dismayed, and we yet have hope and faith in Florida, and will still look ahead and wait for the warm sunshine and balmy breeze to revive and re-leaf the material body, orange tree with its flame-rich, green foliage, and to give new life and hope to the many disappointed ones who have been led to think that this State could not be thus stricken as with death.

Truly, warmth is life, and cold is death, and we have just had a strange commingling, which has brought a new experience to many. Let us hope that it will be productive of good in the end, and teach us that we are still in the material body, surrounded by material environments, and subject to all the vicissitudes of nature and the ordinary disappointments and uncertainties of human life, even here in far-famed sunny Florida.

I would like to offset this lesson of the cold wave by an account of a regular school-fire revival effort in our school house close by us, but it will make my letter too long, so I will say that the suburban school-house theology is true to creed and tradition, and is really amusing to one who feels safe from the threatened vengeance of an angry God, ready to visit his wrath upon his predestined and foreordained and helpless victims. Probably the world does move, but we fail to find any evidence of it in the sermons of these third or fourth revival ministers, or in the sayings or doings of most of their interested co-workers in these revival efforts. How thankful we ought to be for our soul freedom and intelligent feelings of safety in the midst of such blind but well-meant nonsense.

SANFORD, Fla. S. BIRLOW.

The Knock-Down Cure.

The medical journals are having a discussion on male hysteria. A correspondent of the Medical and Surgical Reporter gives the following case:

"A prominent physician of Paterson, N. J., was arrested a short time since under very curious and amusing circumstances. The physician was summoned to attend a patient who was said to be suffering from cramps, and the following is the statement made subsequently to the Police Justice by the patient of the treatment he received: "When the doctor arrived I was on the lounge in great misery. He felt my pulse and then began to cut me, first on one side of the head and then on the other. Then he hit me in the eye and knocked me off the lounge and lifted the floor with me. I want him arrested."

"Perhaps it was some sort of treatment the doctor was giving you," suggested Recorder Greaves.

"What! knock a man on the head and hit him in the eye for a pain at the pit of the stomach? No, I guess not! I want him arrested!"

The warrant was made a while issued, and the doctor, in his turn, made a statement of the affair: "Why," said he, "I found the man suffering from hysteria. His pulse and condition showed that he really had no such cramps as he described. No doubt he thought he had, but it was purely nervous trouble. I tried to engage his thoughts and get them off the apparent seat of pain, but being unable to do so in any other way, I had recourse to the old-fashioned method of making him angry; I slapped his cheeks and rubbed his ears. As soon as he got angry he experienced a change of the current of his thought, and the attack of hysteria was over. That ended the pain. That is a frequent remedy in a hypochondriacal attack."

What the result of the arrest was does not appear, but the physician was probably discharged.

The Howling Dervishes.

The following account of a visit to this Mussulman ceremony, by Thomas Stieren in his narrative of his journey around the world, in *Outing for February* will be read with interest:

The howling dervishes have already begun to howl as we open the portals leading into their place of worship by the influence of a cherik placed in the open palm of a sable eunuch at the door; but it is only the overture, for it is half an hour later when the interesting part of the programme begins. The first hour seems to be devoted to preliminary meditations and comparatively quiet ceremonies; but the cruel-looking instruments of self-flagellation hanging on the wall, and a choice and complete assortment of drums and other noise-producing but unmelodious instruments, remind the visitor that he is in the presence of a peculiar people. Sheepskin mats almost cover the floor of the room, which is kept scrupulously clean, presumably to guard against the worshippers soiling their lips whenever they kiss the floor, a ceremony which they perform quite frequently during the first hour; and every one who presumes to tread within that holy precinct removes his overshoes, if he is wearing any, otherwise he enters in his stockings. At 5 o'clock the excitement begins, thirty or forty men are ranged around one end of the room, and they begin to howl about most violently and keeping time to the movements of their bodies with shouts of "Allah! Allah!" and Mussulman supplications, that, unintelligible as they are to the infidel ear, are not altogether devoid of melody in the expression, the Turkish language abounding in words in which there is a world of mellowness. The dancing dervish, who has been patiently awaiting at the inner gate, now receives a nod of permission from the priest, and after laying aside an outer garment, waltzes nimbly into the room, and straightway begins spinning round like a ballet dancer in Italian opera, his arms extended, his long shirt forming a complete circle around him as he revolves, and his eyes fixed with a determined gaze into vacancy. Among the howlers there are negroes, who sit at their ease, not in his socks, but in the finest pair of underboots in the room, or whether it be in the ceremony of kissing the floor, knocking foreheads against the same, kissing the hand of the priest, or in the howling and bodily contortions, this son of Ham performs his part with a grace that brings him conspicuously to the fore in this respect. But as the contortions gradually become more violent, the howling grows to a shriek, and degenerates into violent grunts of "h-o-o-o-g-a-hoo," the half-exhausted devotee fling aside everything but a white shroud, and the perspiration fairly streams off them from such violent exertions in the hot weather and close atmosphere of the small room. The exercise makes rapid inroads upon the tall negro's powers of endurance, and he stops to take a few sips of water every few minutes, after which he resumes his place again, and in spite of the ever-increasing violence of both lung and muscular exercise and the extra exertion imposed by his great height, he keeps it up heroically to the end.

For twenty-five minutes by my "Waterbury" the one dancing dervish—who appears to be a visitor merely, but is accorded the brotherly privilege of whirling around in silence while the others howl—spins round and round like a tireless top, making not the slightest sound, spinning in a long, persevering, continuous whirl, as though determined to prove himself hotter than the howlers, by spinning longer than they can keep up their howling—a fair test of fanatical endurance, so to speak. One cannot help admiring the religious fervor and determination of the man who impels this feat, like a non-commissioned officer before a square of new recruits, increase their encouraging cries of "Allah! Allah! akbar!" as though fearful that the diabolical outside on account of the several already exhausted organs of articulation unless they chimed in more lustily and helped to swell the volume. Little children now come trooping in, seeking with eager anticipation the happy privilege of being ranged along the floor like soldiers in a tin band, and lining the dervish along their bodies, stepping from one to the other along the row, and returning the same way, while two assistants steady him by holding his hands. In the case of the smaller children, the priest considerably steps on their thighs, to avoid throwing their internal apparatus out of gear; but if the recipient of his holy attentions is in his estimation, strong enough to run the risks, he is allowed to step on his backs. The little things jump up as sprightly as may be, kiss the priest's hand fervently, and go trooping out of the door, apparently well pleased with the novel performance. Finally human nature can endure it no longer, and the performance terminates in a long, despairing wail of "Allah! Allah! Allah!" The exhausted devotee, soaked with perspiration, steps forward and receives with meekness a rather inadequate reward for what they have been subjected themselves to, viz., the privilege of kissing the priest's already muck-kissed hand, and at 6:15 the performance is over. I take my departure in time to catch the 6 o'clock boat for Galata, well satisfied with the finest show I ever saw for a cherik.

Phenomenal Experiences.

BY D. L. S.

To the Editor of the Religio-Philosophical Journal:

I am well pleased with its general treatment of so important a subject as the communication with the loved ones that have passed to the Spirit-World. I wish to give you a communication that I received through a lady, a writing medium (a medium, who sits only for a few personal friends). I copy one from an old friend with whom years ago I was associated in business, and both members of the same church. Years ago he investigated the subject of Spiritualism, but did not have the moral courage to let the world know of his church relationship. He was a deacon of the church when he passed to the Spirit-World.

The communication is as follows:

FRIEND S: I want to tell you of my home and my experience in the Spirit-World, so as to show you how to avoid all the details my bark got grounded upon. My first experience you have avoided so far, but be careful in the future. I did not see as I believed and as I know, for I had positive evidence of the truth of spirit-return, but sailed under the Baptist colors, and therein have laid the foundation of the most of my perplexities and trials. When I came to the Spirit-World, I found myself in need of a shelter the same as when I was on the earth; so one who called himself my guide, took me to a queer looking structure and said, "Here is the house on have been building for the last forty years—that being his age when he passed to spirit-life—and I can tell you, friend S, it made my heart ache to look at it, for there was a rafter here and a plate there, and here and there a shingle, but not a plant or a blossom near the door." My guide said: "Thus wisely have you builded. Every good act and honest intention is here recorded. I looked around and saw cottages nestled among the trees, with flowers blooming on every side, and I said, "Why this difference?" My guide said: "Some of the inhabitants built their habitations while living on the earth. Others found their home like yours, and by outgrowing bigotry and superstition and living up to their higher convictions, have built for themselves as you see. Now you go and do likewise." I tell you, old friend, I went to work, for I never liked to see my neighbors live in a much better house than I did, and I can now say as I look at my vine-covered porch, I am a Spiritist and was when on the earth, only now I am happy to say it, but when living on the earth I was ashamed to acknowledge it.

Was it All a Dream?

(Mind in Nature.)

A lady who had never been abroad, dreamed that a relative of her husband, who lived in Europe, was dead. Neither she nor her husband knew that he was ill nor had they received any recent news from him. She saw the funeral procession, the arrangement of which was different from anything of the kind she had ever witnessed. The manner in which the corpse was conveyed to the grave, the dress of the men forming the procession, and the absence of women, were especially noted by her. She also saw plainly the streets through which it passed and the surrounding people of the grave. She heard the people speak of her husband and ask if he was there, and the reply, "No, he is not here, but will be soon." A few days after, they received by telegraph information of the death of this relative. At that time her husband had not the remotest intention of going to Europe, but a few months after circumstances arose which made him decide suddenly to take the trip.

She accompanied him, and on reaching the place where the relative had lived and died, recognized the surroundings immediately as those she had seen in her dream, and on learning the details of the funeral, found it had taken place exactly as she had dreamed it; the order of the procession and the dress of the men were described to her as she had seen them.

On the day of her arrival the rooms of the house were shown to her, and one on the lower floor pointed out to her as the one occupied by the now dead relative, while a guest chamber on the second floor was assigned to her and her husband.

On retiring that same evening she remained awake after her husband had fallen asleep, and she saw something come from the door of the room like a greyish white cloud, having the form and features of a man. It came to her side of the bed and seemed to bend over her, when she screamed and it disappeared. Her husband awoke, and she told him what she had seen, insisting that his relative had died in that room. This was denied the next day by the whole family, but admitted later on in the visit. They denied it at first, because they thought that she would be afraid to occupy the room if she knew the facts.

At that period of her life she was for some time in delicate health, and while in that state had other similar experiences. Since regaining her health nothing of the kind has occurred. U. N. G.

Henry Slade and His Assailants.

To the Editor of the Religio-Philosophical Journal:

I have read the statements of S. E. Barrett and others and am somewhat puzzled. Mr. Slade has been spoken of by many as a very reliable medium for the materialized spirits, and I had some doubts on this question, partially answered by you being referred to an interview you had with him, I had thought there was no reason for his resorting to fraud or trickery.

In three of the certificates of those looking through a crack in the door the statement is made that they saw Mr. Slade hold the slate under the table with his knee, and one says that he "placed it under the side of the table and wrote with his own hand." Was the slate so far under the table that the white surface of the slate was covered? If so, he must have written on the slate through the table-top, nearly an inch in thickness. If the slate was but half way under the table, then the person sitting with him could have seen him do it, and hence destroy all claim to independent power, and the person so sitting could see it and did not need the testimony of any other eyes looking on to confirm the fact. Where are the persons who sat with him? and where are their affidavits? Mr. Barrett says: "The writing was done in the usual way, by holding the slate with one hand under the table, while he placed his left hand on my hands on the table." Mr. Barrett does not say that he saw Slade write on the slate with his own hands. If he did it with one hand, as Mr. Barrett says, how could he not see him? From what I have heard of Mr. Slade's powers, and even from the statements above referred to, he has the wonderful power to produce writing on a slate through a table-top nearly an inch thick with his own hand, and I fall to see any fraud in that art. If he wrote on the slate with his own hand and if he was half-covered under the table, and he was sitting with me, I did not see it, and he could not have been very close observers, and are not competent to charge fraud upon any one. If Mr. Slade wrote upon the slate with his own hand as is alleged, it is different from what hundreds are willing to affirm, and the only way that I can account for the departure from his usual action, is that Mr. Barrett and others mesmerized Mr. Slade and made him perform the feat alleged, by their own will.

Without further knowledge, I am as yet unable to discover where the fraud lies, and which was the most defrauded and cheated, the accusing or the accused. INQUIRER.

Music Kills a Mouse.

To the Editor of the Religio-Philosophical Journal:

A party of three gentlemen were enjoying a musical evening, two being from the city and the third the Sun representative, merely a listener. The violinist, who was no other than the distinguished cellist, Michael Brand, played a random improvisation while a casual conversation was going on, when a small mouse was observed to run from a dark room into the parlor where the party sat. There was no desire to harm the little creature, and he was allowed to have his way.

The gentlemen had heard stories of the antics of so-called "musical mice," though they believed none of them, and it was resolved to try if something could be done with the mouse, which seemed to be attracted by the violin. Accordingly the violinist again began to play, and the mouse was surprised to see the animal again appear almost immediately. Coming to a spot a few feet away from the player he lay down on the floor, his nose between his fore feet, and remained thus perfectly motionless. In a minute or two Mr. Brand stopped playing. The mouse did not move, and was watched in silence. An attempt to arouse him by a gentle touch with the violin bow did not disturb him in the least, and it was found that he could be handled quite roughly without any effect.

His eyes were open, and the quick vibrations of his sides in breathing were very plain, but he seemed to be utterly unconscious. He was placed upon the floor, and in a short time seemed to revive slowly. He began to walk about with apparent difficulty, tottering and unsteady. He gradually recovered until he appeared almost in his proper condition, when the music was again begun. The first position was resumed at the same spot. The player tried all manner of music, plaintive and dignified, and forte, low and high on the strings, all kinds of trills and double stops and chords, but without any apparent effect. He played for seven minutes, when suddenly the mouse's form seemed to be convulsed through. He fell over upon his side, and after a few slight kicks, became motionless again. It was over with him. The music was stopped, and every one made up to resurrect the poor victim, but neither fresh air or any other means of restoration within the range of the party's experience accomplished anything.—Cincinnati Sun.

A Pleasant Gathering.

To the Editor of the Religio-Philosophical Journal:

It is my pleasure to send a few lines to your excellent paper in regard to a pleasant gathering of the Spiritualists of this place at the residence of M. E. Westcott, a merchant and a new convert to our philosophy; that most estimable lady and clairvoyant, Mrs. Thrall was present, and her control entertained the company with a fine address upon the elevation of woman; presenting the idea that our philosophy had done more to place woman in the high position that she now occupies than all the laws that preceded it; that legislation alone cannot free women, but that she must and will free herself. Mrs. Thrall has eminent success in healing the sick, and her patients can be found in almost every State and territory in the union. May her life be prolonged to continue her usefulness.

Poquonock, Hartford Co., Conn. H. S. CLARK.

An inquest on Sir Hew Pollok, Bart., last month brought to light that he died from intemperance, and since then the son of a well-known Duke has died suddenly from a similar cause; yet, having intemperance uncommon among the higher classes in England.

The Worship of Selfishness.

Are the orthodox churches doing anything to correct the worship of mammon? I heard two sermons, so-called, the largest Methodist church in this city on Sunday. Both of them were from benighted men—end-money! Occasional religious expressions were interjected as an inducement to pay cash. The people are not religiously fed, which may be the reason of so little faith in churches. Please publish the following from the *Star of Liberty*. Is it not a shame that most of it is true? Detroit, Mich. G. F. LEWIS.

THE ALMIGHTY DOLLAR—A PRAYER INAUDIBLY UTTERED BY ALL THE WORLD.

"O! Almighty Dollar! our acknowledged governor, preserver and benefactor, we desire to approach thee, on this and every other occasion, with that reverence which is due superior excellence, and that regard which should ever be cherished for exalted greatness. Almighty Dollar! without thee in the world we can do nothing, but with thee we can see all things. When sickness lays its palying hand upon us thou canst provide for us the tenderest of nurses, the most skillful physicians, and when the cruel struggle of mortality is over and we are being borne to our last place to rest, thou canst provide a band of music and a military escort to accompany us hither; and last but not least erect a magnificent monument over our graves, with a lying in state to perpetuate our memories.

And while here in the midst of misfortune and temptation of this life, we perhaps are accused of crimes, thou might before magistrates; thou Almighty Dollar; canst secure to us a feed lawyer; a bribed judge; a packed jury, and we go out scot free.

Be with us, we pray thee, in all thy decimal parts, for we feel that thou art the one altogether lovely, and the chiefest among ten thousand.

We feel that there is no true condition in life where thy absence how gloomy and dreary how false hearts at thy altar. Kings and courtiers bow before thee, and all nations adore. Thou art loved by the civilized and the savage alike, with unfeigned and unflinching affection.

O! Almighty Dollar, in the acquirement and defense of human liberty thou hast placed armies in the field and navies in the ocean. At the uplifting of thy powerful hand thy thunders break and thy lightning bolts descend, and thy boundless energy together by the telegraph cables, and made the varied products of our country available to all by a perfect net of railroads. The forest has been prostrated and the desert made to blossom like the roses.

When our brothers and sisters of the Sunny South are smitten "bip and thigh" by the climate scourge of Yellow Fever, and destitution prevails in consequence of the cessation of their work, and suffering is increased from the want of nurses and medical attendants and they call for the Almighty Dollar of the North, thou goest on the wings of love to the rescue; while the air that was discordant with groans and shrieks, becomes redolent with the exhilarating melodies of Yankee Doodle.

O! Almighty Dollar, be with us we beseech thee, attended by an inexpressible number of thy ministering angels, that in our own language, when though they be but silver quarters, whose gladdening light shall illumine the vale of penury and want with heavenly radiance, which shall cause the waking soul to break forth in acclamation of joy.

Almighty Dollar, thou art the awakener of our energies, the guide of our footsteps and the goal of our being. Guided by thy silvery light we hope to reach the Golden Gate, triumphantly enter while angel hands harmoniously sweep their golden harps, and on the golden streets, in the highest exhilaration of feeling, and with jubilant emotion strike the "Highland fling."

Almighty Dollar, thy shining face, Bespeaks thy wondrous power, In my pocket make thy resting place, I need thee every hour.

And now, Almighty Dollar in closing this invocation we realize and acknowledge that thou wert the God of our grandfathers; the two-fold God of their children; and the three-fold God of their grandsons. Grant that we may possess thee in abundance, and of all thy varied experiences, be our constant and unvarying prayer.

Items of Interest from Lyman C. Howe.

To the Editor of the Religio-Philosophical Journal:

On the 14th ult., I reached Binghamton, in answer to a call to commemorate the spiritual birth of Reuben Doane after a pilgrimage of nearly eighty-four years. I had been absent a year ago his companion proceeded him in her ancestral journey, and both were rejoicing in the promises of Spiritualism. Mr. Doane was a medium and his faith never faltered and at the last moment his face shone with expressions of joy. Faithful to his memory and his faith, his daughter who had charge of these faithful pilgrims during their last years, made every effort to have his religion and his wishes represented in the most fitting manner, and his mission could be realized that in this case Spiritualism was good to die and shone in glory over the grave. As I had to pass through Elmira and having a spare Sunday I stopped off to hear Mrs. R. S. Lillie, who spoke in Elmira Jan. 10th and 17th. Park Church Rooms were secured for her afternoon meetings and Odd Fellows Hall for the evening. She had good audiences and her last lecture was her best effort. The hall was full, and intense interest was manifested. There was a clearness of analysis and a power of voice that penetrated and stirred the emotions at the same time the intellect was fed. Mr. Lillie's music added much to the attraction and together they met every need. Many warm friends will look for their return to extend their work in Elmira.

The Spiritual Society that has been quietly growing in Elmira, has just received a new impetus and bids fair to continue. The President, Mr. T. M. Chase, is the right man in the right place. Modest, earnest, intelligent and social, he is devoted to the cause, and has the respect and confidence of all who know him. No better man could be found to give the cause a high position before the public. Mr. S. L. Barber has spoken for them regularly, when there was no other speaker, and his ministrations are highly spoken of. He, too, is a credit to the cause. Dignified, cultured, earnest, and a good medium, he is a builder, and I think, a most exemplary man, unselfishly devoted to the cause he loves, with no taint of jealousy towards other speakers; he co-operates with all with commendable modesty and manliness. His character and qualities as I see them are far more praiseworthy (not to say enviable) than the most gifted orator who can sway the multitude and command the exchequer of rich and popular societies, but whose selfish ambition can hardly speak well of a worthy co-worker. With these two minds leading the way, if no unforeseen folly intrudes to divide the forces, it seems as if Elmira might soon show a strong, steady, forward movement that should put Spiritualism on a firm, safe and secure permanent basis. The daily press speaks well of us, and gives quite fair reports of meetings. The churches are having a revival, too, but such is not uncomfortably warm for these cold days. Rev. T. K. Beecher joins with them and preaches revival sermons in the Methodist church with the pastor sitting by his side. He says, "nothing is ahead, but insists that we are a lot without Christ and saved by faith in and conversion to him. Mr. and Mrs. T. J. Skidmore, President of Caledonia Camp Meeting Association, were present at Mrs. Lillie's meeting January 17th. I have spoken here the past two Sundays and may stay several weeks more. L. C. H.

What Are the Fruits?

To the Editor of the Religio-Philosophical Journal:

I see from your paper a large revival has occurred in Corry. There seems an earnest need for thorough work. Rev. Samuel Jones, of Cincinnati, says: "Let us have an honest church." So long as a member of the church who has fallen for \$50,000 drives a carriage for \$1,200 by the poor, while the poor man has toiled to pay, the church is harmed. If there is a hell that man is going there, and there

is no use talking. I will tell you another thing, there are too many men in this country courting their wives. I always get rather squeamish when I get around a fellow that signs himself agent for his wife—that boards with his wife. If a man does the clean thing, and just shells the corn down like God wants him to, and is going to stand by him and give him three square meals a day, even if he has got to put angels on two-thirds rations. Let us do right and defend no man. He wanted none of your corn-stalking revivals with men going around shouting, but wanted a bedrock-bottomed revival that will make this town do right." By their fruits shall ye know them. When Missionary Cran preached to the Indians and invited them to embrace Christianity as taught by him, Red Jacket answered, "We know the white people to whom you have been preaching here. We will wait a little and see how it affects them; if it makes them more honest and less disposed to cheat Indians we will consider again." Anything that makes men and women live a pure, sweet, honest life will be desired by nearly all men, civilized or savage. What is the good of any other revival.—G. F. Lewis, in *Corry, Penn. Flyer*.

Notes and Extracts on Miscellaneous Subjects.

One field of ice that passed down the Penobscot River last week is declared to have contained upward of 150 axes.

Dr. Henry Schleman is now in Cuba, paying a visit to Don Miguel de Aldema at his beautiful estate of Santa Rosa.

The colored employes of a Georgia railroad struck last week because of the appointment of one of their own race as foreman.

It is practically decided that the Harvard-Yale race shall be rowed over the New London course for another term of five years.

It is significant of the extent to which boycotting has been carried in Ireland, that a midwife declined to attend the wife of a proscribed man.

The opening by Queen Victoria of the eleventh Parliament of her reign is a circumstance a parallel to which cannot be found since the time of Henry VI.

No wonder that the balliffs lately refused to serve 500 ejectment notices on Lord Carbery's estate in Cork, seeing that some of their brethren have actually been made to eat gunpowder.

The proprietors of Mount Auburn, the most famous of the cemeteries about Boston, has just decided not to establish a crematorium "until the further development of public opinion."

A Cohes man and a Troy woman met at a party in Lansingburgh, recently, on Friday evening, fell in love at sight, became engaged before the party was over, and were married Saturday night.

At Modesto, Cal. a Chinaman has succeeded in blackmailing his countrymen to the extent of \$10 a week by a pretence of being able to protect their gambling games from police interference.

English doctors accused by hysterical women of attempted assault are now described by the London medical press as being "Bradleyed," that is, falsely charged, as Dr. Bradley is believed to have been.

The United States Government is the greatest printer and publisher in the world. The number of publications issued annually amounts to about 2,500,000, of which about 600,000 are bound volumes.

Mrs. James K. Polk has found it necessary to deny the report that she is a Catholic. She is and never has been, a Presbyterian, and was once even called a Unitarian, on account of her opposition to dancing.

An over-seer of the poor at St. Albans, Vt., who investigated a case of supposed need, found the head of a family saving his money to feed his horses abundantly while he let the rest of the family beg daily for their food.

Stature, as connected with heredity, has recently been investigated by Francis Dalton; and among his first results is the inference that the height of children of both sexes, and especially that of the daughters, takes after that of the father.

A doctor who has had much experience in treating laborers in gas works says that persons who have become insensible from breathing illuminating gas will usually revive after the administration of a few drops of acetic ether in water.

A Japanese inventor has discovered a means of making paper from seaweed. It is thick in texture, and from its transparency and its ability to be substituted for glass in windows, and when colored, makes an excellent imitation of stained glass.

By the wreck of a bank in Lancaster, Mass., recently, a widow lost her whole fortune—\$2,000—whereupon an unknown person in Boston arranged to pay her \$120 annually (representing six per cent. interest on her loss) as long as she lived.

Railway men complain of the weight of the passenger cars now built, and show by figures that an engine hauls between five and six pounds of dead weight for every one pound of paying passenger weight, reckoning on ten seats are filled.

Berlin is going to establish an Anthropological Garden, in which families of foreign people are enabled to stand the climate as to continually reside, while every summer there will be importations of people from tropical and other countries.

Of a car horse which died in Sacramento, Cal., last week, it is told that he was so well acquainted with some of the regular patrons of the road that when they were aboard the car he would stop in front of their residences to let them off.

At the recent supper at the Cook, Fleet street, of the Johnson Club, to celebrate the 101st anniversary of the Doctor's death, Mr. Stanley said that "Bozzy" was his chief solace during a most arduous period of his African experiences.

Bull fighting for the expert must be very profitable. The chief espada of Madrid, Lardito, is employed during the summer season for \$5,000, and last winter in the provinces he made £10,000. He killed 34 bulls without a single accident to himself.

A high mass was celebrated on Christmas Eve in the chapel "Maria of the Black Lake," at the foot of the Matterhorn, fully 8,000 feet above the level of the sea. It is rarely that at this season of the year even the most intrepid camouls hunter ventures to ascend so high.

A Swiss mountaineer has ascended the Sideshorn in midwinter (Dec. 21), remaining on the summit for several hours. He carried a thermometer, and describes the atmosphere as far clearer than in the warm weather, so that the view was glorious. This peak is over 9,000 feet in height.

The suffering and loss of cattle in the South west this winter will tend to revolutionize the cattle business, thinks a Kansas rancher, who further says that public sentiment is against large herds, and as the country is rapidly settling up, the herds must be made smaller and receive better care.

A great red granite statue has been discovered ten miles away in the desert near Alexandria, in Egypt. It represents the famous Pharaoh, who was responsible for all the Egyptian plagues, and on one side of it is a statue of a little baby, said to be that of the next Pharaoh, who perished in his rash attempt to drive through the Red Sea. It has been lying there 3,000 years.

The friends of the Rev. Willis B. Skillman, are worried over his action in resigning the pastorate of the Taber Presbyterian Church of Philadelphia. The only reason he gives for resigning is that, having spent many times as much in building, he is resigning that the Almighty wishes him to give up his charge. He has no plans for the future,

MESMERISM AND HYPNOTISM.

(Amherst Papers in Philosophy.)

For more than a century certain minds have been agitated over the phenomena of hypnotism and mesmerism. Disbelief in their reality prevailed for years, but now they are accepted as facts. The wildest theories as to their cause have been upheld, and were as numerous as the experimenters. It was in such a state that the English Society for Psychical Research found the matter. They decided to make use of all that had been accomplished, and in addition to conduct a new series of experiments, and after a sufficient time to work out the causes and laws. Accordingly, to a special committee was assigned the following subject: "The study of hypnotism and the forms of the so-called 'mesmeric trance' with its alleged insensibility to pain, clairvoyance and other allied phenomena." The work thus far has been confined to hypnotism and mesmerism. Experiments have been made by reliable persons in the presence of the committee appointed. The results they have presented in several reports, and with them have given theories, both those which they seem to confute, and those which they seem to establish. Hypnotism and mesmerism are but induced somnambulism; and subjects in these conditions are, in their actions very similar to somnambulists. Hypnotism and its phenomena are widely acknowledged; the common mesmeric exhibitions of the present day furnish abundant evidence of these phenomena.

A second person is unnecessary in putting a subject into the hypnotic state. As Dr. Braid discovered it may be induced by the fixation of the eyes upon a bright disc held above and at a short distance from the eyes. It is necessary to keep the eyes in their strained and fixed position until a state of stupor is reached. Usually about fifteen minutes is sufficient for producing the state necessary for the phenomena. These consist of experiments testing the insensibility to pain, muscular irritability, and a deadening of the mental faculties.

In an article on hypnotism, in the reports of the English Society for Psychical Research, Mr. Gurney notes two stages, in which the phenomena can take place. They are the alert and dead stages, and by him they are distinguished from each other, and from the normal state, and from the true hypnotic sleep. The distinction is made by the strength and clearness of the memory of commands and acts in each of the different stages, when the subject is awakened to consciousness. These two stages also seem to be distinct from each other in their acts and thoughts, and with the normal give three spheres of conscious existence. It is only by constant action on the part of the subject that he can be kept long in either of these stages, for he is very apt to fall into the hypnotic sleep.

Dim memory in one stage, or in the normal state of what has taken place during the hypnotic state, shows that the subject was conscious all the time of what was happening. The presence of consciousness and of a certain will-power in subject, gives good ground for the belief that these phenomena are the result of attention aroused by suggestions of the operator. Dr. Carpenter, in his Mental Physiology, strongly upholds this view, and in so far as it will explain the phenomena common to hypnotism and mesmerism, the Committee of the English Society accept it. Before Dr. Carpenter, many theories, such as magnetism, reflex action, and automatism were upheld, but proved inadequate even for the simpler phenomena; the first denies the need of suggestions from the operator, the last two deny the presence of any consciousness in the mind of the subject.

That suggestion is very powerful in causing phenomena can be proved by the following experiments be easily proven. The presence of consciousness has already been proved by showing that memory of action in the hypnotic state remains in the mind of the subject. A few of the usual phenomena will give a good idea of the basis of Dr. Carpenter's theory. If the hand of the operator be placed upon the head of the somnambulist, he will frequently draw up his body to its fullest height, throw back his head and assume an expression of lofty pride; if not successful at first this may without difficulty be induced by further suggestions, such as straightening the body and throwing the head somewhat back. If his body and head will come over the countenance of the subject. Placing the arms in the position for fighting will arouse pugilistic emotions. Place the hands of a subject while kneeling in the attitude of prayer, and he is filled with devout feelings; raise his head while in prayer and his lips pour forth exulting glorifications.

All the senses of the hypnotic sleeper are acute; as different things present themselves, first one sense and then another is all attention. Dr. Carpenter vouches that a hypnotized youth, by the acuteness of the sense of smell, discovered in a crowd the owner of a glove. A hypnotized person can often hear the whisper of the operator amid a din made by others present. These seem to show the close attention of the subject. The muscles of the somnambulist are easily affected by the reaction of the mind upon the body. At the suggestion that a heavy piece of iron, far beyond the subject's ordinary strength, can be easily lifted, he lifts it without difficulty. When told that he cannot lift a feather, his strength is insufficient for the task. In like manner the senses of taste and smell are inhibited. A person will eat bread and mustard with relish when thinking that it is plain cake; even cayenne pepper will have no disagreeable effects, if he is made to think that it is sugar. Water, by suggestion, becomes to him cognome. By stroking a part of the body, it becomes rigid, and the subject is unable to move it, or even feel pain in that portion. This results under hypnotism and in a measure also under mesmerism, from expectancy and partial paralysis resulting therefrom. "Many pages might be filled with a record of such phenomena, which are present in natural and in artificial or induced somnambulism, but, as Dr. Carpenter says, "all such phenomena are easily reducible to the general principles we have already laid down as characteristic of the state: (1) The entire engrossment of the mind on one thing, or attention, and (2) The passive receptivity of the mind to suggestion."

All the phenomena which occur in the hypnotic state may be induced by the mesmericist; and in so far as they agree, Dr. Carpenter's explanation seems sufficient. The mesmericist objects to it because it is not comprehensive enough to explain all phenomena possible in mesmerism. Dr. Carpenter either ignores or does not understand in full the very phenomena which give evidence to the Committee of rapport between the operator and his subject, as if a certain influence passed from one to the other.

Accepting Dr. Carpenter's theory for a partial explanation, I will note down certain experiments, which cannot be thus explained, and will show the direction in which they seem to point. The mesmericist controls his subject by silent will-power or suggestion after the subject is put into the mesmeric trance, by passes made near or touching the body, while the eyes are fixed. It is only in the first stage that the phenomena can take place, for in the second stage the subject falls asleep.

The three general classes of experiments are those under (1) influence of suggestion, (2) community of sensation, and (3) rigidity and anesthesia. The phenomena resulting from suggestion are the same as those in hypnotism. With Dr. Carpenter the committee agree that "in certain states of the nervous centres, suggested ideas may acquire a dominant and practically irresistible force." This phenomenon, on the public platform, rarely falls of demonstrating itself; and all admit that the state exists in a majority of cases.

The phenomena of community of sensation are not as common, and call for further explanation than has been stated. Although attention and expectation are present, no suggestion sufficient for causing the phenomena is given. I now give some results of experiments carried on by the above mentioned committee. The experiments are somewhat similar to those of thought transference, except that now the subject is in an abnormal condition of mind. They were conducted as follows: The subject (Mr. Wells) was placed in a chair blindfolded, the operator (Mr. Smith) stood behind him, and by passes sent him into a mesmeric sleep. Some part of Mr. Smith's body would then be pricked or pinched severely, the operation lasting generally one or two minutes. Perfect silence was maintained throughout, except for the simple and uniform question: "Do you feel anything?" Part of the time Mr. Smith held Mr. Wells' hand, but this had no increased effect; and after a screen or door was interposed between the two and then (1) Back of Smith's neck pinched; (2) Wells rubbed the same place on his own neck; (3) Lobe of left ear pinched;—Same result. (3) Left ear pricked;—Correct result. (4) Upper part of Smith's left arm pinched;—Wells indicated the corresponding part almost immediately. (5) Smith's chin pinched;—Immediate result. Out of twenty-four similar experiments, twenty were entirely correct. The community of the sensation of "taste is as remarkable.

The following experiments were conducted with no contact or means of communication between the operator (Mr. Smith) and the subject (Mr. Conway); and often only as the substance was placed in his mouth, did Mr. Smith know what he was tasting. The only sound was the question: "What do you taste?" asked in a uniform tone of voice.

Substances tasted by Mr. Smith—1, salt; 2, sugar; 3, salt; 4, powdered alum; 5, cayenne pepper.

Substances described by Mr. Conway—1, "What's this salt stuff?" 2, "Sweeter, not so bad as before." 3, "Something acid, salty, like brine." 4, "You call that sweet do you?" Brackish and bitter. This is "enough to skin your mouth out,—bitter." 5, "It's hot."

At other times with the same substances and under similar circumstances, Conway experienced similar sensations; and often told the correct names of the substances. In another series of experiments, in reply to simple questions, often the same, the subject would answer "yes" or "no" according as the operator willed. Care was always taken to do away with all communication between the two, several doors often intervening. At six feet apart, six trials were made without a failure; at twelve feet, six more; at seventeen feet, six more; and at thirty feet, with two doors intervening, three successive experiments were made, and like the rest were successful. At other times and under the most trying circumstances experiments were made with like results.

Experiments in mesmerism under rigidity and anesthesia have been made as in hypnotism, and not presenting any experiment common to both, I will make note of one in mesmerism seeming to require further or totally different explanation. The experiment was made upon a subject in the normal state. Thought attention and suggestion as to the nature of the experiment might be given. It seems impossible that in any other known way the subject could have acted as he did. A boy was placed at a table, his arms, passing through a screen, rested upon the table. By this precaution, it was impossible to see the actions of the operator. The operator then made passes over certain fingers, or only pointed at them, with care that no change in temperature or breath of wind should give to the boy knowledge of which fingers were being affected. Then a strong electric current was applied to the mesmerized fingers. No conscious sensation was produced; nor could the sharp prongs of a fork or a burning match held at the end of the fingers awaken consciousness, yet the slightest touch or current of electricity at the same time caused in the unm mesmerized fingers conscious sensation. The boy did not even know which fingers were mesmerized until told to close his hand; he found that he could not bend them, and thus knew which they were. Such rigidity and anesthesia show some force higher than is needed to explain the phenomena resulting from suggestion.

It has been proved that the attention to and knowledge of his work is necessary that the operator may produce any results. To him, and to him alone, will the subject respond, performing or awakening from his trance only at his command. These experiments, the committee think, seem to prove that some influences are acting otherwise than through recognized channels, and that they suggest some influence passing from operator to subject. It might also be conceived as, thought transference with one person (the operator) using it. Taking the results of these experiments it is made almost impossible to doubt the reality of some special force or virtue passing from one organization to the other, in the process of mesmerism; and that this is the basis of the mental action in the subject.

Therefore the committee hope to prove that these phenomena are the result of some specific influence from the operator, which may act without the actual contact of persons, and independently of the subject's knowledge or expectation. In opposition to this theory, Braid and Heldenheim claim that these phenomena are the result of these inhibition of certain sensory centres caused by the stimulation of the peripheral extremities of the nerves. Some one also asks, whether or not they are the culminating examples of the dominance of suggested ideas.

At present it is impossible to accept any of these theories as the true explanation of the phenomena last mentioned. Before a final decision the results of many more like experiments must be given to the public.

C. B. THAYER.

Cancer caused 15 deaths in Boston last week—just one-half as many as consumption.

THE MIND CURE.

(By A. A. Gleason, M. D., in Herald of Health.)

The spring of thought that has been opened by the efforts of a few earnest souls in regard to the influence of the mind on the body, is feeding a rill that will grow to a river of ideas, and turn many a mill-wheel of theory before it reaches the great sea of common and universally accepted knowledge.

The discoverers of this well-spring of thought are simply intoxicated with the first delicious draughts, and declare no solid mental food necessary. They push aside the questioner and say, in a delirium of joy, "Drink, and see if you are not immortal, and no longer sick or weary. My body is perfect as soon as my mind is enlightened on the great truth that sin and sickness are negative states; that goodness and health are positive states; that sickness is merely a lack of health, and that what is wanting cannot be numbered. As soon as my mind is taught only to recognize positive, i. e., real states, and taught to ignore negative, i. e., imaginary states, they cease to exist, for they never did exist, save in my own fear laden brain."

The body is but the expression of the mind, nothing of itself, as we may see as soon as the mind leaves it, it becomes a mass of decay.

If you are lame or halt or blind this good enthusiast says, "As a man thinketh, so is he." Think that you are none of these things in mind, and your bodily correspondence will cease to be. If you are a good disciple, you try, and what are the results?

These results vary, not so much with the character of the disease as with the character of the disciple. One proof we are bound to admit, of the feasibility of the method. One man will declare himself cured of cancer; another will declare that even a "cold sore" was no better. One woman will say her headache disappeared as by magic; another will declare she does not get the faintest relief after the longest session with the mind-cure physician! His method has been identical in all cases. He declares he works in accordance with the "highest laws; yet physicians who work in obedience to lower laws obtain unvarying, or nearly unvarying results. The doctor who gives quinine gets quinine results; morphine, morphine results.

The reader has doubtless already given the explanation and says, "It is because one man changes his mind, or allows it to be changed, more rapidly and more completely than another. Those who got no result were so mentally inflexible that they made no true mental change." I am, of course, not writing for those who believe that no cures occur; but for those who are troubled by a half understanding or a doubtful belief. Let me define and illustrate the first conspicuous counterfeit of the mind-cure. There never yet was any worthy thing uncounterfeited. The outsiders always mark the counterfeit while the disciples are counting true coin. There is a poetic justice in this tendency, perhaps, though it slanders the ideal. But woe to the disciple who indorses the counterfeit! What is this counterfeit of which I speak?

For argument's sake let us admit the theorem: A sound mind makes a sound body. Then see where the slip comes easily. A mind that thinks itself sound may be unconscious of the unsoundness of the body. Let me instance a case at once. A good lady is deaf; some kind friend shouts to her that she need not be; she can take the mind-cure. If she does not think she is deaf, she will not be deaf; her deafness is primarily a mental state. The good lady believes this (do not understand the writer to dispute it), and says to herself, as bidden by the theorizer, "I am not deaf," and believes her deafness cured. She is cured; but, alas, the people who still have to shout as loud as ever to get themselves heard, must go through the very same magic restoration before they will understand that they think they are screaming when they are not.

You say this is a palpably absurd case (though a true one, by the way), her believing herself not deaf did neither herself or others any real good. You will perhaps admit that it did good in making her happy, where she was before very unhappy; but you do not want a befooled happiness.

Take the next grade of case. A woman has a corroding ulcer on the leg; every step is painful; she finally gives up walking; all sorts of disorders come on from lack of exercise, sleepless nights, constant pain, etc. She goes to the mind-cure physician; he says to her: "You think that sore is there, so it appears to be; think it is not, and it is not. Everything is created by thought." Looking on her with intense belief he says: "Now it is not there." The patient says: "No, it is not there." The physician says: "Don't ever look to see; if you do, it will be there because you thought it. Your mind must be kept on the fact that you are well." So the patient walks out of the healing presence with a shining face; no limping, no pain, no weakness, no restriction; everybody looks and wonders and believes as well as the patient. What other proof can be asked, in fact, than that the patient who was suffering, suffers no longer; one who was weak is strong.

But suppose a surgeon comes and asks to see the leg, and says: "Why madame, the ulcer is there, just exactly the same in appearance as before." "But," replies the patient, "I don't feel it any more!" "Well, madame, whether you believe it or not, it is there just the same." All that happened is that there is a divorce between the pain-making spot and the sensorium, and whatever subterfuge may be attempted, that is all that can be said. You may be asleep when your house is on fire, or you may not be; but the house burns.

This divorce of the consciousness of a disorder from the disorder itself may be very beneficial—may be very harmful. The insane person who lays his arm on a red-hot stove, and quietly lets the flesh frizzle while he thinks about a flying-machine or a passage to the Polar sea is not benefited; but the Christian martyr or the mind-cured patient who can have a limb amputated, and not feel the pain, is a great gainer by the divorce of the sensorium or pain-receiver.

Now, in all lesser disorders there is the same classification. Dr. Mary P. Jacobi wisely says of a certain pain, that "it belongs to a class of pains that are better disregarded." Of other pains we might say they are better regarded than disregarded. The pain that warns us of a decaying tooth or an inflamed eye is good; both might be lost, else, while the pain from a healing wound or a recent burn actually acts as a nerve excitant, and retards the healing process.

That a great deal of our suffering is worse than useless, and could be soon removed by the mind-cure, we must hasten to admit, and take the full privilege of the divorce method. I believe the mystics of India have long known what we are but just guessing at. Let us render to Cwear the things that are his; let us keep the mind pre-empt, but only by seeing what it really can do.

CLAIRVOYANCE.

The Difficulties that Accompany Its Use.

as the Editor of the Religio-Philosophical Journal.

When clairvoyants examine persons for the purpose of discovering what internal organ or part of their body is diseased, or where there is a lesion of the structure internally, and so often fail to make a correct report of the same, and appear at the time to be so sure and certain as well as so honest in their belief that they have made a correct exploration,—all this may be attributed, I suspect, to the fact that their sight is different from the natural sight through the organ of the eye and its organic allies, the nerves, etc.; but, on the other hand, it is a more subtle vision, more ethereal,—a spiritual vision. The natural sight has the object directly before it; the sunlight, or whatever other light it may have to see, the object is indispensable to the sight; not so with the clairvoyant or spiritual sight; it sees as well in the dark as in the brightest light, and even better. Now this clairvoyant sight is a spiritual sight; the natural eyes are closed and they have no use for them. They then depend upon the spiritual element, and this element corresponds in some degree to the element of electricity. In former times a man could not be found who could speak to his friend over a few rods distant from himself. Now a man can talk with his friend hundreds of miles distant. This way of overcoming and annihilating space has been done by electricity, that wonderful agent. Now the intellect controls all the spiritual agents to a certain extent, but it has its limit; it cannot at all times see correctly without eyes. The clairvoyant or sensitive sees with the agency of the spiritual element, and this element mingles with the same element in another person when in the same atmosphere, and the material object is imprinted or reflected upon the spiritual element in that other person, and quite often there is a mirage or illusory reflection upon the spiritual element of the same person, which is taken for the actual condition or state of the material internal condition of the patient then under examination, and hence the mistakes and wrong apprehensions of the condition of the patient.

Science, through the aid of the microscope, has revealed the Infusoria, the bacteria, and bacillus—the infinitesimal world that the natural eye could not reach. The telescope has done its work, and performed its mission among the stars and other heavenly bodies, and now comes the spectroscope, and through its agency, it comes laden with the knowledge of the composition of the sun, what kind of materials make up its stupendous bulk. The iron is reflected upon the canvas, as well as the other material that the sun's rays have brought from its far away home, and on its long journey so faithfully preserved and kept from injury and then so carefully lodged upon the canvas in our own home, showing the iron and other material of which the sun is composed.

The psychologist will take another person, and will cause him to see an orange where there is only a stone or potato. The subject does not see with his natural eye, but with a spiritual eye, with the reflection of the operator's own mind or mentality. Here, then, is the mirage or illusion from the reflection of one mind from another mind, instead of seeing the object itself direct. In adjusting your microscope or telescope, if you do not place the glasses in their proper distances from each other, then your vision is imperfect, and you fail in your effort to see the object as it really is.

We know that objects seen with the natural eye are reflected upon its retina, aided by the light, and that the optic nerve has a very important office to perform in this matter of sight when all the conditions are favorable, and only then; it cannot see without light; dense darkness precludes and prevents all attempts to see objects however near. Purely mental sight, with persons in the animal body, seems to differ immensely. How people vary in their views of religion, politics, and all other questions that affect and occupy their thoughts. In some manner these differences of opinions are produced by the impressions which are imprinted or reflected by the teachings and example of other mortals.

Why should there be so many views as to the mode or method of what is termed our future salvation, personally, as well as politically, if there are not mirages and imperfect reflections from minds that seem to be askew or badly made up? How is it that witnesses on the witness stand in courts of justice, will state so contradictory their observation of what they all declare as facts? How can the lawyers draw such different conclusions from the same testimony, and last, but not least, how can judges differ so in their opinions unless they, too, are subject to this mirage or illusory reflection? Some one may say that the lawyer is paid for adding his client to overcome his opponent in the case before the court, and he is prejudiced in his client's favor. Well be it so; this, then, is a mirage of intellect, and the attorney prefers money to truth. Which is the more valuable to the absolutely honest man? Which in the "sweet by and by" ranks the highest? Insanity, that species of insanity that is periodical, where there appears no functional derangement or disturbance,—merely mental, proceeding from some unusual excitement of the passions, such as love, revenge, fear, etc., which throw the mind off of its balance,—may not this likewise be included in the view taken, that it is an untrue reflection and mirage upon the mirror of the spiritual element? Where does this theory lead us? Can we account for all the phenomena that is attributed by some to spirit telegraphy, or is it all within our earthly sphere? Can disembodied spirits tap the wires of this spiritual element and send us messages from their abode, or is it confined to this mundane sphere only?

P. H. C.

Samuel Bullen of Rondout, a fowl fancier, owns some choice Brahmans. These have been suffering this winter from a disease very like rheumatism, which causes their joints to swell, and renders walking a difficult operation. With a view to alleviating the sufferings of his fowls, Mr. Bullen has erected a track around his henhouse yard. Each day he rubs liniment on their limbs, and after binding them up with red flannel, exercises them on the track for about half an hour. He thinks they are improving.

Mrs. Bradley of Madison County, Ga., is praised because she gave birth to four children within twelve months, and there are no twins in her family, either. In March of last year she made Mr. Bradley the happy father of triplets, and the first of this month she added the fourth child to her little flock.

August Neapololejovskonszanka, a Poles, took out a marriage license at Wilkesbarre, Pa. the other day.

A Greek paper is to be started in Los Angeles.

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