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

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#### AN ADDRESS.

Delivered Twenty-three Years ago, by the Late S. B. Nichols.

[At the time I was preparing my article for the JOURNAL, upon the life and work of Brother S. B. Nichols, his family kindly placed in my hands some of his manuscripts, in which I have found an address delivered by him, after he had been ten years a Spiritualist. I presume it was delivered at Hambard N. I where he had some with his wife in monton, N. J., where he had gone with his wife in consequence of her failing health. It will be interesting, as detailing some of his rugged experience in the early days of the cause, and his friends and his foce (for he had them) who know of his efforts in the rugged experience of the cause, and his foce (for he had them) who know of his efforts and his foce (for he had them). in later life to keep the cause pure and free from all contamination, can from this lecture delivered twenty-three years ago, learn how steadfast and faithful he adhered to his early convictions. Although dead, he yet speaketh. I send this lecture to you for such use as you may desire to make of it Brooklyn, N. V.

A. H. DAILEY.]

Brooklyn, N. Y.,

Spiritualism is emphatically a gospel of facts, depending not upon assertion, nor a passive and blind belief in a creed or "Thus saith the Lord," -but is made up of facts in the history and life of each one of its advo-cates. The unwritten history of modern spiritual manifestations, if recorded, would rival in wonder those of the Jewish and Hebrew scriptures; nay, even the far off traditions of the Eastern Magi. Spiritual manifestations are as old as the human soul; confined to no particular age, race or clime, and while the Christian believer rejects all phenomena save that recorded in the Bible, we must accept all testimony and phenomena as equally sacred, and equally as necessary for the soul's advancement. I propose to speak to you to-day of my own personal exnerience and observation running through a period of ten years; not that the phenomena which I was so fortunate as to witness, is any more convincing and important than what you all have seen, but many of them have never been put on record, and we may here in our own circles be blest with like manifestations. The first communication which I ever received, purporting to come from the Spirit land, was in writing, and was given without my being present with the medium, and was in answer to thoughts which I had never expressed to any human being; this was in the fall of 1853; and if one of the old prophets had appeared to me and grasped me by the hand, I should not have been as much surprised. I had ridi-culed the idea that spirits could come back to earth and manifest themselves to mortals, and that an intelligent power could read my thoughts and communicate them to the world through a third person, set me to serious thinking. At that time I had not the most distant thought that I should soon be a believer in the despised "Spirit Rappings," as all modern phenomena were then called and I commenced to find out what this power was that could thus pierce the inmost recesses of my heart and lay it open to the world. I did not believe that it was produced by departed spirits. My religious education and prejudices were opposed to such

Patiently, honestly, and successfully I per sued these investigations for six months, amid the sneers and remonstrances of relatives and friends, and when the evidences came beyond a doubt, that there were ministering angels who loved and cared for their mortal friends, my soul was lifted up in glad thanksgiving to the giver of all good and the first impulse of my heart was to make known this blessed truth to all man-

It is not necessary for me here to speak at length of the individual persecution which soon followed my conversion to an unpopular truth. Let me say simply here that for six months my home was not darkened by the face of relatives or friends; business

tiveness of Orthodox hate. This trial at the eral chairs were taken to pieces, and legs, time was hard to bear, and I felt at times to rounds, back and seat were distributed to repine at the injustice of all this, but later experience convinced me that this discipline was necessary for my soul's best good. Never since I became converted to the dawning light of the new dispensation, have I doubted the reality of spirit intercourse and communthe reality of spirit intercourse and commun-ion. Of an exceedingly positive organization I have not been able to realize in person the blessed gift of mediumship, but have had many opportunities to witness through public and private mediums, phenomena which ought to convince the most obdurate skeptic; but I have often sat in circles, with persons who would not believe the evidence of their own senses, and when they get into the Spirit-world it will take them at least ten years to be convinced that they posses an individual conscious existence in the immortal life. People with such organizations are more to be pitied than blamed.

In the earlier period of my investigation phenomena occurred which at that time was rare. At a circle through a rapping medium, an ignorant Catholic, a near relative before going to the circle had made out a list of estions to be answered through the raps: questions which no person could answer but the loved one in the higher home. One by one answers were spelled out by the invisible intelligence, the last one of which was: "Will the Spirit manifest itself in some way so that I can know that it is really the loved one?" Immediately came the gentle taps upon the table which spell out, "I will try," and directed the lights to be put out and and directed the lights to be put out, and immediately the room gradually became light, the window in the room assumed a gothic shape, three times as large as the window really was, and the spirit form of the dear departed was seen moving slowly as if walking across the window sill. The questions are supported to the state of the second sec tioner was somewhat startled by the manifestations, as well as by the appearance of the medium, who called for the lights, and said it was the devil. Before the lights were to move along on the curtain; there were six on the part of the medium, as no one but the questioner knew what the questions were, nor the answers. This I have ever considered one of the most convincing of the many tests which our home circles have had of the dear departed.

Another wonderful manifestation was 'arm imprints"—letters and words, beautiful flowers and birds printed or raised upon the person of Miss Cogswell, formerly of Mid-dlebury, Vt. Miss C. was a young woman in delicate health, and this phase of spirit mediumship seemed to draw heavily on her nervous system, and she was compelled, after several months of successful mediumship, in which thousands witnessed the phenomena through her, to be used no more. I went to her native town, some thirty miles from my then residence, was an entire stranger to her, and the friend who went with me was the most invetorate skeptic I have ever met with. He had no belief in an immortal life, and I went with him hoping that he might be converted to a belief in the life beyond. On entering the room where the medium was, there came upon her arm: "Sir, must we convince you of the immortality of the soul before you believe." This of it-self was a remarkable test, as no one knew that my friend was not a believer in a future

I had requested, before I left home, that the name of a near relative might appear upon the arm. This name did appear and remained upon the arm nearly two, hours. My friend could not believe the evidence of his senses and procured a microscope, and requested the medium to wash her arms in a strong soap suds, and stood by helping to rub off any chemicals which he supposed might have been placed upon the arms to produce the phenomena. While he was holding the hands of the medium with one hand. and with the other held the microscope, intently looking through it, the name of his wife, "Elizabeth," appeared letter by letter in answer to his mental question made several hours before. It would seem to most minds that such a manifestation would have convinced any one, but it did not him, and my friend, after years of investigation, is still an unbeliever in Spiritualism, but does believe in an immortai life.

In a public meeting called to witness this strange phenomena, a committee was ap-pointed to ask mental questions. This person happened to be a consistent and valued member of the Methodist Church, hence there could be no chance for any collusion on the part of the medium, and the answers were correct, and the gentleman stated to the meeting that the initials of his spirit friends name were precisely as he wrote them and that he had no acquaintance with the medium, and that his friend had been in the spirit land thirty years. It was my pleasure to witness much more of this phenomena through Miss C., but this is sufficient to show the character of her mediumship.

In 1856 I had the pleasure of attending a cir cle in Boston through the mediumship of J Rollin M. Squire, well known to the readers of the Banner of Light. At this circle, held in the dark, some startling phenomena occurred. I will note but a few of them. A large bouquet of flowers was taken out of the relations were broken up and the hard ear- wash basin and carried across the room and the higher home, to an enlarged field of lathe Spirit-world nings of years vanished before the vindis- placed in a lady's lap, at the same time sev- bor. It was also our misfortune to meet with mankind better.

different members of the circle. Young Squire was carried up to the ceiling of the room, some fifteen feet, on a large center table, sitting in an office chair on the top of it; and when he came down it was so gently that we did not hear the table when it touched the floor. Some in the circle were skepti-cal in regard to the matter, and the phenom-enon was reproduced; the second time the table came down, it came with a crash, breaking the legs in such a manner that all were convinced of the genuineness of the manifestations. Young Squire was carried up to the ceiling and his voice was distinctly heard, and with a pencil he wrote his name in the dark there. G. A. Redman was in the circle and was saying to a lady at his side that he had been carried to the ceiling a few evenings before, and that it frightened him so much that he hoped that he never would be carried up again. He had hardly uttered the words before he arose to the ceiling. I had hold of one of his hands as we all stood in the center of the room with joined hands, and I held on to his until I could reach no higher. He came days as gently as a feathand I held on to his until I could reach no higher. He came down as gently as a feather. At this same circle all present were touched by spirit hands. I distinctly felt the presence of a spirit hand upon my forehead, and my hair was gently brushed. When I went home from this circle it seemed as if I had been in a dream, and I was told that I did not feel the hand of the spirit, but I imagined it. It might have been imagination, but I was not expecting nor looking for it. but I was not expecting nor looking for it, and I felt it as distinctly as I ever felt the warm pressure of the hand of a friend in the

At this same time I visited the rooms of J. V. Mansfield, the well known medium for answering sealed letters. I had brought a letter from my companion to be answered by some friend in the Summer land. I was not present when this letter was written, and did said it was the devil. Before the lights were produced, the questioner said mentally "I do not know what has been done," and requested, and the phenomena might be repeated, and immediately the spirit form was seen ed, and immediately the spirit form was seen answered fully and satisfactorily, I found persons who witnessed this manifestation, At this sitting with Mr. Mansfield a singular and there was not the remotest possibility manifestation occurred. A spirit wrote as that there could be any collusion or deception | follows: "My Dear Nichols:-In consequence of the disease by which I passed to spirit-life, I cannot communicate as I wish, but my brain is now sound.—Follett." This spirit I had not thought of at the time of my sitting with Mr. M., and I do not believe that Mr. M. knew him or the cause of his death; he died of softening of the brain. In life he had been one of the leading citizens of my native town, and took this opportunity to con-vince me that he still lived and was in possession of his mental faculties of which he was bereft the last years of his earth life.

The gift of healing has been one of the most wonderful and beneficial of the many phases of mediumship. I will speak of one or two instances which occurred in my own household. A young woman came with her mother to be cured through the mediumship of my companion. This was in the earlier stage of her mediumship, and at that time she had never been used to restore life and health to the suffering of earth. This young woman was afflicted with a large tumor between the shoulder and elbow; she had tried every physician for miles around, and was fast dying of consumption in addition to her tumor. Her arm had to be carried upon a pillow. As a last resort she came to a despised medium. Passes were made over the diseased part, and the patient was told that she could be cured. At first she came once a week, and later came oftener, and in six weeks' time was cured, mainly by laying on of hards. She had not had the use of her arm for thirteen years, and this was com-pletely restored. The German physician who had last attended her, said that there was no medicine which could be used to absorb the tumor, and when it was finally cured, and the young woman restored to health, he said "it beat the old Nick himself." He could not understand it. A young man nearly dead with consumption, was in a very few visits restored to complete health-better health than he had known for years. During a period of six months our home-was turned into a hospital, and many came from far and near to be healed without money and without price, and some two hundred cases were prescribed for, and when the directions were followed, benefit was always derived. This period of our experience in Spiritualism was our darkest hour. Relatives and friends, like the Priest and Levite, passed us by on the other side, and for months they did not enter our door; but loved ones from the shining shore were ever with us, to aid and sustain us. We were blessed with a higher and nobler phase of manifestations, and in these dark months of discipline we can see the chastening hand of the Father who doeth all things well.

For several years in our old home, our res idence was the resting place of wandering spiritual pilgrims, who were out in the great harvest fields of the world as missionaries among the heathen, and for five years meetings were held with more or less success for the truth, and during this time the life lessons which we learned have been of much use for our soul's development.

In my experience with public teachers of our faith, I have found a few noble men and women who have sacrificed home, fortune and friends for an unpopular truth. Some of these public teachers have been called to

public teachers who were unworthy of their high calling; men and women who had entered this field of labor for unworthy purposes. Some of these public teachers are still in the lecture field, proclaiming a higher and holier gospel, whose lives are corrupt and who have done more injury to our noble faith than thousands of consistent Spiritualists can overcome by living true and exemplary lives. The time will surely come when there will be a sifting of our public teachers, and a noble, pure life, will be the test by which these teachers will be encouraged and sustained. The church and the world have ever been ready to ridicule our faith and to call us free lovers, when they well know that there is as much piety and moral worth among Spiritualists as any other religious faith. The cry of "infidel," free lover and spiritual affinities, has deterred many an earnest mind from investigating the phenomena of Spiritualism. When all teachers in the public field will seek to become the receptacles of none but the highest and purest influences, then may we hope for a more general acceptance of our faith by the peo-

In the progress of the cause during ten years, the careful observer of public opinion cannot but see a gratifying change on the part of the church and clergy towards our faith and believers. Ten years ago all church doors were closed against us, save now and then an honorable exception, and the clergy preached series of sermons against the dam-nable heresy, and visited any suspected families with the malevolence which characterized the persecutions of the Quakers and Methodists years gone by. I shall never forget the remark which a very pious and leading member of the Methodist Church made to me while the lamented Miss A. W. Sprague was giving a course of lectures. He said he wished he could hang a dozen spirit rappers, and then we would hear no more of this device of the devil. Poor man, how little he then thought that in ten years there would

be more than five millions of believers in this unpopular faith in this country alone. Bishop Hopkins, the able Episcopal bishop of the diocese of Vermont, before he delivered cities of our Union against the "modern diabolism," said that he would go around a byroad, a mile and a half, rather than pass a house where a medium resided. He claimed that these manifestations were spiritual, but produced by devils. Our neighbor Moore is now on the same platform, because the spirits will not endorse their particular phase of religion, forgetting that in the Father's house are many mansions, adapted to all gradations of moral worth and development.

Theodore Parker, that great and noble soul, who was worn out battling for the truth, thus said, in 1856, of our faith, in notes to a sermon at that time:

"In 1866 it seems more likely that Spiritualism would become the religion of America, than in 156 that Christianity would become the religion of the Roman Empire, or in 756 that Mohammedism would be that of the Arabic populations."

"1. It has more evidence for its wonders than any historic form of religion hitherto. "2. It is thoroughly democratic, with no hierarchy, but inspiration is open to all. "3. It is no fixed fact, has no punctum stans, but is a punctum fluens.

"4. It admits all the truths of religion and morality in all the world sects."

This is a worthy acknowledgment of the truth of our faith from one of the ablest defenders of natural religion, which the world has ever seen, and two centuries hence his name will be revered when many of the opposers of Spiritualism will be sunk in mer-ited oblivion.

Our believers are made up of the most heterogeneous elements that the world ever saw. The infidel was the first to listen to the new doctrine, as he had no priest or church creed to keep him from the truth. He desired an immortal life, but the church could not convince him by damning him for his unbelief, nor its assertion of "Thus saith the Lord," and a large proportion of the Spiritualists of America are made up from this class. Then the Universalists and Unitarians, while they wanted the new faith to build up their churches, they were not ready to embrace and foster it until they found that it was a universal truth which the new doctrine was to establish, and all existing creeds and church forms must give/way or become modified. The few orthodox friends in our ranks hoped to continue in their old church relations, but bitter persecutions drove them en-tirely away from the faith of their fathers. Some of our household of faith ridiculed the Bible and all past forms of religion; iconoclasts, tearing down the old and giving nothing new in the place of the idols of the past. Those who were orthodox in previous faith clung to their Bible and the atoning blood of the meek and lowly Nazarene, and, of course, discord was the result when all might have been harmony. My friends, ten years' experience with

Spiritualists and Spiritualism, has brought me to this conclusion, that if we hope to labor for the highest good, we must agree to disagree on all points of difference, laboring together for the great and fundamental truths on which we do agree, namely: 1. That spirits do communicate with mor-

tals under proper conditions. 2. That we can attract to us just such influences from the higher home as we desire te come to us.

3. That a belief in, and communion with, the Spirit-world, has a tendency to make 4. That we accept all truth, whether found in the Bible, Koran, Zenda Vesta, or in the inspirations of the present age.

5. That we are ready to work with all earnest souls for the world's redemption

from error and wrong, with but a simple creed—God, Virtue, and Immortality.

Friends and neighbors, we have com-menced our public meetings in harmony. If we continue them in this spirit, avoiding all discussions of a personal nature or subjects which we know will be of no benefit to the world or the cause, our meetings will increase in numbers and usefulness; we shall see their result in our own lives. We are all hoping for the acceptance of our glorious faith by the masses. We must handle their present religious ideas with great caution, remembering that kindness and goodwill will do much more to redeem the world, than arousing a feeling of antagonism. We can look back and see the errors of misguided friends. May they be as baseau lights to friends. May they be as beacon lights to guide us to the paths of wisdom and love.

#### A Seance with Maud E. Lord.

To the Editor of the Religio-Philosophical Journal.

The great diversity of opinion regarding the great diversity of opinion regarding the genuineness of spirit manifestations, depends on circumstances. One's own organization, desire, culture, frame of mind and prejudices qualify these manifestations, so that what is thought to be genuine to one is considered imperfect, suspicious or fraudulent to another. The differently organized members of a circle, like the strings of an instrument not tuned in harmony one with another; the locality of room, atmosphere, degree of light or darkness, the forecast, desire or suspicion in the mind of the sitters regarding the medium—all these and much

more affect results.

On the evening of the 8th of November, my wife and self (sixteen in the scance) were at Dr. Thorn's house in Kansas City, where Mrs. Maud Lord had her usual manifestations in the dark. So far as I could learn, all were well pleased at the result; but not so in every circle held in the city; all could not see alike. and to the medium, and yet to us and others, friends in spirit life gave their names in loud, hoarse whispers close to each one; names as remote from our minds as the pole from the equator, hence not mind reading. We felt touches, forcible and light, and a small chubby baby hand was laid in mine. My senses in this could not deceive me, else I am deceived every day in the commonest things of life. Mrs. L. said: "A young girl and her baby brother goes to you, and desires recognition." The names could not be obtained, and I could not guess. Several names were given near to, and apparently for us, in loud whispers, that we instantly recognized -not common names and not in our mind at the time. It was said to me on the street after this: "Mrs. Lord is a ventriloquist clairvoyant, and fraud." The former might account for the whispers, but how about the loud, heavy voice that joined the circle in singing—a voice unlike and far above in yolume the mortal voice, and this while Mrs. L. was talking incessantly to those around her? There may be, but I never knew a female ventriloguist. The five cartilages constituting the organs of voice, would be abnormal in the larynx of a female, to sing as this voice sung, and must betray this deformity in ordinary conversation. But Mrs. L.'s voice is quite feminine. As to clairvoyance, what is it to be so gifted? She sees and describes spirits correctly; gives names of friends in spirit-life she never heard of, and of whom no one present is thinking. Then she is not a fraud. But the touch—"this is her"(?) Then why not some one grab and hold her hand or foot? Several tried or said they did but she just barely eluded them. Another word just here: One had his nose pulled, another an ear, another his whiskers, or was patted on the hands or face. If Mrs. L. does this we must accord her the vision of the cat in an intensely dark cellar catching her prey, for the fingers are nicely adjusted to the spot intended. You are not poked in the eye or mouth when the nose or ear is reached for. Who could do this but one who could see like a cat?

On the following Thursday afternoon, late, we were at the same hotel where Mrs. L. was staying, and while sitting in the parlor, Mrs. L. in her own apartments with two ladies, her control asked that we be brought in to join the two ladies in a circle, which we did: and among numerous other things, she said to us: "The two children, a girl and her baby brother come to you again. They were present the other evening. The girl You have a F-- (giving name) in your home, and we were playmates. I passed away with a sore throat. My baby brother fell in a hole of water and was drowned. You and wife worked long and hard to bring him back to life, but could not."

Now, we knew who they were, and it was literally true. The girl died of scarlet fever, and the boy baby was drowned in a cistern, and we did try to restore him. How did Mrs. L. know it? If she did, why did she not tell this the evening of the circle, as she did not expect to meet us again? How account for this on purely mundane principles? No! Mrs. L. is neither fraud nor a ventriloquist, but her manifestations are genuine to the patient, prayerful investigator after truth.
Delphi, Ind.
Dr. E. W. H. BECK. Delphi, Ind.

In an encounter between the British troop in Burmah and the forces of Boshway 153 of the latter's followers were killed.

#### THE RELATION OF FAITH TO EVIDENCE INMYSTICAL EXPERIENCE.

Read before the London Occult Lodge and Association for Spiritual Inquiry, 13th December, 1885.

DY C. C. MASSEY.

When the Gnestic, or idealist, author of the Epistle to the Hebrews declared faith to be the evidence of things not seen, he added in explanation that by it is gained a "good report," the "witness," and the "testimony" of God. Taking that declaration as my text I propose to offer some considerations on the sense in which "faith" is the condition of evidence, the key to the gate of the invisible

The sim of all mystical aspiration, the result of all mystical experience, is to find more of nature than is known to us through the physical sense, and more life in the nature which is known to us through those senses. Now, if that unknown nature or life in nature in truth exists, there are only two ways in which it could become manifest to us. Either it must adapt itself to the present conditions of our consciousness, or thoso conditions must experience a change whereby we can come into a direct relation of knowledge with the hitherto unknown. Both methods are possible, for we find them both actual in a partial experience. The phenomena of Spiritualism—or, as I think, it should rather be called of Spiritism—are examples of the former method: these of clairvoyance of the latter. But besides these relations of sense with things not commonly apparent, there is another relation with them not less real, which has a mighty power of attraction, and is a most potent condition for manifestation in the relation of sense. I call this less-recognized relation on our side, faith. It is a word which modorn Rationalism opposes to evidence, and by which it even seeks to explain away such apparent evidence of what it denies as it cannot ignore altogether. I shall show presently that this infidelity is a positive condition of mind which is not only unfavorable to the production of evidence, but also fatal to its right estimation. I go a long way with the rationalist when he says that mystical experience is largely due to mental predisposition and "expectant at-tention." though he often assumes that though he often assumes these conditions where they do not exist, and tries to make them cover facts with which they have no connection. But there are two distinctions which he quite fails to understand, and it is the neglect of them which makes rationalistic negation a greater scientific error than the superstition to which it is accorded. One is the distinction to when it is opposed. One is the distinction tetween cause and condition; the other is that between objective fact and mental color. That the predisposition and attention, which for brevity I call faith, are conditions of experience, is really the thesis I have to offer to you this evening. They are even conditions in the sonse of concauses, or co-efficients; but they cannot be sufficient causes. The other distinction is comething like that between hal-lucination and illusion. The illusion is a false color or form superinduced by the mind's action upon a true phenomenal basis; whereas hallucination has no such basis. In an illusion of sight, for instance, we really see some external thing, but the what, the nameable object, is an investure by our own ideality. Mystical experience in former ages was thus clothed upon by a naive, often ideality; and exactly the same simplicity which accepted the experience without dis crimination of its elements is now shown by rationalists in their equally undiscriminating rejection of it. The old theological and legendary personification having ceased to be central figures in modern imagination, all experience under those forms is dismiss-

For my present purpose, however, it is more relevant to note that, but for our own ideality and its forms, the impressions which are at the foundation of mystical experience would not come to consciousness at all. So that again the rationalist is right, but perversely right, when he points to the fact that with the decay of certain beliefs corresponding phenomena disappear also from what he considers the imaginary experience of mankind. But that is only the consequence of a condition common to all experience, viz., that the material of a sense must arrange itself under mental conceptions, that it may be recognized as belonging to an experience at all. A fact of sense is not taken up into the mind as such; and if the mind can give no account whatever of it, there is simply a failure of observation. The savage is in this respect better off than the modern rationalistic man of science. His spiritual experience may be grotesquely transformed and misinterpreted by his preconceptions; but it is not ignored. as it must be, if there are no preconceptions whatever to which it can be adapted. Observation depends on the interest of the mind and on the attention which results from that interest. But we cannot be interested in what is not at all related to either our disposition or our ideas. Let me illustrate this by the instance of witchcraft. No doubt all that the so-called witches believed and confessed about their agreements with Satan, their zrial flights, attendance at the "sabbath," and so forth, belongs to the psychology of trance and the magnetic sleep, which in those days was not at all understood. But it is otherwise, I think, with much of the evidence concerning specific effect produced by a malignant will and imagination, fixed and strengthened by certain external rites and acts, such as sticking pins into wax images, and other performances representative of the intended effect. The proved fact of telepathy, or the influence of one person on another at a distance, make these thing antecedently credible, and the evidence, I believe, though I have not carefully examined it, is in some cases very strong. With the morality of such proceedings I am not now concerned; but I am concerned to point out that their possibility was due entirely to faith. That is the case with all voluntary operations, whether good or evil. Imagination, sustained by faith, is a mighty agent of the will, and this was the principle on which the old occultists, such as Paracelsus and Von Halmont, and more recently Eliphaz Levi, have explained all magical operations. So that it is amusing to find the modern rationalist proclaiming the truth without in the least understanding it, when he says: No magical phenomena except in an age of faith. Twue there is no effect without a cause; but psychical causes do not enter into the rationalistic creed. The sneer at credulity is a confession of profoundest ignorance. People do not bewitch one another now a-days, only suse they have lost faith in the power to so. Unfortunately with the evil faith deen humanity in the West has lost the

ed as perfectly unsubstantial fiction.

that this faith has become dormant. Modern "progress" would indeed be a terrible imagery we had substituted conceptions which we could as easily realize. It is the transitional and critical epoch which is deficient in experience. Such an epoch is engaged in reforming its conceptions; and in that process the element negation is always more apparent than the element of construction. We are very anxious to be intellectually right, but spirit only requires that we should be intellectually negitive. we should be intellectually positive. We are not to wait for an unconditionally true experience of the trancendental; but all such experience is the result of a process of accommodation to our conceptions. Critical eras have no faith in conceptions, and therefore, are they the poorest of human history in true genius and religion. Especially are they the poorest in mystical experience.

Now this experience is of two sorts; we find it in and for ourselves, or we may get it indirectly and externally through the mediation of others. The former alone has any true spiritual or ethical value, but with such, considerations I have not now to do. It is in a scientific sense, as a condition of evidence, not in a pietistic sense, as a condition of spiritual or religious advancement that I speak here of faith. For I conceive faith as an actual relation with the spiritual world, a relation which must first exist, that it may be manifested by evidence in consciousness. The hypothesis is at any rate worth considering, especially by those who are seeking for evidence, and who state as their qualification an absence of prejudice. For it may be that this negative qualification is not enough, and that the hidden life, the intelligent forces of nature are only to be elicited by a positive sympathy. This sympathy, or, rapport before the manifestation which is named evidence, is what I call faith. It is itself a consciousness of the relation, but a consciousness not defined, not realized, except in that highest degree of exaltation in which it becomes intuitive. The true mystic attains this spiritual intuition, which has as much perceptional absoluteness and authority as any objective consciousness, or sense, whatever. Analogy, and, indeed, the necessities of scientific thought lead us to infer from the intuitions of the internal sense a true organic condition. This organism mediates our relation to that life in nature which is not apparent to the external organism of our general sensibility.

But there is also the lower relation in which faith in the unseen is a condition of

conditions is, undoubtedly, a real and gen-uine sympathy with the medium. Without pretending to say who or what the agencies pretending to say who or what the agencies are which operate through him, it is certain that they must be in some connection with him more immediate and direct than with us. To consider our own relation with the medium a matter of pure indifference is to suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions with the suppose that he affords only physical consumptions was passed to good is shown. We know that by different ways and methods men during countless ages have striven to come to the inner life of things, and they have progressed. Always have they gone forward, although at times there was apparent retrogression. itions for the manifestations we desire, and that these cannot be influenced by any psychical disposition. But this is to contradict the very hypothesis on which the investiga-tion is undertaken—if it is honest investigation at all. That hypothesis is of the existence of psychical dynamics—that is to say, that there are forces stored up in modes of consciousness. In that case it is only a mode of consciousness that can liberate them. We have not, indeed, to suppose that this consciousness is on the surface. Psychology is advancing more and more to the recog-nition of the fact that our superficial consciousness very inadequately represents our individuality. And it is a legitimate inference from the proved facts of telepathy that the influence of mental dispositions may be communicated without any external recognition on either side. We often hear Spirit ualists speak of a "blending of the spheres," and I believe this expression really represents a fact. And it is the mental or spiritual derivation of these spheres which we should especially keep in view. Now having regard to psychical conditions as we can at all conceive them, I should by that the most unfavorable disposition to take to a medium is suspicion, and the most favorable is confidence. I admit that confidence—an antecedent disposition to acwhich we should expect the most careful and exact observations. Nay, I think it probable that this disposition will be considered from the constant where all its prayer could be: "Nearer, my God, to Thee; nearer to God. however, as a grantite where all its prayer could be: "Nearer, my God, to Thee; nearer to God. however, as a grantite where all its prayer could be: "Nearer, my God, to Thee; nearer to the constant where all its prayer could be: "Nearer, my God, to Thee; nearer to the constant where all its prayer could be a second constant where a seco that this disposition will be occasionally deceived. But I believe that its success will be, on the whole, of such an amount and character as more than to compensate for these disadvantages. The best evidence of these things is above the level at which extremely exact and cautious observation is important. Moreover, I am not now thinking of evidence which will, or ought to satisfy others; but of the best disposition for the inquirer who would satisfy himself. I know that skeptical people, or people who have thought themselves so, have had as good evidence, sometimes on a first occasion, as believers. But a great deal of so-called skepticism is consistent with a deep, though perhaps, unrecognized presentiment of the

truth. And I call that faith.

But it is chiefly in the reception and effect of evidence that we find the importance of faith as a mental factor. The general notion of evidence is that it is the foundation and sole determinant of a purely logical objective judgment. But in reality no such judgment is at all possible. On every question the mind has certain standards of probability, which are the scales in which evidence is weighed. Our affirmative judgments in accordance with an antecedent positive experience are the most reliable, whereas our negative judgments, founded on adverse a priori presumptions, are vitiated by a fal-lacy, the influence of which has not been destroyed by repeated exposures. Now if psychical evidence is ever to be estimated by the world at its right value, the presump tion against it must be obviated otherwise than by its own unaided force. That which is now a priori incredible must become a priori credible, and that can happen only by a development of the spiritual comprehension of mankind, a subjective process by which the existing relation to evidence of this character will undergo a change.

And the moral which I have finally to urge is this: that the external phenomena of Spiritualism are not of themselves going to bring about the great revolution in human opinion about the unseen universe which

ble; or rather, it would be correct to say but rather because they testify to a concur- broad field of time-it is easily surveyed in rent evolution of human consciousness than because our present reason will be forced to and fatal spiritual retrogression had this faith become extinct. What has really happened is that the old forms, the old investing type that every new generation of humanity because of faith have ceased to be receptacles for positive experience. It seems a paradox to say that just because our religion is less sensuous the witness of the spirit is more rare. Nor would it be true if for the old investing the property was bed substituted concentions. speculations in relation to this subject to establish among thinking persons those mental conceptions which I maintain to be an indispensable condition for the recognition of facts appropriate to them. The truth is, if we would observe more we must think more. I have often noticed that mystical phenomena which cannot at once be related to spirit agency are wholly disregarded, when they are recorded, by Spiritualist themselves. The object has only been to verification of the spiritual of the spi fy the existence of spirits, not to get a more spiritual conception of nature as a whole And yet it is evident from the latest treat ment of some phenomena by non-Spiritualists who recognized them that the significance of facts not exclusively related to one intellectual system will be very different for different minds. Meanwhile, our difficulties, both of original research and of the estimate of others' testimony, should impress us with the conviction that the internal witness is the best, and is indispensable if we would get the external evidence in sufficient measure, or know what to do with it when we have got it.—Light.

#### GODHOOD.

J. Clegg Wright's Lecture at Cincinnati, Sunday, Nov. 11, 1886.

(Reported by G. H. Romaine for the Religio-Philosophi-

°J. Clegg Wright opened the services at Grand Army Hall, Sunday, Nov. 14th, by reading the poem, "It is All the Same in a Hundred Years." The choir sang "Nearer, My God, to Thee," and the hymn suggested the subject for the discourse to either Mr. Wright or his controls—the latter, it may be pre-sumed, for we are told he is one of the eminent among trance speakers. We gathered from the discourse that the subject was "Godhood," although it was not so announced.

It was held that the myterious felicity of life, the consciousness of being and doing, suffering, loving and enjoying, is as yet superior to human comprehension, and that intellectual man is lost in amazement when he attempts to realize it. The tentacles of his mind reach out to grasp it, but they come short. Then an elevated aspiration possesse him, and his supplication is, "Nearer, My God, to Thee." The work of all religions, all indirect. manifestation or evidence. I am thinking now of the investigator of phenomena through mediums. Spiritualists have long recognized the importance of psychical conditions, of mental states that shall be attractive and not repellent to the agencies concerned. Now the best of these conception and inefficient in all their instructions is undoubtedly a real and genway back to God is shown. We know that by different ways and methods men during

When man in his earlier years lived and struggled with nature, dwelling upon the banks of rivers in rude simplicity, and disputing possession of every locality where he pitched his tent with the wild beasts of the jungle, or possibly with his still more fero-cious fellow man, he studied the elements surrounding him, strove to interpret nature's laws through her works, read the stars, heard the voice of the thunder, interpreted the lightnings as so many glances of the Supreme indignation, and prayed to come nearer to God. For how many millions of years do you imagine he has uttered this prayer? For so many that the period of time of which we now possess a record would compare with it only as a single swing of the pendulum to a hundred centuries! Can we imagine what the original man was like? What he did and thought and loved? What was his progress? How did it begin, and what were supposed to be its possibilities? These queries involve some strange problems. We know that the development of the race was slow and uncertain; that every thing which now marks our civilization was for ages unthought of: that the good genius of the early time was not supposed to be progress, but life and its mere animal enjoyments; but there was a restless ness in the primitive mind, a longing for that moral state where all its prayer could

God, however, as a quantity or force of nature, has no definable meaning. It is not recognized in science. In poetry it is a grand and magnificent idea, and from every humanitarian outlook it is a conception full of promise to the race. The hymn just sung is to the Christian world what Longfellow's idyllic "Excelsior" is to the romance of Al-pine life, and it is worthy of such distinguished preference. Man stands before the power it implores in all the helpless amazement of illimitable devotion, and why should he not? In his weakness and uncertainty he knows that a power superior to his own is necessary, and that hence it exists. Then let him call it what he will: it is the Supreme Intelligence, or the Universal Spirit, or God. Its récognition is as old as time. On the banks of the dusky Nile that people who were first among the civilized nations—the Egyp tians—carved and erected the Sphinx.

To every passer-by her riddles were submit ted, and you all know the result. The Sphinx of to-day is nature, and just as the Sphinx of old crushed its victims, so nature crushes every nation, every party, every power that disregards her just and immutable laws. She makes no distinction of persons when i comes to the enforcement of her imperial edicts. Neither beauty nor station can protest against her search-warrant. The hero can be forever stopped in his course by a little bit of lead just as suddenly as the poorest citizen.

We must obey nature, for her laws were made for man and cannot be amended. Some good people think they ought to be changed and some would reverse many of them had they the power, but all are just and beneficent. You may pray till your heads are gray for a change of organization, but the time and the breath will be wasted. Nature will not submit to dictation. Man must careful ly, studiously conform to her laws if he would enjoy physical and moral health. He should worship God, not only in poetry and song, but in nature. There has never been a success ful religion without the ideal element; neith-

the spirit-life, for there are all the men, all the women, all the children, from the most famous to the infinitely humble, that have ever passed over, and this is the work in which they take delight—in surveying this field we find that God and the Christ principle are thousands of centuries older than the most ancient records in possession of man, and that the progress of humanity has ever been in that direction which would enable it, through coming nearer to the one, to adopt the other. Through the spiritual world the doctrines and beliefs, the triumphs and defeats, the sins and punishments of all the peoples from the removes been the removes that they been communicated, and we know that from the first man has had a system of religion and a form of devotion. It is a pleasant thought for without religion man would soon lose his claim to an enlarged intellectuality; but whence comes this principle? Where did he look for the original idea of religion and the subsequent development of a religious system? To the Spirit-world, where through all time the system and its development have inspired religious ideas and principles in the human mind. But it is not necessary to go nearer the source of this inspiration than that which was manifested in the era of the Man Nazareth, yet Christianity no more began with Jesus than metaphysics with Locke. Christianity is as old as human faith, and its development has invariably accorded with the climate and the mental and physical condition of the people where its principles were sought to be promulgated.

When the first man was born, the lecturer assumed, heaven was empty. The first man had no inspiration, for there was no being to inspire him. When he died the first spirit occupied the spiritual spheres, and then the real work of the immortal state began. How difficult it is to picture to the mind that original type of a race whose destiny was immor-tal progress! The attempt will not be made, but we cannot suppose that he was a philosopher. Oh, no! for the modern human being is as yet very backward in philosophy. That first man was simply an animal, and lying there with nature in the primordial condition of animal life, he could have had no idea of a soul, but he must have known that somewhere there was a superior power to himself. Where and what was it? He fought and struggled with the wild beasts, and only the strongest survived. Then man was the stronger of the animals. Finally he found his soul in that change called death, and then learned that he was able to continue the conscious state of development in another condition of existence. Ah! it was then that he also ascertained something about the superhuman power and intelligence, and then began the universal and everlasting supplication,"Nearer, my God to Thee."

#### DREAMS.

Peculiar Action of the Mind and Brain · During Sleep.

> "We are such stuff As dreams are made of, and our little life Is rounded with a sleep.

We once had a friend whose four score years and ten found him a lonely wanderer upon the verge of the dark river, whose mystic ferryman waits, oar in hand, to conduct to the untried shore beyond, every mortal in his turn. Pausing there and looking back upon his shadowy past, he was wont to exclaim in a tone, saddened as it life is all a dream! all a dream!" And so indeed it doubtless seemed to him, as he stood within the shadow of the descending curtain, and recalled from the mists of by-gone years, in dreamy retrospection, the boyhood aims and after trials, struggles and disappointments which, in natural course, make up the sum of our earthly experiences.

Nor, after all, was he so very wide of the mark; for when we are called upon to put off the material and take on the spiritual, what is there left to us of the gleanings of a lifetime, but memory—memory which lives for-ever in the past, and whose best and bright-est accumulations are the unspeakable

treasures of the soul. But it is of dreams, those ever varying pictures flashed upon the brain when the ordinary senses resign their mastery to the more delicate influences of the spirit, that we would particularly direct the attention of our readers. What is that which, under such conditions, makes use of the mental faculties, causing the brain to continue its activity without fatigue, and oftentimes, without consciousness? What is it that sees, hears, takes note, and calculates, or what is equally to the point, invents, imagines and creates, when the vital forces are suspended in a death-like state of insensibility?

The materialist has never been able answer this question satisfactorily, even to himself: but to one far in his advance, by having accepted the sublime truth of a man's dual existence, the union within himself, of the spiritual and the physical; that man is now and here, a spirit inhabiting a physical organism adapted to this, his initial stage of development, it becomes comparatively easy of solution, for he is able to perceive in respect to dreams, as in all natural things, the intelligently ordered elements of being, acting in accordance with divine law.

We have said that during the process of dreaming, the superinducing intelligences. make use of the brain of the sleeper, correlatively. We are aware that this has been a disputed point with those who have given the subject unusual attention, among the more prominent of whom, may be mentioned the well known philosopher Kant, but later inquirers, whose facilities of investigation were quite extraordinary, have been able to show quite conclusively that even in dreams the mind and brain act in correspondence.

Sir Astly Cooper had a patient whose skull being imperfect, admitted of his examining the movements of the brain, concerning which he says, "I distinctly saw that the pulsation of the brain was regular and slow. except when he was agitated by some opposition to his wishes, and directly the blood was sent with increased force to the brain, the pulsation became frequent and violent."

A parallel case of a sleeping patient is mentioned by several authors. The subject was a female, who has lost a large portion of the skull and dura mater, in a neglected attack of lues venerea. "When she was in a dreamless sleep her brain was motionless; when her sleep was imperfect and she was agitated by dreams, her brain protruded from the crankum; in vivid dreams, repeated as such by herself, the protrusion was considerable; and when perfectly awake, especially if engaged in active thought or sprightly con-versation, it was greater still."

These parallel examples are sufficient to show that the mind acts upon the brain in dreams, during the period of sleep, precisely

remarkable, the uncompleted efforts of the intellect, are not unfrequently taken up and carried forward in dreams with an energy and skill surpassing its normal achievements.

Tartini's "Devil's Sonata," is a famous example of the exercise of the power. The great composer had endeavored in vain to satisfactorily finish his work, but the inspiration upon which he depended appeared to have died out, and after repeated failures, he abandoned the task in despair. During the night, he heard in a dream, his magnificent work executed to completion on the violin, and upon waking, he at once wrote it down from memory, and christened it as the incidents of his dream suggested, "Devil's

Sonata."
Similar to this wasthe remarkable dream of Coleridge, told in his "Kubla Khan." Being indisposed, an anodyne had been prescribed, from the effects of which he fell asleep in his chair, at the moment he was reading the following words in "Purcha's Pilgrimage": "Here Kahn Kubla commanded a palace to be built, and a stately garden," etc. The Poet relates that during his sleep he could not have composed less than three hundred lines, the images rising up before him as things, without sensation or consciousness of effort on his part. On awaking he at first remembered the whole of his poetic fancy, and instantly began to write down the

#### "In Xanadu did Kuhla Kabn A stately pleasure dome decree etc.,

but being interrupted in his exercise and detained for a considerable time, he lost the thread of his dream and could not afterwards regain it, an experience familiar doubtless, to main of our readers, for the me-mory of dreams, for the most part, is almost as transitory as the dream itself, and is likely to elude our mental grasp unless seized upon and fixed in the mind, at the

moment of waking.

The "Sheperd" of St. Hermas, the "Divine Comedy" of Dante, and "L'Henriade" of Voltaire, are also notable instances of like intellectual achievement in dreams.

"I said in a dream," writes Voltaire, "things which I could scarcely have said when awake. I must therefore have had thoughts and re-flections in spite of myself, and without having taken the least part in them. I had neither will nor liberty, and yet I associated my ideas with propriety and sometimes with genius."

The late Doctor Samuel B. Brittan, so justly distinguished for his learning and eloquence, was at an early period of his life. mainly devoted to lecturing in public. At this time it was no uncommon thing for him to hold forth in his sleep, upon some en-grossing theme, with great fervor and clear-ness. These nocturnal discourses, if uninterrupted, covered the field of argument, from premises to conclusion, with a method and arrangement of parts which, only reason and contemplation are able to achieve; yet the doctor remembered nothing of it himself, and had it not been for the affirmance of certain privileged members of his family, he might and probably would have ignored his participation in any such exercise.

A further evidence of this co-operation of mind and brain in sleep, is found in the ability which some persons have to awako at any predetermined hour of the night. thus showing that the will maintains its hold, and gives direction to the human bat-tery, after all its forces appear to have been

temporarily suspended. possible to dream when in a restless or disturbed state of mind; that when in sound sleep the mind is dormant, and wholly inac-

tive; but while no direct proof can be brought to bear upon this point there is an accumulation of circumstantial evidence which would lead to a different conclusion. Though it be true that in a restless, half asleep and half awake state, we are enabled to recall our dreams with more or less clearness, it only goes to show that we are then enabled to make use of faculties sufficiently alert to fix in memory the imaginative adventures of the night, but none even the wisest, are able to demonstrate that the mind ever sleeps, although it may temporarily relinquish its hold upon the human mechanism by means whereof it is wont sometimes to express itself in a manner independently of it. Such would seem to be the case in the very many well attested instances of "doubles" or what the Germans call "doppelgaengers," wherein the intangible resemblance of one still on this side of life, has been known to present itself in a most inexplicable manner, to some near and dear relative or friend, and been seen and recognized and conversed with, when in fact, the individual thus personified, was known to be not only fast asleep at the time, but also many miles distant.

"When the body sleeps," says Tertullian in his "De Anima," "it takes its own peculiar refreshment, but that refreshment, not being adapted to the soul, which does not rest, she during the inactivity of the bodily members, employs her own." The same writer expresses his conviction that future honors, dignities, medical remedies, thefts and treasure, have been revealed by dreams, and certainly, the proof is not wanting to amply sustain the views of this eminent author. It is quite impossible to reconcile these mysterious phenomena, with any mere materialistic theory, or to explain them upon any other hypothesis than the one which con-cedes the union of the two elements, spirit and matter, in the human organism, and the ability of the former to control the action of

the brain in its periods of rest or sleep. We extract the following from an article by a correspondent of the Spectator (Vol. 12. No. 593, A. D. 1714) which appears to us to present a proper view of the subject.

"I see no reason why we should neglect to examine those imaginary scenes we are presented with in sleep, only because they have less reality in them than our waking meditations. A traveler would bring his judgment in question, who should despise the directions of his map for want of real roads in it. because here stands a dot instead of a town. or a cipher instead of a city; and it must be a long day's journey to travel through two-or three inches. Fancy in dreams gives us much such another landscape of life as that does of countries; and, though its appearances may seem strangely jumbled together. we may often observe such traces and footsteps of noble thoughts, as, if carefully pursued, might lead us into a proper path of action. There is so much rapture and ecstasy in our fancied bliss, and something so dismal and shocking in our fancied misery, that, though the inactivity of the body has given occasion for calling sleep the image of death, the briskness of the fancy affords us a strong intimation of something within us that can

never die." The last quoted sentence of this old-time be so. Unfortunately with the evil faith bring about the great revolution in human be modern humanity in the West has lost the opinion about the unseen universe which consider the most sublime pages of the Bible first arises naturally, and in a corresponding degree, declaration have in some form found expression in all pends upon it as a means of either direct or the religions of the world. In surveying the symbolic expression, and what is attil more

#### Woman and the Household.

BY HESTER M. POOLE. [106 West 20th Street, New York.]

#### HOMELESS.

Ye who have homes to shelter you to-night Pity the homeless ones who this thing lack; They turn from present need, and, looking back, Again they see a hearthstone warm and bright, Again they see a hearthstone warm and bright,
And hearts brimful of tenderness and light,
Foreseeing not a future scene of wrack,
The fires extinguished, and the hearth turned black,
A home whence all things good have taken flight.
You, warmly sheltered now, give them no head;
Surely beneath your roof there is no place
For them; their hearts may longtime silent bleed,
White very one bidden in room branch combined. While you are hidden in your home's embrace But all may change,—think what would be you

If homeless, helpless, you the world should face.

These columns have often held the name of Helen Campbell, who occupies one of the high-est places in the ranks of modern writers and philanthropists. Her "Problems of the Poor," attracted wide attention. It was the voice of the miserable and suffering expressing itself in the midst of luxury and riches. Again, "Agnes Herndon's Income" was a power among a large circle of readers, and is quoted from the pulpit and by the press as the strongest note yet struck in fiction for a better so-

Mrs. Herndon is a widow, rich, cultured and filled with an overflowing desire to reach the causes of social evils and wrongs, and to begin, in a little way, a better way of living. Her experience is unique but wholly possible. How her large plans were worked out the reader must find out for herself. Mrs. Jackson (H. H.), wrote of it: "It is tremendously strong. I do not know any thing in the least like it."

the least like it."

It would be unlike Mrs. Campbell's large brain and graud heart to be idle, and her pen is at work again, in a series of papers now being published in the New York Sunday Tribune, under the title "Prisoners of poverty." That pen which is entirely consecrated to delar good is now stirring speigt to ted to doing good, is now stirring society to its depths in depicting the actual condition of the working women of New York City. Mrs. Campbell describes how the 200,000 women exist, under every privation and hardship which human nature can endure.

This gaunt, grim army, unorganized, unarmed, marching hopelessly along to the grave, have never been so photographed. It is a series of pictures taken as faithfully as the camera would take them. There is "naught to extenuate or set down in malice," and all the world can see how a portion of the race toil from the cradle to the grave. That these series of articles will be one of things that must stir the social scientist to reconstruction of that moral sentiment which is more powerful than statute law, we can but be-

This army of 200,000 women does not include domestic servants, but is limited to actual handierafts, of which ninety-two are represented. Sewing is the one over-crowded avocation and to "white work," Mrs. Campbell devotes the first four papers already published. This work is generally controlled by large establishments, and middle-men or "sweaters,"—lower the price paid to the worker to starvation point. Shirt-makers fare the best. First-class hands make from seven dollars to ten dollars per week, by working from twelve to fifteen hours per day. In the best establishments the price paid per dozen is two dollars and forty cents, and eight or nine is the daily average of such workers. And the reader must bear in mind that the necessaries of life, room-rent, etc., cost much more than in any other city.

For women's under-garments, tucked and trimmed, the sewing girl receives ten and twelve cents each. And Mrs. Campbell touches a festering sore when she says:

"One class of women in New York, whose trade has been a prosperous one since ever time began, pay often one hundred dollars a dozen for the garments, which are simply a mass of lace and cobweb cambric, tucked and puffed and demanding the highest skill of the machine operator, who even in such case counts herself happy if she can make eight or nine dollars a week. And if any youth and comeliness remain to her, why need there be wonder if the question frame itself. 'Why am I the maker of this thing, earning barest living, when, if I choose, I, too, can be buyer and wearer and live at ease?"

"Wonder rather that one remains honest when the only thing that pays is vice.

WHO ARE THESE WOMEN? "Of the army of two hundred thousand who battle for bread, nearly a third have no resource but the needle, and of this third many thousands are widows with children, to whom they cling with a devotion as strong as wiser mothers feel, and who labor night and day to prevent the scattering into asylums, and consequent destruction of the family as a family. They are widows through many causes that can hardly be said to come under the head of 'natural.' Drunkenness leads, and the thousand accidents that are born of drunkenness, but there are other methods arising from the same greed that underlies most modern civilization. The enormous proportion of accidents which, if not killing instantly, imply long disability and often death as the final result, come, ninetenths of the time, from criminal disregard of any ordinary means of protecting machin-

It is evident why these people do not go into the country where they might get other work. They do not know where to go,—they have no money to live on till they could get settled,-in fact, they are ignorant and help-

"Through burning, scorching rays of summer; through marrow-piercing cold of winter, in hunger and rags, with white-faced children at their knees, crying for more bread, or, silent from long weakness, looking with blank eyes at the flying needle, these women toil on. Twelve, fourteen, sixteen hours even. before the fixed task is done. The slice of baker's bread, and the bowl of rank, black tea, boiled to extract every possibility of strength, are taken still at the machine. It is easier to sit there, than in rising and movement to find what weariness is in every limb. There is always a child old enough to boil the kettle and run for a loaf of bread, and all share the tea which gives a fictitious strength, laying thus the foundation for the fragile anomic faces and figures to be found among the workers in the bag-factories, pa-per-box manufactories, etc."

Mrs. Campbell has not yet suggested any means of relief, and that may not fall with-

in her province.
In this column, not many months ago, the opinion was advanced that the majority of unmarried working women ought and could find good homes and support in the country. It was proposed then that a bureau should be established to find the right person and the right place, and bring these together. That courage and faith.

Cleth bound, pp. 289. Pricet1.00; postage 9 cents extra.

Referently nothing but harm can result from arranging class against class. The grasp
CAL PUBLISHING HOUSE, CHICAGO.

ing and the selfish, the indolent and irresponsible, can exist and do exist, among all ranks and in all stations. Men and women are not saints on account of poverty, nor are they wretches because they are rich. Give the greedy and selfish a chance, and they will always cause—suffering among their kind. The real solution of difficulties will not be reached, until ethics is made a portion of our daily lives, instead of Sunday preaching.

Meantime, suffering might be allayed and appropriate secured to the judgetting page. if

comfort secured to the industrious poor, if they could be placed in situations where they are needed. The city and country would both be infinitely relieved if four lifths of this great army of working-women were transported into remote farming districts and small villages, north, east and west.

There would then be no opportunity for greedy manufacturers to fatten off their victims.

tims. And the honest, humane honorable of that class, would be relieved of the stress of competition which drives them to do whatever their neighbors do, or fail in business.

The ignorance of working-women stands much in their way. Without organization, and the strength that comes from co-operation and mutual sympathy, they do not know where to turn. Many lose all self-respect and where to turn when which the continuous state are stiffed as well as the continuous self-respect and when the continuous self-respect and when the continuous self-respect and self-respect sink into prostitution, who might be the center of happy homes. House-work is not degrading, but it can be rendered very unpleasant by a captious mistress, who keeps her "holp on her feet from six in the morning till nine at night. The working-woman, on the contrary, has her evenings and her Sundays to herself, and some personal freedom is neces-sary to a proper self-respect.

Late November Magazines Received.

THE CHRISTIAN SCIENCE JOURNAL. (Boston.) Suggestive and timely articles are found in this issue under the following heads: Con-tributed Articles; Questions and Answers; Home; Notes and Comments; Healing.

THE CHICAGO LAW TIMES. (C. V. Waite & Co., Chicago.) Number one, volume one of this quarterly is out and shows a varied and interesting table of contents. Catharine V. Waite is editor and we wish her success in this enterprise.

#### Now Books Received.

The following new publications have been received from Lee & Shepard, Beston; A. C. McClurg & Co.,

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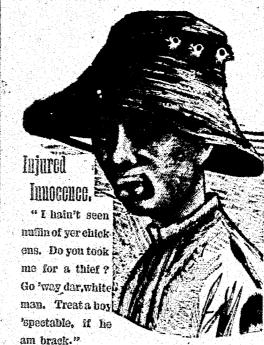
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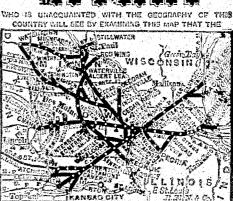
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When newspapers or magazines are sent to the Journal, containing matter for special attention, the conder will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, December 4, 1886.

#### Paith Essential to Success.

In another column will be found a thoughtfal and very valuable paper treating of "The Relation of Faith to Evidence in Mystical Experience." The writer, Mr. C. C. Massey, is an accomplished gentleman, a lawyer by profession, and a close student of the occult. Though a mystic, the products of his pen are always perspicuous and do not require unusual spiritual perspicacity in the reader.

" With the central thought running through Mr. Messey's essay we are in the heartlest necord, though in some passages are found statements we should modify. It is to his loading postulate, around which his argumont circles, that we wish to attract the candid and profound attention of all having the elightost interest in the claims made for spir-It phonomona, whether that interest is friendly or inimical.

Commenting upon Mr. Massey's essay, in

Light, "M. A. (Oxon)" well says: It draws attention to what Spiritualists, and especially those who meddle with Spiritualism from an external point of view, are apt to forget, or, perhaps, do not know. At a time when methods of it vestigation are tending to become more rigidly criti cal, whon criticism of the facts familiar to Spirit ualists in their own experience and that of thou cands of others is being applied from a point of view hardly distinguishable from that of a priori impos sibility, it is well that we should realize what such investigation, and criticism are likely to produce. This frame of mind can never apprehend truth, which must be gained in quite another way It can at best discover flaws in the evidence for certain phenomena which are the external present tions to our consciousness of truths that underlie them. It cannot even get this particular class of evidence under its own observation, for, in many cases, it prescribes conditions which are prohibitory and isse beset with conviction of the inherent prob ability of some form of fraud as to set up condition favorable to the fulfillment of the wish that has been father to the thought. This frame of mind is compatible with perfect honesty, and a man may be no more responsible for it than he is for the color of his hair. But he is incapacitated for progress in the study of things psychical.

But let not the undiscriminating observer of phenomena bank too heavily upon Massey or "M. A. (Oxon)" in this matter, for neither of these students believes it an evidence of wisdom and spiritual perception to sit with open month and closed eyes, accepting whatever is offered in the guise of spirit, or psychic, phenomena. Men are prone to see only that which fortifies their previous opinion or projudice, in print as well as in the scance.

"M. A. (Oxon)" describes a frame of mind that "can never apprehend spiritual truth." "which." he adds. "must be gained in quite another way." Nothing can be truer; yet as some will interpret him nothing is falser. One serious difficulty in discussing matters relating to spirit lies in the paucity of words to express the exact shade of meaning intended, and the consequent use of words at one time as synonymous and at another as having a different definition. For instance. spirit phenomena is generally understood to mean: manifestations produced by a denizen of the Spirit-world either independently or through a mortal sensitive having the quality of a medium, and never by a mortal withont such external agency. On the other hand psychic phenomena both mental and physical may be produced without the intervention of a second party in the shape of a returning spirit-in other words, by the ego of the mortal. Phenomena often occur in which both spirit and psychic elements, as above defined, are factors; again, manifestations are observed that may be safely placed to the account of one or the other of these two classes. Many seekers are incompetent to differentiate the two, and bunch the product of their observations. labelling it either "spirit" or " psychic" as previous bias may direct. Others are able to follow phenomena which keep within mortal limits, but, for want of spiritual insight, are lost in the fog the coment that line is passed. With the definitions hereinbefore given as a basis,—which are not advanced as absolutely correct and

to a better comprehension of subtile problems-may not an individual be quite competent to deal with one class of phenomena and yet thoroughly incompetent to touch another?

Psycho-physical phenomena must be considered from the standpoint of the physical senses when they are being recorded for the public; and no one seeing the esoteric side and yet unable to clearly picture it as an objective reality to be seen by others, ought to complain if the public declares his vision is veiled in mist. He should not mix the provable and the unprovable and then ask the public to accept his findings in bulk. On the other hand the public has no right to assert that there is, necessarily, no foundation for knowledge thus far inaccessible to it. Undue sympathy with either the esoteric or exoteric will lead to morbid intellectual states, unfitting the individual for good work in any field of earthly activity or heavenly either for that matter, so far as known.

"M. A. (Oxon)" continuing his comments on the essay, and speaking of the "man of faith," says:

He alone can penetrate through phenomena to the truths beyond, for he possesses "the key to the gate of the invisible world," It seems to be for-getten very often that a man is intrinsically no better for an intellectual belief in certain objective facts. In assuring himself of their existence he has given proof of the possession of certain powers of mind; that is all. Supposing him to be wholly right intellectually, he may have got out of Spiritualism all in it that is worthless except on the material plane. If he be a perfectly good Spiritualist, as the word is unfortunately used, he may be, as a man, morally worse than he was before he became acquainted with the phenomena called, and very wrongly called, spiritual. There is no necessary spirituality in the most pronounced Spiritualist.

This is exactly what the JOURNAL has always taught.

#### Henry George on Spiritualism.

In his "Progress and Poverty," page 485, speaking of the effects of a decline of civilization, Henry George says: "In religion it would not take us back into the faiths of our fathers, into Protestantism or Catholicism, but into new forms of superstition, of which possibly Mormonism and Spiritualism may give some vague idea." It would be difficult to find so much ignorance packed into so small a space in any statement of any benighted bigot of our age, or of any age. To class Mormonism and Spiritualism together is like putting the polar regions and the equator in the same latitude. To call Spiritualism a form of superstition is like calling light darkness. Mormonism claims special and miraculous revolations given to a priesthood and by them to the people. Spiritualism gives proof palpable to soul and senses of the natural and real presence and return from the higher life of our departed friends,-messengers of glad tidings to the people and showing no favor to priest or prince. Mormonism aims to sanction and sanctify the foul crime of polygamy by pretended miraculous revelations; Spiritualism repudiates the hideous falsehood; no spirit ever came from the higher life to sanction this moral leprosy. Mormonism is ecclesiastical tyranny; Spiritualism is liberty and light and growth in knowledge and obedience to spiritual and natural law. The one enslaves and brutalizes; the other emancipates, uplifts and purifies. vulgarity and uncleanness may sometimes cling to Spiritualism, as barnacles cling to the hull of a good ship, but they inhere in the very nature and being of Mormonism. Ignorance is the only excuse for this absurd and insulting classing together of opposites; and that is but a poor excuse, for a writer should know something of topics which he touches or else let them alone.

Only a few pages further on comes this gleam of white light: "What, then, is the meaning of life-of life absolutely and inevitably bounded by death? To me it only seems intelligible as the avenue and vestibule to another life.....Far, far beyond our ken the eternal laws must hold their sway. The hope that rises is the heart of all religions! The poets have sung it, the seers have told it, and in its deepest pulses the heart of man throbs responsive to its truth."

How strange the change from darkness to light! Such changes characterize the book, and make it a stimulus to thought, yet not a safe guide. Its theories, wise and unwise, are sustained at times eloquently and ably. and then logic and argument halt and stumble, facts fall back and assumptions take their places. Mr. George is not a demagogue. but an idealist and an enthusiast whose imagination sometimes outruns his judgment. and whose zeal is not always balanced by his wisdom. Duty to Spiritualism makes it imperative to frankly criticise his false utterance on that great matter, of which he would do well to learn more or say nothing.

#### The Index.

This able exponent of Liberalism after an honorable career is about to lose its identity and be merged into the new Chicago paper. At the late annual festival of the Free Religious Association in Boston the following resolutions were adopted:

Resolved, That in company with all friends of progress and admirers of purity and independence in journalism we regret deaply the inevitable discontinuance of the *Index*, and that we are satisfied that this is not due to any lack of fidelity, energy, or ability, either in its noble and gifted founder, Dr. Abott. or his appropriate Abbott, or his successors.

Resolved, That we hold the names of its present ditors, William J. Potter and B. F. Underwood who have conducted it most ably under the auspices of the Free Religious Association in gratitude and honor, and we extend our thanks, not only to those, but to all who have sided the paper with pen or

The 7,000 miners of the Monongahela and Youghlogheny have asked for an advance in wages, giving the opera es until Des. 2 to Unitarians and Methodists.—A Question of Comity.

The National Unitarian Biennial Conference for some years has assembled in the spacious Methodist Church at Saratoga, N. Y. paving for its use \$300. filling hotels and houses with 2,000 guests, and holding this use of the charch as a proof of the growth of liberal and fraternal feeling among Methodists. The welcome to the conference in a pleasant speech by the Methodist pastor, Rev. S. B. Leech, D. D., and his courteous presence during its sessions, increased this feeling. But now comes a long article in the Christian Advocate, a leading Methodist organ, from Mr. Leech, raising the question of the propriety and rightfulness of again renting the church to these heretical Unitarians. He thinks, as a matter of conscience and duty, that it should not be done, and the Advocate editor endorses his view, saying:

"We commend to the serious perusal of all evan gelic Christians the article of Rev. Dr. Leech on the fourth page. That peals of applause should resound in a Methodist Episcopal church when the name of Jesus is dishonored, when the doctrines of Metho dism and of all evangelical Christians are caricature and denounced, and that they should be with the consent of the holders of the property in trust for the Methodist Episcopal Church, seems to us mon-We characterized it properly several years

go.
The \$500 paid for the use of the building, the favor of those who gain by the concourse attracted at Saratoga.—what are these compared with such a prostitution of an edifice solemnly dedicated to the worship of the Triune God? Dr. Leech welcomed the body in his customary enthusiastic manner, but

vas soon undeceived. The Unitarians will stand or fall before the Judge of all the earth. But that they should be allowed to preach doctrines which to Methodists are blasphemone, and destroy the faith of our young people in what they have been taught to hold most dear in our eanctuary, is evil, and only evil, and that contin-

In the name of consistency, of evangelical Christianity, of Methodism, we beg it may not be done

Mr. Leech says, that having hired the church, the occupants had "an undoubted commercial right" to use it as they pleased and to preach their own views in it, that "educated Trinitarians are in fullest accord with four-fifths of their utterances." Of the rest he says:

"The remaining one-fifth generates among u sharp criticism, and it is constituted of daring and repeated attacks on the doctrines of the orthodox churches, to which they cannot assent. The hand-clapping, vocal approbation, and loud plaudits of congratulation, when such doctrines were assailed as the deity of Jeeus Christ, the Trinitarian idea of the mode of the divine existence, and the other well known dectrines Unitarians deny, were exceedingly offensive to the Saratoga pastors and their congregations, as they were echoed around an altar where the name of our Divine Lord is held, at all other times, in divine reverence. To the ability of the es-says and discourses, to the brilliancy and eloquence of the debaters, and to the dignity, culture, and brotherly bearing of the delegates and their general officers, I cheerfully offer prompt and hearty test-

These ministers read papers concerning Unitarian opportunities, missions, educational institutions, doctrines, ethics, the colored race, the divinity of man, charities, denominational culture, the influence of the home, Sunday-echool, and church, church music, and cognate themes. Prominent laymen resented napers on religion in its relation to lahou and capital, the present condition of the workingman, the attitude of the church toward the dramshop, the influences of the public school, the church

Rev. John W. Chadwick, of Brooklyn, preached the opening sermon, and Rev. John Snyder, of St Louis, the closing discourse. Mr. Chadwick's ser-mon was the most offensive effort of the session. His text was Paul's words to the church at Corinth, -"All of our sufficiency is of God." In an elaborate discourse, he assailed the orthodox churches for their inability to find a God without "inventing" one out of an historical prophet and created personage The composition was embelished with the richest rhetorical diction; but relentlessly did the speaker fling his keen shafts at Trinitarians, who were present in large numbers, nd caricature the divine claims of the world's

Mr. Chadwick's "offensive effort" does not seem so to us. It has no spirit of taunt or jeer at other faiths, but its plain exposure of irrational dogmas would doubtless be unpleasant to those who believed in them. To us this discourse. like some others from Mr. Chadwick, while able and valuable, is yet unsatisfactory and lacks vitalizing and upand positive affirmations. He holds that the Unitarian opportunity of which we hear so much is to represent pre-eminently this docworld," and yet he would not have the Unitarian churches state to the world that they believe in Deity! They must not tell the people. in any statement of views and aims what their central thought and pre-eminent aim is lest they become dogmatists. Is not this carrying fear of creeds to an absurd extent? So with his hope of immortality-no Unitarian society should state that. If a man refrains from stating and affirming the ideas which are precious to his soul, his silence chills his heart and darkens his mind, so that the truth which he saw yesterday in all its clearness and glory is dim and confused to-day and becomes a shadowy cloud in the chill sky to-morrow. As with one man so, in the nature of things, it is with a society or company of men and

Not only the plain unlikeness and contradiction of opinion between Methodists and Unitarians, but this dim indistinctness on the part of some Unitarian bodies in stating that they believe anything which lies at the foundation of religion, may have weight in the minds of Rev. Mr. Leech and the Advocate editor, and lead them to oppose the future use of the Saratoga church by the Unitarians. From a denominational point of view they are consistent and wise. Were their churches dedicated to freedom of discussion as the best means of finding truth it would be different, but to open their doors to day to heresies which they hold dangerous to the truth taught within the same walls yesterday, hardly accords with their theory.

We believe in freedom of discussion, but we also believe in the frank and decided statement by all societies or churches of what they hold true and sacred, not in any dogmatic spirit, but that the mainten of such

tion by making known what great truths they stand for.

Theoretically the Unitarians stand for a large liberty and for respect for honest belief and honest doubt. They come nearer to their theory than do many others, but have a delicate and courteons, yet cool and effectual, way of freezing out the advocates of unpopular opinions, not yet established or on fair footing in genteel society. Methodism is old and strong; it includes a host of plain people not elegant in manners or speech, and a goodly number of accomplished and able persons. Spiritualism is new and strong, but not 'genteel" as fashions in religion go; and includes a great company of plain people, full of thought, but not versed in fine rhetoric, and a noble array of persons of eminent culture as well as character. In looking at this Saratoga matter we query whether, if the Unitarians had a spacious church at Saratoga they would open it for a National Conference of Spiritualists. Perhaps they would surely we hope so for their sake, but the more fastidious among them would have shrinking fears of what it might lead to.

The Goose Bone as a Weather Prophet,

The New York Tribune claims to know

that "the goose bone" is an infallible prognosticator of the weather during the coming winter. It goes on to say that it is accepted as a "weather prophet" in preference to Wiggins. De Voe, or any body else. In many farmhouses in New York it is found hanging in the hall, and upon its predictions some men place the fullest reliance. The real prophetic bone, it is claimed, can only be obtained from a goose that was hatched out in the spring, and the goose must not be killed until the Indian summer has passed away. A bone taken from a goose hatched in May last year has a row of dots around the keel of it indicating the temperature; and the darker the spots the colder the weather. It is claimed that the marks dividing the bone indicate the three winter months, December beginning at the front. Those who have read this year's bone carefully say it indicates more regular weather than that of last year, and not so severe. There will not be many days during which running water will freeze. The coldest weather will occur during the first half of January, and in that time there will be several days of freezing. It will be the severest part of the whole season. Near the point of the cone the discoloration is a little heavy, thus showing that the first day of win ter will give proof of the season's change This will be followed by rising temperature and falling weather for Christmas. January will be ushered in with cold, and the cold will strengthen as the days lengthen, the coldest day of the winter being about Jan. 8. The severe weather will be brief, followed by rising temperature and heavy thaws, and the last half of the month will see many rains be any cold weather, but it will be a rather disagreeble month, with snows and rains. A few cold days will be all that February will contribute to winter. An early and decided thaw is among the promises of the bone. The February thaw will overflow the mountain streams, and disastrous floods may be looked for.

#### Healing Without Drugs.

On Monday of this week Mrs. Emma Hopkins gave the closing lecture of her second fall course. The class numbered over fifty and contained students from New York City. Hornellsville. Cleveland and other points tributary to Chicago-in fact all America has become a feeder to this the railway center of the world. Among those who listened lifting power, from a want of triumphant | to Mrs. Hopkins this term, the Journal representative noticed a number of well-known society ladies, together with a sprinkling of newspaper people, politicians and physitrine of the Divine sufficiency in the modern | clans. Inquiry developed the fact that few of these listeners accepted in its entirety the theory of "Christian Science," but all seemed to feel that enough of the rational and provable had been given to make the course one of profit.

The first term of the winter course begins on the evening of the 6th in Central Music Hall Building. Mrs. Mary Plunkett, Manager, 2210 Michigan Avenue, will no doubt be glad to furnish full particulars.

#### Publisher's Note.

On the seventh page of last week's Journal is a "reading notice" advertisement of H.H Warner & Co., in which there appears leaded matter purporting to be the language of the publisher of the Journal. As a matter of fact the publisher never saw the advertisement until after the paper was published: had he done so, he would not have allowed his name to be thus used. Neither personally nor professionally has he any opinion to give as to the merits of the remedy advertised.

E. H. Dunham of Providence, R. I., writes: 'To-day, November 21st, has been marked by the increased attendance upon, and interest in, the ministrations of Mrs. R. S. Lillie, and her husband. Mr. J. T. Lillie, who, by his selections of appropriate music and excellent rendition of the same, adds greatly to the attraction of the exercises. The subjects given her, both morning and evening, were of unusual interest, and were answered by her guides in a manner that held the attention of an audience of three hundred people to the close. For the month of December, we have secured the services of Mrs. A. M. Spence of New York, and we expect the dry bones of The state of the s

Lilian Whiting of Boston, and a regular contributor to the Inter Ocean, devotes an entire letter in a late issue of that paper to a very favorable notice of B. F. Underwood and his work. Speaking of the contemplated establishment of the new free thought paper in Chicago and the early advent of Mr. and Mrs. Underwood in our city, Miss Whiting

In welcoming Mr. and Mrs. Underwood to Chicago, your city will gain citizens whose intellectual power, whose sympathetic interest in every vital subject, whose goodness of heart, and simplicity and dignity of character render them active social forces. There are lives which radiate energy and enthusiasm for all that is neble and true and of good report, and among the most eminent of such lives in Buston are a group out of which could be named Mr. and Mrs. B. F. Underwood.

#### GENERAL ITEMS.

Mr. and Mrs. Hotchkies, mediums, have removed to 3121 Dearborn St.

Mrs. M. A. Howes, trance and test mediam. has located permanently at 2250 Wabash avenue. A number of investigators speak wellof her mediumship.

Dr. Cora Ellison of San Francisco, who has spent the summer in Minneapolis, passed through Chicago last week on her way to-Watseka, to visit the family of A. B. Roff. Dr. Ellison will soon return to the Pacific Coast-

Owing to conditions following Thanksgiving Day or some other cause, the proof-reader was not quite up to his work on Mr. Massoy's essay, hence several errors occur; they are readily apparent to the reader and will not reflect upon the essayist.

The child of Frank L. Mazuzan of Grant Park, III., lately passed to spirit life. He says: "Brilliant little lights were seen on the walls by the grandmother of our little one, after she had retired to rest the night after welaid the little boy away to his last resting place."

Geo. H. Brooks writes as follows from Kansas City, Mo.: "I am engaged here for December. The meetings are growing nicely. I had a very fine audience last Sunday evening, and I trust the good work will go on. The hall is at the corner of 11th and Main Streets; Pythian is its name. The society holds weekly conference meetings Thursday evenings at Commercial Block, corner of 11th and Main, Room 135."

A. W. Truesdell, who submitted to a second amputation of his leg this week, complained that the part, including the knee-joint, which had been buried, pained him as though cramp. ed. The part buried was taken up and adjusted loosely in the box, and about the same time Mr. T. expressed great relief though he had not been informed of the readjustment. The joint was found to be cramped as he had indicated. Can anyone explain this apparent sympathy of the living body with the severed limb?—Social Drift.

Jacob Schreiner, an old bachelor, lives alone in an old house on the farm of Hiram Gibble, in Penn Township, Lancaster Counand snows. During February there will not | ty, Pa. He says that he heard peculiar noises at night, that he couldn't sleep, and that he consulted a witch doctor, who told him that there was money hid in the house. He loosened some of the boards under the rafters in the garret and found there a tin kettle containing \$59 in old silver coins and copper pennies over one hundred years old. The strange noises, which existed for years, have ceased.

> Dr. J. K. Bailey writes that he spoke at Yonkers, N. Y., Nov. 4th; held circles at Danbury, Ct., 6th and 7th; spoke at Winsted, Ct., 10th; at Hartford, Ct., 14th; circle at South Manchester, Ct., 17th; spoke at Brimfield. Mass., 21st; at Shattucksville, Mass., 28th; Sherburne Falls, Mass., 30th. He speaks at Manchester, N. H., Dec. 19th and 26th, and wishes week day evening engagements in that region during that engagement, as well as following it. Address him, near those dates, at Manchester, N. H., or at his home address, Box 123, Scranton, Pa.

> W. T. Jones of Benton Harbor, Mich., has an able article in the Palladium of that city, criticising the Rev. W. H. Brewster. He says: "Jesus said: 'In my Father's house there are many mansions.' What did he mean? Swedenborg saw various conditions of spiritsseven heavens, seven conditions of the good. seven hells, seven conditions of those not so good. What did he mean? More modern teachers from the spirit world say to us all. 'Whatsoever a man soweth that shall he also reap'-and with greater force than it has ever been proclaimed from the pulpit."

A.H. Helsby writes as follows from Valparaiso, Chili: "Spiritualism was much practiced among many of the most educated Chilians some years ago, but clerical influence. among other causes, has contributed to abate temporarily the outward manifestations of this heaven-sent messenger. It has, however. sown seed in good ground, as is found by any one who turns the conversation in this direction when in company. It is astonishing in view of the outward quiet, to discover how many persons can talk sensibly on the subject. Recently, public attention has been turned to the matter, as I believe is happening all over the world. About a year ago a young man delivered a lecture on "Spiritualism and the Scientists," at a meeting of the Miterary Society of the Young Men's Instithte, which drew a very good audience, and awakened an animated discussion, not only on the premises, but subsequently in the Chilian Times where the lecture was published. As yet the workers are few, and clerical bigotry (both Catholic and Protestant), rampant; but public interest is steadily increasing, and in view of the fact that the native (Catholic) clergy is daily losing ground among the people, while books on Spirituallant of a rate are negative such that

#### Buchanan's Journal of Man.

Buchanan's Journal of Man, published from 1849 to 1856 at Cincinnati, is to be reestablished at Boston in February, 1887. When published formerly it was in its character and merits entirely unique, and in its essential characteristics different from all nineteenth century literature, and not in competition with any other publication. It was needed in 1849, and it is probably still more needed now. It represents a new school of thought, based upon the establishment of the new science of anthropology, which is a revelation of the anatomical, physiological. and psychic union of soul, brain, and body. and a complete portrait of man and the laws of his life, from which arise many forms of psychological, ethical, physiological, pathological, and therapeutic science, all of which are eminently practical and philanthropic in their results. One of these applications has been given in the volume entitled, "The New Education." of which Edward Howland says, "Its results cannot fail of being of even more "influence upon the culture and the virtue of society than the introduction of stoam "into industrial methods has had in the "distribution of the products of skilled la-

To watch and to assist the progress of humanity has been the pleasure of Prof. Buchanan for half a century, and it will be the task of the Journal of Man, as far as practicable, to present a periscope of progress in all that interests the philanthropist. The existence and diffusion of such a science as psychometry-"the dawn of a new civilization," as it is considered by its adepts and its friends,-is alone an imperative demand for a journal to assist the diffusion and illustration of a science, which no honorable and logical thinker, after accepting its wellestablished facts, can regard as anything less than the beginning of an intellectual revolution, the magnitude of which is astounding to a conservative mind; for the revolutionary science of the last forty years has been concealed from the conservative majority, by its exclusion from the press and from the college.

The Journal of Man will be published at \$1.00 per annum, in advance, in monthly numbers of thirty-two pages, beginning in February, 1887. Subscriptions should be seut, not in money, but by postal order, to the editor, Dr. J. R. Buchanan, 6 James Street, Bos-

#### How to Use the Psychograph.

It seems that some have misunderstood the printed directions accompanying each psychograph. They have placed their fingers upon the strawboard base instead of on the wooden tablet. Place the tips of the fingers of one hand-two persons may do this simultaneously-upon the revolving, wooden disk and patiently await results. Keep trying at intervals until successful. Some may never succeed, very many will. Should the attitude tire the sitter, extemporize a rest for the forearm. Indeed it will in many cases be best to rest the arm, forward of the elbow, upon a book, or board prepared for the purpose, as this will largely overcome involuntary motion of the fingers. We shall be glad to hear from those who patiently test the instrument as to their experience.

J.W. Bouton has just issued the Incidents in the Life of Madame Blavatsky, edited by A. P. Sinnett. Price, \$3.00. For sale at this

#### The Temptations of Power.

Abstract of a Sermon by R. Heber Newton, D. D., Delivered on last Sunday at Anthon Memorial Church, New York City.

[Special to the Religio-Philosophical Journal.]

"That I abuse not my power."—1 Cor. ix. 18. It is easy to abuse power. Its use carries in it the danger of this abuse. To use his power so as not to abuse it is the crowning glory of the strong man. Power robs the strong man of sympathy with his weaker brothers. The accomplished musician rattles off a fugue upon the organ and then loses patience with his dull pupil, who beats all the music out of the score. One of the greatest preachers whom I know can never sympathize with the troubles of the rest of us, because his work comes so easy to him that he does not see why any one should find it hard. The woman of faculty berates her stupid Bridget for mistakes that are perfectly incomprehensible to her. Many a successful employer of labor would find, could he analyze his experience, that half of his trouble with his "hands" grows out of his expecting all the virtues for a dollar a day. Be our power as great as it may, we may well imitate the spirit of George Eliot: "If there is one attitude more odious to me than any other of the many attitudes of knowingness, it

is that air of lofty superiority to the valgar."

Power tempts a man to selfish indifference to the claims of others. Strong natures by the very force of their individualities, are in danger of growing unconsciously selfish. They push their own plans mindless of who is crowded to the wall. Aspoleon, that colossus of our century, had a colossal selfishness. He used everybody remorselessly to further his own aims. On starting for the first cam-paign in Italy, he told a friend who was edi tor of a newspaper: "Recollect in your account of our victories to speak of me, always

of me." I once asked a successful manufacturer who thought me rather sentimental in something I had said about human brotherhood, "Would you knowingly tread down another man who stood in your way?" He answered, "Moet assuredly, if my only way up was over

him!" How few men of power attain the beautiful considerateness for others of Turner. When a certain young artist's picture was rejected by the Royal Academy, because there was no room, he quietly took down his own picture and hung the young man's in its piace. When he new Laurence mortified between and his portraits was hong by his portraits was hong by his portraits was hong by his of lamp.black in water-color and left it thus through the exhibition.

Power carries in it a tendency to an over weaning conceit which is apt to rain both the career and the character. Napoleon grew intoxicated by his very successes, and daring the impossible threw away his throne. It is notorious in Wall Street that the great oper-ators sooner or later lose their heads, and are swept away in some speculation which they never would have ventured on but for their long run of successes. All round us men and women of some real power are fancying themselves far bigger folk than they are, and are vainly trying to do things beyond them. They are spoiling good decorators to make bad artists, and good ballad singers to make

bad opera singers.
Power tempts its possessor into skepticism as to the existence of other and higher powers. Napoleon turned away Robert Fulton from his door, scornful of the omnipotence of steam. He thought that Providence was upon the side of the heaviest artillery. Gun powder was more to him than patriotism. He knew of no ideas that could resist his Old Guard. Cræsus expects to win his way every-where by gold. He thinks the universe is run by a finance committee. He cannot understand that a penniless man may be able to withstand his omnipotence. The enthusiasm of ideas is a force he cannot guage. Let us see to it that our very success does not blind us to the existence of the forces which drive the universe, the Infinite and Eternal Laws.

> For the Religic-Philosophical Journal. Positive and Negative Character.

Anthropology explains the complementary relation between those who are governed by the posterior half of the brain (supplied by the vertebral artery), and those who are governed by its anterior half (supplied by the carotid artery). The posterior half gives a dominating energy, while the anterior half gives a refined and amiable but yielding nature, which is easily controlled and yields to the dominant energy of the positive character. Hence we often find, especially among women, persons worthy of esteem and love, ruled by inferior but stronger characters.

A remarkable example of this appears in JOURNAL of November 13th, containing the lecture of Mrs. U. N. Gestefeld on "Christian Science." The lecture is the offspring of a clear philosophic mind, controlled by the higher sentiments, but shows the amiable lack of the positive elements just described, which impairs the critical faculty and gives a disposition to yield to the illusions of hope and to see in others virtues which are only the reflection of her own.

This illusive tendency leads her to accept the very extravagant and illogical assertions of Marion Crawford, claiming dogmatically an infinite capacity for the mind of man Whoever can accept such a claim as rational is well prepared for any other extravagance of credulity. There is nothing connected with man which is not limited, and though the limitations of his mind are very different from those of his body, they are no less positive. There is no human being, however gifted, who can mentally realize or clearly conceive at one moment a million of distinct objects, or who can make any approximation to realizing the number of atoms in a hand-

Yet if mentality were infinite it could embrace all the atoms of this globe and likewise of the stellar universe. Mr. Crawford's assertions savor of insanity.

The same hopeful credulity which leads her to accept the reveries of Crawford, leads her to adopt the incongruous and hysterical absurdities of Mrs. Eddy's "Science and Health," and to see in that book the clear philosophical ideas expressed by herself. In moral and intellectual capacity Mrs. Geste-feld is so far superior to Mrs. Eddy, that it would be unpleasant to explain the contrast, but in arrogant force of character she is so far inferior as to be unable to recognize her real superiority. In place of the ravings of Mrs. Eddy she gives a clear and beautiful statement of what she regards as "Christian Science," and her statement is worthy of respect, for it is the best exposition of so-called "Christian Science" which has yet appeared, and contains a large amount of truth. Her error is that into which many others have fallen-the error of so called transcendental philosophy, which is a baseless speculation— a speculation misleading to many—first to those who are too self-confident and ambitious to learn in the only scientific method, inductive observation and reasoning, who proudly give forth their own baseless cogitations as the perfection of wisdom; and, secondly, to the more passive natures that feebly yield and accept speculation as philosophy.

Mrs. G. is one of those who accept specula-tion, and floating off into the dreamland of theory, believe that the whole world around us is but a state of consciousness in ourselves, and, therefore, no more real in the proper sense of the word than the various mental processes which mind-cure theorists suppose to be almost omnipotent, and which Mrs. G. evidently believes omnipotent when rightly developed. She accepts without evidence the infinity of man, and not content with the modest proposition that man has an interior relation to Divinity, she leaps to the Eddy-fied assumption that man may, like God, control the laws of Nature by an infinite potentiality, or in other words that man is God in operation, and with her theory of human infinity, it is not apparent that there is any considerable difference between man and God. Such a doctrine could arise only from the intensest egotism, and it is from such a

source that amiable negative minds accept it. It is too wildly absurd to be discussed, but. alas! great is the number of negative minds among amiable people, capable of being impressed with any absurdity, such as the absolute Divinity of man, which is the latest craze, the absolute malignity of God, which is the old orthodox craze; the death of God on a cross, his birth from a human mother, and the infinite progress of human suffering, because a fabulous individual once ate an apple. Amiable, weak or passive people accept such stuff and cling to it firmly, and the habit of accepting such stuff for many thousand years, has created an inherited predisposition to absurdity.

From all such absurdities rational Spirit-

ualism is slowly, very slowly, relieving mankind, and it is no wonder that all the champions of such absurdities, including the Simon Pure Eddyites, devote themselves to demolishing Spiritualism by senseless but matignant assaults. In this Mrs. G. does not engage: her thought is spiritual and benevolent, and if relieved from her speculative credultty she would be in harmony with the spiritual movement.

JOS. RODES BUCHANAN. Boston, Nov. 22nd.

Notice to Nubscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in low waits, letter know with

#### Life of General Grant Free.

The publishers of *Health and Home*, published at Chleago. Ill., offer to send forty valuable books, free of charge, to each and every person who subscribes for their journal between now and January let pext Among these books is The Life of General Grant, also The Widow Bedott Papers, A Manuel of Eti-quette, Fancy Work for Homo Adornment, Robinson rusce and Winter Evening Recitations. The balance of the list is composed of the leading nevels of the day, besides works on needle work, crocheting, floriculture, parlor amusements, wit and humor and numerous other topics of interest to every living man and woman. The forty books are all published on good paper and are well printed, and when bound in cloth have always sold for \$1.00 to \$3.00 each; yet the entire set of forty will be sent absolutely free of charge to each person who sends \$1.00 for one year's subscription to Health and Home. There is positively no charge for packing or shipping these books; the publishers pay that entirely out of their own pockets. This wonderful offer is made for the sole purpose of extending the circulation of lealth and Home. Remember that \$1.00 gets you this invaluable journal, *Health and Home*, for one whole year and forty valuable books delivered free of charge at your residence in any part of the United States or Canada. All orders for these books and all monies should be sent to Dr. W. H. Hale, pro-prietor *Health and Home*, 92 La Salle street, Chicago, Ili.—Advertisement.

#### Magnetism, Mesmerism, etc.

Instructions In Magnetism, \$2.00; Library of Instructions In Magnetism, \$2.00; Library of Mesmerism and Psychology, \$3.50; Philosophy of Mesmerism, 50 cents; Electrical Psychology, \$1.00; How to Magnetise, 25 cents; and other works, on the subject as well as Phrenology, Physiognomy, Heredity, etc. A complete list, with a sample copy, will be sent to any address, free, by Fowler & Wello Co., publishers, 753 Broadway, New York.

#### Excursion to El Paso-Change in Date.

An advertisement recently appeared in our col-umns regarding an excursion to El Paso and the Fruit and Vine Growers' Colony Tract in the Rio Grande Valley. Through a typographical error the date of leaving was given wrong. It should have read, Excursion will leave Chicago Dec. 7th; St. Louis and Kansas City Dec. 8th. For Excursion Circulars and Colony Prospectus Maps apply to W. E. Willmann St. Woshington St. Chicago Prospectus Maps apply to W. E. Willmore, 86 Washington St., Chicago.

#### 170,023 Dead.

That number of people have died in the United States within the year of throat and lung diseases alone! In two-thirds the cases the diseases originated in a cough which, neglected, resulted in disease and death. Why will you be carelese? Why not apply at once to Dr. Peiro of Chicago or use his delightful Oxygen treatment and be cured?

We take pleasure in cating the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and or-ders intrusted to their care will receive prompt at-tention.—St. Louis Presbyterian, June 19, 1885.

Piso's Cure for Consumption is the best Cough medicine. 25 cte. per bottle.

#### Business Notices.

SEALED LETTERS answered, by R. W. Flint, No. 1827 Broadway, N. V. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular

#### Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoun at three o'clock at 128 West 48rd Street, New York.

The People's Spiritus! Meeting of New York (My, has removed to Spencer Half, 114 W. 14th St. Services every Sunday and March 114 W. 14th St.

moved to Spencer man, Alexandra and 2:50 and 7:45 P. M FRANK W. JONES, Conductor. Metropolitan Church for Humanity, 251 West 23rd Street Mrs. T. B. Stryker, services Sunday at 11 A. M. Officers: Geo D. Carroll, President; Oliver Russell, Vice-President; Dr. Georgo H. Perine, Secretary; F. S. Maynard, Treasurer.

#### Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. masts every Sunday morning and evening in Grand Army Hall.
W. B. MILLS, President.

E. J. HULING, Secretary

#### Chicago Meetings.

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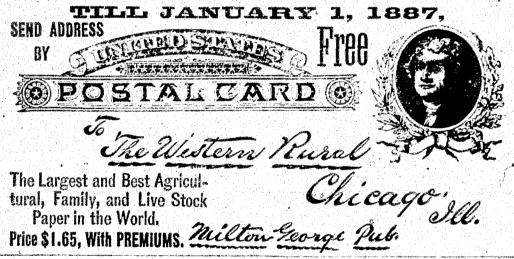
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# A PAPER FOR THE MILLION,



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#### Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

#### for the Religio Philosophical Journal. The Octogenarian.

DY R. C. CRANIL

When I am young again—young and immortal, Clad in the garments of eternal Spring, And deathless stand beyond Death's gloomy portal, Fearing no more his shadow or his sting—

Ahl then to soar on strong and fearless pinions Through realms by seer or prophetess unsung. An heir of God, surveying His dominions— Tireless forever and forever young!

Let outworn Suns in Time's unfathomed Ocean Quench their dim fires, and rayless pass away, While shipwreeked Worlds go down in the comme-

No change can emite the Spirit with decay.

Let Death dissolve each glowing Constellation,
The Pleiads follow their lost Sister's flight,
Lives not mylamost as an incarnation,
A quenchies glory from the central light? God! is not my Soul a portion of thy Spirit, Thy imaged thought expressed through mortal

clay? The birthright of its immortality?

Ahi then, when mengro poverty no longer Bows the chained Spirit at the shrine of gold, May I not flow in lose and diedom stronger.

Approximation of flows and diedom stronger.

Will not the faces which in life's end morning Vanished in etorms, in sunshine reappear-Eternal life their youthful brows aderning, Bearing no traces of their corrows herei

And you changeless in your swift vibrations That seem sphered Lightning to the mortal eye, Flashing forever o'er dead generations, Lighting past Eons through eternity:

Then with swift feet thy mysteries exploring, Crowned with the knowledge of celestial years, And by your light the infinite adoring.
My soul shall learn the "Music of the Spheres."

Then thoughts sublime in rhythmic numbers blend-

ing Shall through my Spirit pour a lofty strain, Not rude as now but in clear notes ascending, By Angels taught when I am young again. Chelesa, Mass.

#### Mand E. Lord.

Mis Moud E. Lord is in Kaneas City, Mo., where she will remain for a short time. The Herald of Odessa, Mo., contains a report of her lecture there. It

says:
At 3 o'clock, P. M., an audience of about 200 persone, mostly men above the middle age, came together in Pythian hall, and a more intelligent collection of people we never saw, unless it was the circle the

night before.
"She stated that people are also desirous to know how she become a medium. It was a sad statement indeed of her childhood life—and we can relate but a small portion of it here. In her earliest days her mother related that she was a mystery, and as she grew her father-and a plous deacon of a churchbelieved the devil controlled her, and the family were afraid of her; and the father undertook to get the devil out of her by punishment. Some of the pe-culiarities she mentioned were that she would mention persons present that no one else could see. When small she would put dishes on the table and chairs to sit for more than her parents thought to be neces-sary, and when she insisted that others were present

they would chastise her for lying.
"She finally at an early age, on being threatened with death (as a witch we suppose), she ran away. and wherever she went it was the same—they called her the devil, and she herself so supposed—ind finally on one day was driven from a hotel in warraw III. where she Dag sought work for he 100d. She was driven off because a man happened to see her commence in the dining room to set chairs to the table and all of them moved up to it without any one touching them, as they always did. He re ported it to the landlady.

"She then concluded she would drown herself in the Mississippi river, and went to it, and before plunging in, knelt and prayed and continued to pray until a host of people, as it appeared, came and stood before her and told her, 'Don't do it! Emancipation will come to-day; go back!' She arose and went to a room adjoining the sitting room and sat by a table in contemplation when a knock was made on the deor leading to the sitting room, and she jumped and opened the door, and the table followed her, slammed against the door, an aged man from the east stepped in and said: "What is the matter?" She replied that the devil is with me and does this. He replied: You don't know yourself; you are a medium! This was news to her. She did not know what the word meant. They sat down to the table, at his request, and soon she understood better than that she was a devil. From that time all was well

#### New York Letter.

with her."

Presentation Reception to Mrs. E. A. Wells.

A large company of friends assembled at the home of Mrs. Wells, the materializing medium, on the evening of Nov. 22. They had been invited to witness the presentation of a beautiful parlor organ, and an autograph book, containing names and sentiments of many persons, who have been present at her seances during the last two years.

It is but little longer than that period since Mrs. Wells began sitting for that phase of manifestation. which has produced much interest among those who have investigated the subject. A number of gentle-men present testified publicly to the remarkable things which have occurred in her presence. Two at least had been led into the cabinet at different times, and by the materialized spirit, who they de-clared had placed their hands upon the head of the medium, and then' had themselves suddenly become invisible. Others have seen arms materialize from the person of the medium, and dart out a distance of several feet from her body, and as suddenly dis-

appear.

The presentation was made by Mrs. Helen T. J. Brigham, in her usual delightful way. "Those who believe in organization," she said, "begin with the organ," and after an apt speech, ended with a grace-

ful and appropriate poem.

Following Mre. Brigham came Mr. Kiddle, who had been one of the first to assist in the development of Mrs. Wells, and who expressed his confidence in her honesty and truthfulness in the strongest terms. He was followed by a speech from Mr. H. J. Newton, in whose pariors Mrs. Wells has held many scances in a cabinet of his own construction. Afterward came a song by Mrs. De Weir to an accompani-ment of Mr. De Weir, on the large and richis-toned organ. Following this came a bright, brief talk by Mrs. H. M. Rathbun, and a letter, endorsing Mrs. Wells, from Mr. Luther Colby, who empowered Judge Cross to speak in the place of the writer. This was done with much enthusiasm, followed by sing-ing by Mrs. De Weir. Other speeches by Mr. J. F. Clark, Mr. Bunce and Wilson McDonald closed the exercises, after which a social time was enjoyed.

Among those present your correspondent noticed Mr. Sykes, who took charge of the reception; Mr. Milton Bathbun, Mr. Bethman, Mr. Merritt, Mr. Cox Mrs. Newton, Mrs. Kiddie, Mrs. Kniffen, Mrs. Whiting, Mr. and Mrs. Poole, Mrs. M. B. Thayer, and other prominent persons whose names are not at hand. It ought not to be omitted that the young medium, Copelaud, gave many tests to strangers, which were instantly recognized. Altogether those present declared they had spent a delightful evening. M.

Mrs. Caroline E. Cary, of Weatherford, Texas, writes: I should be very lonely without the JOURNAL. It always arrives for my Sunday reading. A good test medium would do well here.

According to Science, it would appear that the begue butter issue" is not confined to the United takes. A similar agitation is taking place in India, of a bill design with the adulteration of ahes, or leasted further, introduced in response to the argent example of the series community, has recently been appeared. Connection

#### Tennessee's Blind Prodigy,

A Veritable Musical Medium of the Tennesses Mounfaire.

To the heart of the mountains of Manchester. Tenn, says the Atlanta Constitution, so feitile in the strange fancies of nature for the unique, as witness her lofty cliffs and craggy mountain sides, her more than beautiful valleys, her crystal springe, her glassy streams and her contraband "mountain dew," there lives perhaps one of the greatest wonders of the nineteenth century, in little Mand Cook, aged me mnereenth century, in inthe mand Cook, aged nine years. Delicate of physique, frait constitution, and deprived of sight, she presents at once an object of compassionate sympathy. But her cheerful disposition, allied to most wonderful talents, would seem to compensate her for the loss of her organs of sight; and in that mental opera of which her mind is composed she sakes to draw of pathier but is composed she seems to dream of nothing but music; and so her days are passed in the companion-ship of an orchestral choir, made up of angels, whose harmonious notes she but echoes in the truit of her genius as a composer, for she is a composer as well as a musician, and the youngest living. She is of a family of seven children, three of whom, including herself, were born blind. She began to sing at the early age of sixteen months, when the notes of the carry age of sixteen months, when the notes of the average infant are generally of the most discordant sort; and at four years of age was a composer. Her published pieces are four in number, namely, "Cleveland's March," "Hendrick's Funeral March," "Texas Gallop," and a song, "Let the Angels In," which, as sung by her, would bring tears to the area of almost any one who heard her. Your the eyes of almost any one who heard her. Your correspondent had the pleasure of hearing her last night, when she played over all of her compositions, besides many others most difficult of execution—except to her. Music seems actually to run off her finger ends, which can almost be seen to give exinger thus, which can diffuse he seek to give be pression and emphasis to the notes as the keys are touched. But with it all she is not a bit proud, this touched. But with it all she is not a bit proud, this characteristic being absorbed by the town which has the honor of claiming her. It matters not if the village has no claborate system of water-works, nor a projected line of road to tide water, nor anything of that kind. Suffice it that when any of these things are mentioned the Manchester cliizen will proudly wave them all aside, and ask the country at large to produce anything to equal or compare with "Little Maud Cook." She is the pride of the village, and no encompany is too exalted to bestow upon her. and no encomium is too exalted to bestow upon her.

The writer is not a musical critic, perhaps—that
is, not a classical musical critic—but when it comes

down to Simon-pure melody, soul-inspiring and heart-melting music, he is there; and when the little blind child took her seat at the organ—one made expressly for her—and ran her fingers over the keys, it needed no refinement of education to tell that the it needed no reinfement or equation to ten that the soul of melody was in her. And to see her absorption in what she was doing, her complete abstraction, an unconsciousness of everything else around her save the instrument and the sound it gave, it was not difficult to imagine that she must be in mental correspondence with the very Author of harmony and receive her instruction from Him. It is useless to attempt to describe her performance; nothing but an audience with her can convey an idea of what she can do. It is said of her that in many respects she surpasses Blind Tom. Certainly she has the advantage of intelligence over him, and the talent of composition and authorship, which is not limited, as in the case with Tom. At any rate, she bids fair to astonish the musical world, and the wonder is that she has not long since been before the public. This is explained, however, in the secluded section of country in which she was born, though her father, Mr. L. S. Cook, a very intelligent gentleman, says that two years ago he had an offer of \$18,000 for her, the party wanting him to surrender all control, which amounted to a sale virtually, "and," said Mr. Cook, "you know I could not do that; I could not

give up my child Just what the Little Blind Marvel's future will be, there is no telling. She can tell instantly just what keys of a cord are struck, and if a steam whistle blows, or a bird strikes up a tune, she will at once name the note with which they started. Everything is music to her—every sound; and it is not too much to say of her and her powers that she is, without exception, the greatest living wonder of the age of her kind. She has a very sweet and intelligent face, and makes a fast friend of every one who meets her. She is assuredly a musical marvel, and from the stand-point of a newspaper scribe, there is money in her for the man who will properly place her before the public, as she has no rival in the South. She is altogether agreeable to the disposition of her talents, and certainly the public have something like a right to the enjoyment of so rare a gift as this little blind girl possesses. Why can't Atlanta come to the front with the man and the means?

#### The Work in Oregon.

to the Editor of the Religio-Philosophical Journal:

Since my last, written at the close of the New Era camp meeting, we have visited all the prominent places from Astoria, at the mouth of the Columbia river, in north-western Oregon to Ashland, the southern terminus of the Oregon & California R. R., traveling over one thousand miles. Between Sept. 17th and Nov. 1st, Mr. Colby lectured or held scances every night except three. A great deal of interes was manifested and a large number of thinkers were made to see and believe in the truth of our great philosophical religion. As a prominent minister of Oregon once said, "All of the most successful revivalists may travel through the Willamette Valley for a year holding meetings, and when one of the Free Thought speakers made a tour of the same territory, he would undo the whole thing." Our State Convention, which was called for Oct. 30th and 31st, met at Salem, and the Oregon State Spiritualist Society was successfully organized with the following officers: Judge D. B. Schofield of Baker City, Pres.; Mrs. L. A. Mallory of Salem, Vice-Pres.; Mrs. E. A. Dean of E. Portland, Sec.; Thos. Buckman of New Era, Treas, and B. F. Fuller of McMinnville, M. L. Moore of E. Portland, and S. Lewelling of Milwaukee, as Trustees. Several speakers were present, the principal one of whom was Geo. P. Colby of Orange lity. Fla. During the meeting a committee was appointed to select a site for a camp ground for the Pacific Northwest. They hope to make the neces eary arrangements and hold their first meeting some time next summer.

We expected to have completed our work on this coast, and been on our way east by the middle of this month, but the State Society feeling there was no one who could so successfully canvass the State as Mr. Colby, he consented, at their earnest solicita-tion to remain a few weeks longer, lecturing and se-curing members for the same. We begin our tour this week, and from present indications, Oregon will soon have one of the most successful State organizations in existence. Portland, Oregon.

#### How to Read.

Nobody can be sure that he has got clear ideas on a subject unless he has tried to put them down on a piece of paper in independent words of his own. It is an excellent plan too, when you have read a good book, to elt down and write a short abstract of what you can remember of it. It is a still better plan, if you can make up your minds to a slight extra labor to do what Lord Stafford and Gibbon and Daniel Webster did. After glancing at the title, subject, or design of a book, these eminent men would take a pen and write roughly what questions they expect-ed to find answered in it, what difficulties solved, what kind of information imparted. Such practices keep us from reading with the eye only, gliding vaguely over the page, and they help us to place our new acquisitions in relation with what we knew before. It is almost worth while to read a thing twice over, to make sure that nothing has been missed or dropped on the way, or wrongly conceived or inter-preted. And if the subject be serious, it is often wise to let an interval clapse. Ideas, relations, state-ments of fact are not to be taken by storm. We have to steep them in the mind, in the hope of thus extracting their inmost essence and significance. If one lets an interval pass, and then returns, it is sur-prising how clear and ripe that has become which, when we left it, seemed crude, and full of perplexity.
All this takes trouble, no doubt; but, then, it will
not do to deal with ideas that we find in books or
elsewhere as a certain bird does with its eggs, leaves them in the sand for the sun to hatch and chance to them in the sand for the sun to haton and chance to rear. People who follow this plan possess nothing better than ideas half-hatohed and convictions reared by accident. They are like a man who should pace up and down the world in the deinsion that he is clad in sumptuous robes of purple and velvet, when in truth he is only half covered by the rags and inters of other people's cast-off clothes.—John Manier.

#### A Remarkable Presentation Sixty Years Ago.

Mr. Wm. G. DeBerry, Sr., Wadeville, N. C., sends this true Ghost story, the circumstances of which occurred about 60 years ago, and he well remembers, not only the great excitement in Anson County where the story is located, but in the surrounding counties. It was originally clipped from an old copy of the Pec Dze Heruld, and the article was from the pen of Col. E. R. Liles:

About fifty years ago as respectable intelligent and honorable man as Anson ever had for a citizent and honorable man as Anson ever had for a citizent and the state of the st

lived, and taught school, about 3 miles East or North East of Wadeshore, between what are known as the Stanback and Lilesville roads. One evening, about an hour before subset, in May, when he arrived at home from his echool—which was not far from the Church and school now known as "Providence"— his wife said to him—"yonder is a sheep in the wheat-field." He looked and saw it, some two hundred yards away; and with his little dog started to drive it out. Approaching within twenty or thirty yards of the object, he discovered that it was no sheep. It had the countenance of a human being; it was white; it stood somewhat as a man would "half bent," with his hands on his knees. It's look and appearance were strange and supernatural that 'tis wonderful almost that the man should have yentured pearage but he did for he was then, and is ventured nearer; but he did, for he was then, and is yet a courageous man. When within a few yards of it, atter looking closely and unexcitedly, (as he says and we believe him) at it; and noting even the cast and expression of its countenance, he ventured another step towards it—when it threw up an arm and hand and disappeared leaving no treat arm and hand and disappearel—leaving no track or footprint where it had stood! On the next, or at least on a quickly succeeding evening, he saw it again, and sent for some neighbors—amongst them Gideon B. Winfree and Eli ah Covington, now dead, and others, some of whom are yet alive, who would not like to have their names thus publicly mentioned, all of whom saw it. One man, now living in Richmond County, well known here and as truthful Richmond County, well known here and as truthful a man as ever lived anywhere; several men and women yet living in Anson, against whom the charge of falsehood, or trickery, or misrepresentation would be simply ridiculous and absurd, could and would swear to the facts. The news got abroad, many saw the thing—but, "what was it?" The writer had heard those whose words he would no more doubt than those of "Holy Writ," say that they saw it; they went within a few paces of it; they saw its features—even its eyes with their weird and appealing look; saw it repeatedly; saw it "throw up" that ghostly right arm and disappear— "throw up" that ghostly right arm and disappear— "vanish"—leaving no footprint or sign of its tangle

ble existence. It looked, as before said, at a distance like a sheep. It hokes, as before said, at a distance like a stacky lith ad, on nearer approach the features of a human being, with a nervous appealing tremulous look; the head, shoulders and arms being constantly in motion—the motion increasing and growing more rapid—(with turns of the head over the shoulder,) will go the woodering and no doubt frightened until as the wondering, and no doubt frightened epectators drew too near—'twas gone!

It was something supernatural and wonderful; and caused at the time such intense excitement that the school was broken up, people came many miles to see the "ghost," (as it was called,) and none who ever saw it went away without an impression of awe

and terror. If ever there was a true "ghost story," this is one. It is as true as anything on earth can be. We as firmly believe those people say what they said—and what the few survivors still say, they saw, as we belleve anything.

#### The Dove at the Window.

"Faith's Feather," Which Hangs in the Air by the Door of a Weeping Mother.

"Not quite a year ago Lheard that the little daughter of a dear relative of mine who lived in California, and whom I was about to visit, had died suddenly," and whom I was about to visit, had died suddenly," said a lady to a writer in the Boston Record. heard few of the circumstances connected with her death, and nothing at all of a singular incident that came to my knowledge after I reached my relatives' home in California. I deferred my visit until two months after the little girl, whose name was Faith, and who was six years old when she died, had been

buried. "The story which I heard immediately after my irrival was this: A week before Faith died, while the family were seated one day in the parlor of their house, a white dove flew-fluttering against the window of the room, as if wishing to be admitted. It fluttered about some little time, and then flew away. That night, as her mother was putting her to bed, Faith said:

'Mamma, if I should die I should come back to you just as that dove came to our window to-day."

"A week after that Faith was taken alarmingly ill and died within a few days. The great grief of her loss, the heart-breaking events of her burial, had almost obliterated from her mother's mind the earlier incident of the dove and Faith's promise to return in the bird's shape, when, two weeks afterward, the family were again gathered in the same room and were sitting quietly reading and talking. This time however, it was evening, instead of afternoon, and it

was quite dark out of doors. "Suddenly a sound was heard as if a bird were fluttering against the window. The family listened as it fluttered vainly for a moment. Then the sound changed to the door, and the bird seemed to flutter against that. The mother rose, trembling, and went to the door. She found no bird there, and peered vainly into the darkness. She was about to close the door and return to her place in the parlor when she saw a white dove's feather hanging poised against the outside of the door, half-way between the top and the bottom, as if it were held there by a breath of wind. The whole circumstance was so strange that she did not venture to touch the feather, but called the rest of the family to look at it. It fluttered softly in its place, held merely by a breath. They examined it and saw that there was nothing whatever visible to prevent it from falling to the ground

"That was two months before I arrived at the house, but when I came the feather was still poised there. Many storms had come in the meantime, and the winter rains of California had beaten upon the door and the feather trembling against it, but it remained as white and pure as when the mysterious fluttering bird had left it there. Its delicate edge had not shriveled or become stained, and when ] left the house, after a stay of two weeks, it remained there still, poised lightly against the panel, wavering softly from time to time, but never leaving its place. "Of course it has become famous throughout that

#### The Mind Cure.

call it."

region, and the children often pause wonderingly before the door to look at 'Faith's feather,' as they

One of the mind cure "Professors" having explained his theory, saying that there is no such thing as disease of the body, that no medicine produces any effect except through the imagination, that poison destroys life only because of the belief that praying regarding its affects a reporter of the that prevails regarding its effects, a reporter of the Chicago Tribune asked; "If you poured nitric acid on a man's hand, and he thought it was water, would it burn him?" The professor thought it would, because, although the "man himself might not be aware of the fact that nitric acid was being used, the mind of the man who made the substance would be present. You see, our science doesn't de-pend upon one mind alone. If it did, all would be plain sailing. However, there are minds which have gone before us. The universal opinion is that nitric acid will burn the flesh,' and it is this opinion which would cause the injury in the instance you cite. It would be a case where the 'majority rules.' "But," said the reporter, "I suppose that a rattle-snake's bits would be poisonous, even though the person bitten thought it the bill of a mosquito." "Of course it would be poisonous?" the professor re-"Of course it would be poisonous," the professor re-plied, "because it is universally agreed to be so, and the minds that have formulated this conclusion are more powerful than the mind of the sufferer." The reporter put one more question: "How was it with the first man ever bitten by a ratileanake? There was no previous opinion in regard to the effect of the bite, and he didn't know whether the bite was dangerous or not. Did the poisonous fangs prove fatal to him?" The expounder of the mind cure philosophy was nonplused, and he replied, in the old orthodox way: "Young man, I see that you are not a believer, and—you'll find the door right behind you."—The Index.

Two Italian anwiust, swindlers robbed a New Haven peanut peddler of \$364 by effering him a chance to make \$20,000 out of nothing.

#### Seventy-fifth Birthday of J. G. Wait.

to the Editor of the Religio-Philosophical Journal

Again I have had a memorable day, as have many Again I have had a memorable day, as have many others. On Monday, Nov. 221, at ten o'clock in the morning, people began to gather in the home of J. G. Wait, of Sturgis, Mich., to calebrate his seventy-fifth birthday. All were cordially met and introduced to each other by him and his genial and excellent wife, and pleasant talk, full of hope as well as of reminiscence, with music and recliations interpersed, filled the time until noon. There were gray-haired men and woman, but none were old on that day. None felt dreary and hopeless, and the that day. None felt dreary and hopeless, and the flow of cheery talk showed that youth of the spirit which tells of life that never dies. Seventy-five dined at the bountiful tables, and then swarmed into the parlor and rooms adjoining. Dr. Packard, a venerable neighbor, was made chairman. Mr. Wait, for his wife and himself, thanked the company for their attendance, and hoped that all present would say something of their pioneer toils and triumphs, and also of their thoughts and hopes and inner experiences touching life and destiny—frank sincerity without controversy was asked for. Then followed brief talks until the evening shades ended the valuable conference.

able conference.

More than lifty years ago Mr. Wait settled in Sturgis, in the day of small things and plain living, and others present shared this pioneer life, of which interesting tales were told. Baptists, Methodists, Spiritualists, Presbyterians and others, both women and men, spoke with earnestness of their thoughts and hopes. Rev. Mr. Shaw, the Presbyterian clergyman of the town took part in a spirit of broad answer. and hopes. Nev. Mr. Shaw, the Freshyterian diergyman of the town, took part in a spirit of broad appreciation of truths which he held with others, and
of respect for honest conviction. The unity of feeling, the common aim for truth, the charity and
fidelity manifested by all, were surely beneficial.

Most of the company were from the vicinity,
some from neighboring towns. Letters from a
goodly number not able to attend were read, cordial
in spirit and valuable in thought. A few extracts

in spirit and valuable in thought. A few extracts from some of these must suffice: Seventy-five years of this wonderful nineteenth century! What a period of thought, action, change, progress, achievement, observation and prognant event! It is a glorious privilege to have lived the past seventy-five years of human history. Better fifty such years, as Tennyson says,—
"Than a cycle in Cathay."

But the thought might be the key-note of an end-less song, or the text of a volume. It opens too wide a field for a brief congratulatory epistle. I will add a sentiment:
"The greatest of human achievements, a well

"I regret that it will not be possible for Mrs. Ed-gerton and myself to be present on an occasion so interesting to you and your many friends, but I assure you of our sincere appreciation of your kind-ness in remembering us. Accept our cordial congratulations and best wishes for the health and happiness of Mrs. Wait and yourself for many years.

Isaac D. Toll, postmaster at Petoskey, wrote: "My friend of a half century, I have waited hoping to be with you, but cannot leave. In spirit I will be there. We may have sometimes differed as to means, but in all the long past there has never been anything but the kindest feeling for each other. Our hopes, motives, and good wishes for humanity and progress have been the same."

Her H. P. Beldwin, formerly governor and United

Hon. H. P. Baldwin, formerly governor and United States senator, wrote from Detroit: "You are but a little my senior in years, but both of us are living on borrowed time, which, in the usual course of human events, will be cut short before many years. I trust we may be gathered to our fathers assured that the world is not the worse because of us."

Joseph K. Edgerton, former president of the Grand Rapids & Indiana railroad, of which Mr. Wait has been one of the board of directors since it was opened, said:

"You have truly reached a ripe old age, and we are told it is "because of strength" that such age is reached. The last of the golden lined fruit that holds its place on the autumnal tree is that which has ripened sound at the core spared by the canker-ing worm and the untimely frost to grow to the full measure of its life and strength. Knowing you, as I have, for many years I believe I can truly say that the state and the community wherein your lot has been cast have gained rather than lost by your long life. It has been one of those earnest, useful, active, genial lives, lived in the spirit of the spiri promernou pleasant memories years hereafter. We have endured much, enjoyed much, experienced much, and witnessed grand and marvellous developments, which you have assisted in your career of usefulness God bless you and yours!

Thus is given some brief sketch and some faint idea of an occasion very beneficial as well as pleasant to all.

G. B. STEBBINS. Detroit, Mich., Nov. 24.

### Called By Her Dead Lover.

Strange Circumstances Preceding the Death of a Young Girl.

A few days ago, says The Salt Lake Herald, we chronicled the death of Miss Athaliah Gilbert, of South Cottonwood. At the time of the announce ment there were reports current that some events out of the ordinary were connected with her disease, but at that time there were no means of ascertaining the particulars. Yesterday, however, Mr. James dilbert, the young lady's father, and several other Cottonwood people were in the city, and from them a reporter learned the facts which follow. All the names mentioned are those of responsible and wellknown citizens, and unreal as the narration sounds

The young lady was sixteen years old at the time of her death, and appears to have been possessed of

there can be no doubt of its authenticity.

one of those warm, lovable, bright, and even-tem-pered dispositions which endear the owner to every-one with whom she comes in contact. Though so young, she took a busy part in all church duties, and in improvement associations and the Sunday-school her name always had a prominent place. Some three or four years ago she formed an intimacy with a youth named John Cunliffe, the son of a neighbor, and despite the tender years of both, they became strongly attached to each other, and provoked no end of comment at their old-fashioned devotion and steadfast affection for one another. This state of affairs continued until she was fifteen years old, when the association was rudely broken by the death of young Cunlifie. He lost his life from the kick of a wild horse about a year ago. When the intelligence was brought to Miss Gilbert, her father says, it gave her a shock from which she never re-covered. She almost sank beneath the blow, and at his funeral her paroxysms of grief were so violent that it was feared her reason would depart. In time, however, she resumed her accustomed duties, but it was evident that the blow she had sustained had sunk deep into her life. She seldom roused herself from a deep lethargy of sadness and day by day her color and strength and the freehness of youth seemed to be ebbing away. A few months ago she alarmed her sister by telling her that "John" had visited her chamber and had told her that she must prepare to come to him. She manifested no fear, but, according to her sister, had told him she could not leave her parente, but he had only said that she must come. Once again, later, she told her sister that he had come to her with the same message, and she had now evidently given up desiring to remain, as she told her elster how she wished to be dressed at her burial, and whom she wished to dress her. Soon after that young Cunliffe's father came to Mr. Gilbert, sorely disturbed, and told him that one morning as he was lying down his son had come to him and stood at the foot of his bed. His father had nim and stood at the foot of his bed. His father had asked him what it was he desired, and he replied: "I came to see you, father. I am staying at Gilbert's and I am going back there now. I have been there ever since I left you. Where else should I be?" Mr. Gilbert attempted to reason the old gentleman out of his notion, but he insisted that it was no dream out vision, but that his son had actually visited and anoken to him, and that in broad daylight. In the spoken to him, and that in broad daylight. In the meantime, Miss Gilbert continued to maintain that meantime, Miss Gilbert continued to maintain that her last day was approaching, and no amount of persuacion seemed to shake her belief. One week ago last evening she and her parents were attending a birthday party at a neighbors. Miss Gilbert was atting at the lunch-table, chatting with some companions, when, without a word of warning, she fell to the floor motionless. Her father and mother raised her, and both said her heart had cessed to best. Their cries and immentations and their frensied attempts to rouse her, they state, rallied her for a few moments, and she was hurriedly conveyed home, where she expired shortly afterward, jewing her friends almost supefied with grief. Her functal was one of the largest convocations of mouragans were usen in that locality. Henry Ward Beccher.

Henry Ward Beecher has gone. To the credit of our age and nation be it recorded that his appearance and utterances amongst us have filled many with feelings of dissatisfaction and disgust. His last sermon, reported in the Marning Chronicle of October 18, was a miserable performance. "Bastardy," and "suffering were again his themes. The preacher's small repertory seems to be packed with unsavory yet congenial themes. He applauded those who brought suffering on mankind—"the best teachers were the teachers who inflicted suffering on man." brought suffering on mankind—'the best teachers were the teachers who inflicted suffering on man," as he himself did at Plymouth when he generously accepted £50 in place of £75 for a lecture, his agent being £15 out of pocket in addition to all the local expenses. Paupers may not land at New York: why should there not be a law prohibiting the Talmages, Beechers and other pulpit adventurers from despoiling the Ignorat victims of Christian superstition in this country? The lecturing escapades of a "divine," be he Yankee or British, should be wholly honorary when he visits other countries, and not money-making raids. Beecher is charged with "irreverence" by the newspapers in his aliusions to "divine things." Speaking of the "trinity" he is reported to have said that he "did not know how they got along together." Not so badly, your reverence, there are no women amongst them to fight about. there are no women amongst them to fight about. We think, after all, that Bescher is doing a deal of good in exposing the indecency and absurdities of the popular theology. It is more a theme for the ribbald comic man than the Divine.—Medium and Danbook Daybreak.

#### Shells Coming to the Front-Elementaries.

Fo the Editor of the Religio-Philosophical Journal:

I read and re-read the article by Wm Coleman concerning the rationale of apparitions at the moment of death, and was very much pleased with it, and folt thankful to him for my portion of the benefit reioived.

I am somewhat puzzled, however, at the endorsement of Mr C's letter by W. T. Brown, who seems to be a Theosophist. It is probably a well known fact that we Spiritualists only receive communications from "shells" and "elementaries." Sometimes a low, mischlevious, short-lived class of spirits, is permitted to give us a little light, but this is not much when compared with the light received by the group. when compared with the light received by the genu-ine Theosophist, who lives so near the great divine

Let us reflect a moment. This scientific and learned exposition of the subject of spirit appearance at death, was received from a spirit (we think) through the mediumship of Mrs Maria King. Now two points

are made;

1. Mis K. must have been a true instrument for spirit communion. This must be so because of the scientific complexity of the subject, which is truth.

2. Since the communication is in accord with Theosophy, it must be correct.

Behold, then, the progress which our shells and elementaries are making! We, as Spiritualists, are getting truth; real, undisguised truth, and from our "shells" and "elementaries!"

Now what is the use of our going into the woods to live on pinoak acorns, sassafras buds, and worms, thus abandoning the very joys of existence, to get our knowledge from Deity, when we can get it through our mediums? through our mediums?

This is no trivial matter; it abounds in fruitful thoughts. If so great a truth come from this source, it proves that we are en-rapport with the true source of truth, and that we may yet be able to pull through without embracing the unpleasant and distasteful

doctrines of Theosophy.

Furthermore, since Mrs K. gives us the usual teachings of modern spiritualism on all other points, we now have a strong indorsement of the entire we now have a strong incorrection of the theory of Spiritualism. Who will dare say that the "shells" and "things" are not progressing?

B. R. Anderson.

E. H. Dunham, of Providence, R. I., writes: To-day has been one of unusual interest. The Providence Spiritual Association has been fortunate in securing the services of Mrs. R. Shepard Lillie for the month of November. It would have been more so if it had secured her for the year. Such words of wisdom and instruction as are given through her organism cannot be over estimated. This is not the extravagant expression of an enthusiastic devotee, or nanateas Ano tened to her. For the advancement of pure Spir-itualism her discoveries should be published and scattered broadcast among the people.

For scientific and philosophic research; for candor, dignity and ability no paper in the world excels the RELIGIO-PHILOSOPHICAL JOURNAL, published by Col. John C. Bundy of Chicago. Send your address on a postal card asking for a sample copy and it will be sent to you. You will find a new train of thought in this model publication.—Iroquois Co. Times, Watselsa, Rl., Nov. 23, 1886.

#### Notes and Extracts on Miscellaneous Subjects.

Base ball has been introduced into the Pittsburg Insane Asylum for the physical and mental improvement of the inmates.

The botanist of the Agricultural Department has made a reporton the Arid Region, but fails to throw any light upon the extreme changes in Atlanta and

A few days ago, as a machinist in the South Florida Railroad car shops at Sanford was making some repairs on his engine, he was confronted by a ground rattler which had crawled into a long holt hole to keep out of the wet. Unquenchable fire is eating its way through hundreds of acres of coal in Westmoreland County, Pa.,

the flames having started some time ago in the shaft of the H. C. Frick Coke Company. By reason of the fire some eight hundred men are out of work, and the coke company is losing \$2,400 a day.

In New York, on election day, as Ashbel P. Fitch was coming from the polling place, after having cast his vote, Henry George, in a carriage, on a tour of observation, approached. "Hello, Judge, I want to congratulate you. I have just voted for you," said Mr. George. "Thank you, Mr. George, for your consideration, but I can't return the compliment," responded Mr. Fitch; "I didn't vote for you,"

The negro schools and colleges in Atlanta, says the Constitution of that city, are much more costly and comfortable than the schools for the whitee. It is true that much, perhaps, the most, of the money invested in these edifices came from the North, but the fact that Atlanta has been selected as the site and center of them speaks well for the enterprise and local pride of the leading negroes of Atlanta. Their educational institutions are not only imposing structures, but they are fully equipped and comfortably endowed; and, to all outward appearances, are doing a good work.

The steamship Fulda,, which arrived at New York on Thursday, had on board the largest shipment of live English pheasants ever brought to this country. They are for propagating purposes, and were consigned to Charles Reiche & Bros. There are 1,500 of them, and they were brought over in large crates divided into partitions, each of which accommodated four birds. One thousand of them go to Pierre Lorillard, at Tuxedo Park. The rest will go to various game preserves. A few will go to Senator McPherson. The birds, although called the English pheasant, come from Bohemia.

A London correspondent says that the people of A London correspondent says that the people of the English metropolis in a year's time eat 500,000 oxen, 2,000,000' sheep, 200,000 calves, 300,000 swine, 8,000,000 head of towis, 500,000,000 pounds of canned goods, no end of fruit and other staff, and 50,000,000 bushels of wheat. It takes 200,000,000 quarts of beer causes the stage of the st to quench the common thirst. But more than this, they drink 10,000,000 quarts of rum and 50,000,000 quarts of wine. Taking out the water used for sprinkling, cooking and fountains and the actual drinking supply is desperately small.

The Director of the St. Petersburg Technological Institute, Privy Councillor Hyin, was recently assaulted by two students who had vainly asked him to rejustate six colleagues expelled from the institute for patitioning him to grant the right of helding meetings to the students. The Carr, on learning of meetings to the students. The Czar, on searning or the occurrence, at once ordered the two outprits to be placed for two years among the military prison-ers; but the affair did not end here, for it has since been discovered that three other students of the in-stitute were appointed by lot to take Director Dyin's life. In the dwelling of the students were bound Ribilistic writings as well as dynamics.

#### The Illiberal Liberal.

to the Editor of the Religio Philosophical Journal:

Perhaps one of the greatest conundrums to man is himself, and especially when his conduct and manners are reflected from some impartial source in all the hideousness of their intentions. The loud professional liberal, boasting of being free from all the terrors of superstition, looks with mingled scorn and hate on what he terms the narrow minded and bigoted creature, who cannot think as he does, and who may lack the moral courage of tearing down with a single swoop all the beautiful idealities impressed on youthful memory, and sanctified by supposed divine assurance. He wots not of the many and varied conditions of the human mind, or of the and varied conditions of the human mind, or of the variety of agencies at work prompted by all the passion known to mental science. He ruthlessly condemns what he does not understand, and fails to respect principles which he is too ignorant to learn. I do not mean elementary or book ignorance. Oh! no. All the education in the world will not cause a man to act charitably unless his nature is susceptible to conviction. He happens to know all and no one. to conviction. He happens to know all, and no one else knows anything. He speaks of God-whatever that is—as an ordinary companion and explains the intentions of the *Unknown* with as much dippaney as an auctioneer. There is scarcely a so-called religious denomination but incurs his most sweeping denunciations. Fools, bigots, hypocrites and rogues are the common epithets applied to the unfortunate devotees of principles or beliefs at variance

with his own.

Let us admit for a moment that no one personally knows anything of the mysterious agency called God. We know the result of artificial production, and imagine from a material view that everything else is made the same way, forgetting that the universe and every atom of which it is composed is the result of conditions perfected by conditions, whilst the article produced by us is the direct application of labor and design. If minds were created perfect, there would design. If minds were created perfect, there would be no need for development, and without that there would be no eternity for there would be nothing for eternity to accomplish. If there were no devils there would be no angels, as angels are developed from devils, and consequently there must be two leaders (God and Devil) of the contending forces. The mystery of birth and death supplies food for conjecture, which in its turn furnishes hopes and fears, the foundation of all creeds. Variety of opinions are but phases of development undergoing change by conviction, and until the mind is changed inwardly it is useless to batter the outside with uncharitable declamation. Be just to one another is charitable declamation. Be just to one another is the essence of all religious teaching. If you are a liberal, prove it by charity and ferbearance. Assume not a knowledge of the universe, before acquiring a knowledge of yourself, and remember before you became even what you are, you were what you denounce others in being. Prove yourself to be a
liberal not in words but by deeds, and seek to change
others by the example of deeds, rather than by beastful and insulting words. Let your soul, if you have
any, be meistened with human sympathy instead of
being encrusted with icicles of intolerance, and
never forget that nature never arrs. never forget that nature never errs,

But that, whatever is, is right, except what ignorance fails to see, And that Heaven and Hell are but conditions of eter-

nity. No God without a devil, nor evil without good—

Forces of development but little understood. Charity in all things, bigotry in none, Is what the liberal should base his claim upon, For he is most liberal and really most wise, Who loveth all things and nothing doth despise. REGINALD NUTTALL.

British Columbia.

#### Haverhill and Vicinity. To the Editor of the Religio-Philosophical Journal:

The First Spiritualist Society of Haverhill, Mass., commerced its meetings for the season of 1825-7, on the first Sunday of October past, under very pleasing conditions, having secured able speakers. Among

those who will appear in the near future are Pr. F.
L. H. Willis, Mrs. H. S. Lake, Mrs. Sarah A. Byrnes,
Miss Jennie B. Hagan, Mrs. N. J. Willis, Mrs. C. Fanny Allyn, J. D. Stiles, and E. W. Emerson.
C. Fanny Allyn closed a very successful and satisfactory engagement with the First Spiritualist Seciety on the 14th inst. She spoke in her bold and fearless style to attentive and increasing listeners readys style to attentive and increasing listeners, receiving her subjects at all times from them and giving intelligent and instructive impromptu answers to all proper questions, as she understands them, regardless of friend or foe. Dr. F. L. H. Willis occupies our platform Sundays Nov. 21st and 28th, and we anticipate a feast of solid spiritual food. Haverhill, Mass., Nov. 19th. W. W. CURRIER.

Judson E. Brown writes: Our cause in Elmira, N. Y., is spreading slowly but surely. We have had very interesting meetings here. The past year there has been very advanced thoughts given to us by Lyman C. Howe, Mrs. J. E. Allen and my self are to start a developing eircle here. It will be held every Tuesday evening. It will be so conducted as to give those a chance that want to investigate and see for themselves. Tests will be given. I bave been a medium from my boyhood, but did not know what it meant until 15 years ago. I see a spirit as plainly as I do those in the flesh. I have had a rugged road to travel through my development. I am often taken from my material body into space, and see many friends and beautiful things. On one occasion I was so far from this earth that it looked as if about one-half mile in diameter, but I knew I had to return again to my body.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrb, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King Street West, Toronto, Canada

Thanksgiving-day was observed in the usual man-ner. Religious services were held in the churches of Chicago, big dinners were given at the charitable and penal institutions, and the customary good cheer was dispensed at private tables.

Horsford's Acid Phosphate. As a Brain Food.

Dr. S. F. Newcomer, Greenfield, O. says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."

At Havensville, Kas., Rhodes Clements suddenly became insane, killed Samuel Gordon, cut off his head, and devoured his heart, lungs and liver. Clements is now in jail, a raving maniac.

Public Speakers and Singers Can use "Brown's Bronchial Troches" as freely as requisite, containing nothing that can injure the SYSTEM. They are invaluable in allaying the hoarseness and irritation incident to vocal exertion, EFFECT-UALLY CLEARING and STRENGTHENING the voice. "They greatly relieve any uncastness in the throat."—S. S. CURRY, Teacher of Oratory, Boston. Ask for and obtain only "Brown's Bronchial Troches." Sold everywhere, at 25 cents a box.

A movement is on foot to hold a public meeting of the mercantile community in Liverpool to discuss the subject of the transatiantic mails.

#### Bac-kac-he.

What does that spell? Why, "backache," of course, though you would not suspect it at the first glance. It spells what hundreds and thousands of women are suffering from every day of their lives, but what they need not suffer from, if they knew the virtues of Dr. Pierce's "Favorite Prescription." All these "dragging down" pains and sensations of nauses and weakness, peculiar to women, can be cured by this same boon to womankind. It is almost magical in

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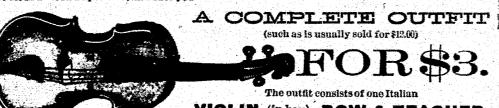
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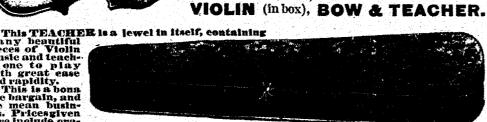
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#### For the Religio Philosophical Journal. A NINETEENTH CENTURY Anti-Spiritual Presentation of Kabbalism.

BY WM. EMMETTE COLEMAN.

Certain mystical trance or inspirational speakers often referred to the Kabbala and Kabbalistic matters in their addresses, their remarks thereauent evidencing, however, that their knowledge thereupon is exceedingly scanty if not actually nil. Their audifore, as well as the great mass of mankind know perhaps even less on this subject than these speakers. To nearly everybody the Kabbala is vox, et præterea nihil,—simply a Kabbala is vox, et præterea minit,—simply a word, a name, of some mystical import, and naught else. The work of Dr. Pratt, upon which this article is based, appears to be an attempt to restate, in modern guise, with various modifications requisite to adapt it to the advanced thought of to-day, some of the fundamental theses of mediævel Jewish Kab-

Prior to the formulation of the latter-day Kabbalism of the Middle Ages the term Kabbala had been used to express the esotericor mystical doctrines of certain Rabbis, attributed by them and their successors to their great lawgiver, Moses. These theories, it was claimed, did not appear in the outer letter of the Law given to Moses on Mount Sinai, but they were involved in its inner or hidden meaning. This interior, mystical interpre-tation of the Law, it was claimed, was given by God himself to Moses, who in turn im-parted it to Joshua; Joshua communicated it to the seventy elders, and thus through the select spiritual herds of the Jewish people it was handed down from age to age.

This earlier Kabbalistic mysticism, much of which has been preserved in the Talmud, must not be confounded with the later Kab bala,—the Kabbala par excellence. This latter is comparatively modern, the earliest traces of it dating from the seventh or eighth century after Christ. Its germs were involved in the speculations of Hellenic Jews of the preceding centuries, but as a formal system of thought it cannot be traced farther back than the time mentioned. About that time appeared its first authoritative work, the Sepher Yezirah, or Book of Creation. Further developments of this school of theo-sophy ultimated in the production in the thirteenth century of the Sepher has Zohar, or Book of Light,-the Bible, so to speak, of Kabbalism. In the succeeding centuries it was still further amplified and modified and in Dr. Pratt's book a nineteenth century adaptation has been given the world in part. The author of the latter announces as in preparation a work called "The Primitive, Spiritual Occult, and Natural Kabbalah," in which it is presumed a fuller presentation of this form of occultism will be given. Modern soi-disant kabballsts, usually smatterers, are addicted to claiming a fabulous antiquity for their welrd, delusive theories; it is well, then, to state the truth briefly, as above, relative to the time of origin of this fanciful mode of thought. Kabbalism is a mixture of the Neo-Platonism of the early Christian centuries with the rabbinic mystical conceits of the Middle Ages,—a comparatively modern offshoot of Judaic theosophic speculation, with no vestige of a legitimate claim to the pre-Adamie, pre-Abrahamie, pre-Mosaic, or even pre-Christian origin to which its uncritical, credulous adherents often refer. For faller information regarding its origin and the nature of its teachings, the English reader can consult Dr. C. D. Ginsburg's work on "The Kabbalah," London, 1865; "Journal American Oriental Society," vol. 2, pp. 1-26; Smith's "Dictionary of Christian Biography, ato " vol. 1 pp. 256-263; McClintech and etc.," vol. 1, pp. 356-363; McClintoch and Strong's "Ecclesiastical Cyclopædia," vol. 2, pp. 1-6; "Encyclopædia Britannica," article Kabbala.

Dr. Pratt has produced an interesting, readable book presenting in plain and simple, yet comprehensive and explicit, language his ideas of God, creation, soul-genesis, the Spirit-world, etc., primarily derived in part from Kabbalism, but metamorphosed considerably so as to bring them in apparent accord with present-day philosophy and science; and it must be confessed that his theories, simplified and polished by nineteenth century attrition, are an improvement upon the involved, bewildering, irrational conceits of the Yezirah and the Zohar. As regards their truth and probability, the reader can perhaps determine for himself after perusal of the succeeding outline of some of the salient points of this volume.

As usual with kabbalists, Dr. Pratt in dulges liberally in new interpretations of biblical passages. He alters and transforms the Hebrew text in seemingly a very arbitrary manner, in order to make it conform to his peculiar ideas. A large portion of his book is devoted to his interpretation of portions of the Bible, including sections devoted to the Bible theory of the origin of speech; Joshua, the son of Nun, Melchizedek, the Paschal "Body," "the Peter," the Keys, the Church, the Messianic Plane, etc. As specimens of his peculiar and seemingly unwar-

ranted alterations of Scripture, the following are in point. The "I am that I am" of Exodus iii. 14, is changed to "I shall cause it to be. I who cause to be." We are told that Jehovah converted Jacob, the crooked, into Israel, the God-strength converted. Peter, we are informed, has no valid connection with the Greek Petros, a rock, but is the Hebrew Peter, meaning "first-born," "free." Jesus by assuming the office of the Christ, to which he had no true claim, thereby abolished official Christhood, thus showing that in himself it had passed away forever. By this means he restored to the Levy their freedom. means he restored to the Jews their freedom as children of God. So, when Simon said to him, "Thou art the Christ," he replied, "Thou art the Peter (the first-born, the free); and on this, the Peter (the first-born, the free), I will build my church." This exegesis Dr. Pratt calls "certain." From this can be gathered some ideas of the character and laxity of the fanciful interpretation which the Bible receives in this volume. We are also informed that the English word God was probably derived from the Hebrew Jod (properly Yod)

word Jehovah (Yahoweh). According to Dr. Pratt's kabbalistic theory, that which is usually called space is the veritable God, and the heavenly bodies (stars etc.) are the organs of God carrying on the functions of divine life; each of these functioning organs consists of a spirit and body, both of which on dissociation tend to di-solution and ultimate return to their primary elemental state. The earth is thus a living functioning organ, whose spirit guides its functional activity,—Its special function being the production of life and the development of living beings. These living beings are the offspring of the spirit of the earth. Each individual spirit (animal) advances progressively from a lower to a higher state, y passing in succession through a series of advancing forms until the human is reached,

the name of the Hebrew letter beginning the

being. The individual existence of the spirit of the earth will cease with the passing away of its body, when it, with the spiritual kingdoms it has built up, will be simultaneously dissolved. The aim of the spirit of the earth was to build a spirit kingdom—a kingdom of individual spirits of which itself was to be the head. After the human state was reached—through which each individualized spirit had to pass—it sought to develop a spiritual nature in the individual spirits, and so represe the natural instincts which successive lives in organic and animal forms had produced, in which it only partially succeeded. The spirit kingdom accordingly became divided into two divisions—one comprising those who by overcoming their natural appetites had made themselves wholly spiritual, and therefore pleasing to their God, the spirit of the earth. The other embraces the far larger class of grosser spirits, who by retention of their animal propensities, were lost to the higher purpose of the spirit of the earth. But this purpose was not God's purpose,—that is the infinite or spatial God's purpose. The children of the infinite deity were not to be individualized spirits, but or ganized souls.

Dr. Pratt uses the word "spirit" as indicative of the nature of the kingdom of the planetary spirit, the finite, transitory spirit of the earth. The word "soul" is used exclusively in reference to the kingdom of the infinite God—the eternal spatial deity. The spiritual kingdom, like its overruling deity, the spirit of the coath is destined to dissolution spirit of the earth, is destined to dissolution and dissociation; the soul kingdom, like its omnipresent ruler, is eternal, limitless. The soul kingdom is one in which love is the actuating impulse. Only those trained to love can enter therein. Man can take with him from this earth but one possession, can acquire therefrom but one property—that gained through the affections. Those who love each other in this world, and are to each other er all that love alone can make them, are caer all that love alone can make them, are capable of becoming the children of God, the heirs of the soul kingdom. These attract to themselves the electrical influence of the central sun; and this influence finding in them living psychic cells—for the psychic cell loses its viable properties in those destitute of love—is absorbed in the cells, and themselves them appendixes the living soul are through them engenders the living soul or true child of God. This soul passes at death from the human body with all its organs in the most perfect state, fitted for the enjoyment of the divine life, whose characteristic large. All these human beings however is love. All those human beings, however, who have not developed the "soul" state during their earthly life remain in the "spiritual" condition,—they are not souls, but spir-its, in which condition they are organless. Man is not inherently but only potentially immortal, and only those who attain to the soul condition during earthly life are immortal. The vast remainder who pertain to the spiritual kingdom will, with that kingdom, be finally attacked into their original ele-

The grosser, denser spirits find their temporary home in the denser parts of the material world, and tend toward the centre of the earth, while the higher, more transparent spirits (not souls) pass into the surrounding aura of the planet,—the most rarefled dwell-ing in the moon. All of these pass through gradual degradation and decay to ultimate dissolution. In each of the two spiritual kingdoms, the higher and the lower, the inhabitants have organized themselves into companies composed of spirits in a similar state, under a head for a common purpose. These companies or bodies are called "spheres." These spheres are graduated in an advancing order, ranging from the highest to the lowest—the head of the highest ref resenting, and is in closest union with, the spirit of the earth. A line of seeming progression from sphere to sphere obtains in the spiritual kingdom, the culmination being the absorption of all the spirits by the spirit of the earth, who, like Saturn, lives by devouring his offspring. The seeming progression is only simulation, and merely marks successive stages of spirit dissolution, in which the many, one after another, slowly dissolve and pass away-all being finally absorbed by the nsatiate spirit of the earth.

Each of the two spiritual kingdoms, the higher and lower, have sought to influence mankind on earth for their own selfish purposes. The spiritualizing spirits seek to spiritualize him that he may be fitted to enter their kingdom, and be applied to its uses, and so gradually be dissolved and absorbed. The materializing spirits sought to materialize by acimalizing him, that he might be captured for and adapted to the uses of their kingdom. These two constitute the heaven and hell of the theologians—the kingdom of light and darkness. The two, however, are really two branches of one kingdom, under the domination of one power—the spirit of the earth.

All spirits are "simulators" or "personators," and spirit personation has played an important part in the history of the world. The spirit of the earth has no knowledge either of the existence of God or of the soul kingdom. It considers itself to be, and reveals itself to man as, God. A vast system of spirit personation underlies and is at the root of Judaism and also of Christianity. One of the gods whose service Abram abandoned revealed itself as and personated the Being to whom the yearnings of Abram's heart had tended. In Judaism the spirit of the earth reveals itself as Jehovah. This spirit, attracted by the career of Jesus, because his teachings were subversive of Judaism, after tempting him in many ways, brought his life to a premature and ignominious close; and then, in order to undo what Jesus had done, it assumed his form and personated him, as the risen Christ, to his disciples. It raised up agents, sometimes by supernatural means as in the conversion of Paul, as mediums for the carrying out of its teachings. It instigated or inspired the writing and manipulation of the New Testament, as it had previously done with that of the old; and in these writings, by a judicious blending of the true and the false, and a skillful interpretation of the one through the other, it gradually caused the false to be read as the true.

According to Dr. Pratt, the object of Jesus was to call people from the lower spiritual plane to the soul plane-to make them the children of God. Every one who believes on the Lord Jesus as a teacher, reduces his teaching to practice, and makes it the guide of his life, is a follower of Jesus and a child of God. The casting out of spirits by Jesus, artfully interpreted as the casting out of evil spirits, was the casting out of all spirits,—the rejec tion of spirit teaching. Those on the spirit plane are, however, unconsciously under the influence of the spirit of the earth, his instruments and agencies; while those on the soul plane are followers of Jesus, and like

him, children of God. The Spiritualist can readily perceive that this book is specially directed against the philosophy which he regards as divine. Its theses overthrow the foundation of supposed

when the spirit is fitted for another order of | Spiritualism is the gigantic delusion of the age; ite spirits are non-immortal, self-seeking, unloving remnants of humanity; its doctrine of eternal progression in spirit-life is a mockery and a snare; its communion with the Spirit-world is in antagonism to the up-building of the soul kingdom of the God of the universe; and its God is a personating, lying, self-aggrandizing spirit, destined to dissolution with the passing away of the material earth. That the whole tissue of speculation and assumption composing this book is destitute of truth, a mere fancy sketch, to every intelligent Spiritualist goes without saying. Works of this description can do but very little harm to the rational, common-sense spiritual philosophy of to-day.

Presidio of San Francisco, Cal.

Materialization or Transformation-Which?

To the Editor of the Religio-Philosophical Journal:

It was my privilege to attend two of the tests cances in augurated by Henry J. Newton, 128 W. 43d street, New York, and I could see no chance for deception. True, I think the conditions could have been so arranged as to sound stronger when faithfully reported, but I cannot say that I think they could have been any more conclusive to those who witnessed them. The "cabinet" constructed by Mr. Newton and set up in his own parlors, expressly to test the possibilities of materialization under "fraud-proof conditions," was a simple solid wooden frame covered with black cloth, and divided into two equal apartments by a strong netting securely nailed to a wooden frame, which was mortised into the main frame at each side, so that it was impossible for the medium to get into the other end of the cabinet, without either moving the cabinet out far enough to pass behind it, or cutting or breaking her way through the solid netting. As the cabinet was not moved from its position against the book case ochind, and the partition was in no way disturbed, not a thread broken, nor a nail drawn, I can see no possibility of any deception.

Mrs. Wells (the medium) took her seat in one end of this cabinet—not in her own house, nor with any possible accomplice or trap doors or machinery for legerdemain; the light was shaded so as to cut off the actinic rays, yet leave the room light enough to distinctly see all that transpired (good eyes could read common print) and after about fifteen minutes, hands, faces, and finally full forms appeared at the opposite end, fully five feet from where the medium sat, on the op-posite side of the partition, and during the sitting several full forms came out of the empty end of the cabinet (one at a time), dropped the curtain behind them, walked between the cabinet and the circle to the other end, raised the curtain and disappeared in the cabinet where the medium sat. I should state that the curtain in front was securely nailed to the center piece from top to bottom, thus making it impossible for the medium to pass behind it and in front of the frame to enter the other end of the cabinet. I think all who witnessed these phenomena were sure that no fraud was possible on the

part of the medium. Now there are two ways of viewing these facts. It is clear that they are due to spiritual agency But how it is done is hardly settled. It seems that the spirit chemists either draw from the medium and the atmosphere, and condense around a given animate figure those corporeal atoms which they manipulate and render visible and tangible, and those ind. Sendent forms thus clothed upon walk forth in their own right and talk or the partition is disintegrated and reunited after passing her body into the other end of the cabinet. This being done the medium might by the same spirit chemists be so transfigured as to appear in widely different characters, while she is in a state of profound trance. In either case it is a spiritual phenomenon, and the medium a

passive agent in their hands. Mr. Newton is too well and widely known to need any endorsement, and no one, I think, will ever suspect him of being party to any deception; and his penetrating, intellect, cool judgment and devotion to truth, irrespective of party prejudice, render these experiments exceedingly valuable as scientific data, and he is entitled to much credit and the gratitude of all true Spiritualists for his patient and painstaking devotion; and as the one who has led in a "new departure" in the methods of mediumistic investigation, he has proved that rigid test conditions, instituted in the right spirit and with a philosophical appreciation of the delicate and subtile agents involved, are no barrier to successful manifestations. From this beginning we may hope for a new epoch in phenomenal

Spiritualism. Mrs. Wells has shown a commendable spirit in accepting the situation and demonstrating not only her own eincerity, but the genuineness of her mediumship and the unmistakable reality of the phenomena called materialization. I have been sure of the possibility and occasional certainty of this phase for many years, but the doubtful circumstances under which most scances have been held (so far as my observation goes) have robbed them of nearly all scientific value, and left most investigators either in doubt or disgust, and honest mediums have suffered much from these suspicious appear-

During my brief stay in New York (only two Sundays) I felt the pulses of the age stirring deeply in the spiritual arm. The gentle ministrations of Helen J. T. Brigham have for more than a decade of years inspired and illumined the circle of spiritual workers in the metropolis, and drawn thousands to the altar of truth and mental liberty by her ever charming, ever faithful inspirations. Bro. J. J. Morse, too, has done a noble work here, and won golden opinions from the best minds. The conferences are lively and spicy, not to say peppery, and the friction of thought is enough, sometimes, to draw blood from a beet (a dead beat!), and brings out the best (and perhaps the worst!) that is in the participants. I think, however, they keep pretty good natured—after the battle

It was my privilege to share the hospitali-ties of that model home at Mt. Vernon owned by Milton Rathbun, the atmosphere of which, and all its inmates, are a sweet tonic to the weary pilgrim and a prophecy of the good\*time coming. If all our workers could be sustained by such a social sphere at home and abroad, what might they not accomplish? Mrs. Rathbun's devotion to the cause and her ability as writer and speaker are well known to the public, and her family and home are witness to all the best things she writes as the ideal realized. My sojourn there will ever be a pleasant memory, and profitable as well. Bro. Jones is doing a good work at his "Peoples' meetings" where mediums exchange experiences, compare notes, and the public gets the henefit. I entruth upon which the science, philosophy and religion of Spiritualism repose. If it is true, joyed also some profitable seasons with Mr.

and Mrs. Poole (who were present at the séance) and they are alive to the questions of the hour; and Spiritualism to them is a daily life and a living inspiration. On my return I stopped in Elmira and gave a farewell Sunday before going to Kansas City. They keep up their interest and are growing. I may return in the Spring. I think the tide is rapidly turning in favor of the position long advocated by the Journal, that every manifestation should stand upon its own merits, and that fair test conditions are not a hindrance, but a help to honest mediumship, and that the line of demarcation beship, and that the line of demarcation be tween mediumship and magic should be drawn distinct and clear, and all facts re-corded for scientific or historic uses should be so guarded as to leave no uncertainty of their source. As Bro. Newton expresses it, "There is no value in any phenomenon that can be accounted for in two ways." If there is a chance for deception, all that occurs comes under the shadow. If there is no possibility of deception the medium is protected from unjust suspicious; and whatever the transfigurations, or mysterious, or contradictory appearances or personifications, the invisible agents alone are responsible. LYMAN C. HOWE.

The Cause in Philadelphia, Pa.

In the Editor of the Religio-Philosophical Journal:

Spiritualism here in the staid(?) Quaker lity has never received the widespread attention that it does now, and while there are so many useful societies working for the cause, yet I must confine myself to the work of the First Association. We are just about settling down to city work after the ardnous camp meeting campaign. After hearing the masterly controls of Bro. J. C. Wright, our audiences were during the past month en-tertained and instructed with scholarly lectures, beautiful music and spirit delineations by J. Frank Baxter. The present month we have Miss Jennie Hagan, who has aiready made a great number of friends by her pleasing talks and improvisations. The Lyceum gives evidence of renewed life, under the charge of Mr. Kaufman, assisted by faithful gentlemen and lady friends of the children. One of the scholars held a fair at her home, netting quite a nice sum for the Lyceum. Large audiences of intelligence and appreciation greet our speakers morning and evening. Attention is called to the literature of Spiritualism by Mr. Benner, our Vice President, from the rostrum every Sunday. No better and effective way to break down prejudice against our cause and its followers, than to hand the opponent a Journal whereby he or she may calmly learn therein what and who they fight. It is very gratifying, however, to note the fact of increasing friendship of our church friends. R. A. THOMPSON. Philadelphia, Pa.



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