



THE RELATION OF FAITH TO EVIDENCE IN MYSTICAL EXPERIENCE.

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

BY G. C. MASSEY.

When the Gnostic, or idealist, author of the Epistle to the Hebrews declared faith to be the evidence of things not seen, he added an explanation that by it is gained a "good report," the "witness," and the "testimony" of God.

The aim of all mystical aspiration, the result of all mystical experience, is to find more of nature than is known to us through the physical senses, 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.

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.

ble; or rather, it would be correct to say that this faith has become dormant. Modern "progress" would indeed be a terrible and fatal spiritual retrogression had this faith become extinct.

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.

But there is also the lower relation in which faith in the unseen is a condition of indirect, manifestation or evidence. I am thinking now of the investigator of phenomena through mediums.

And it is chiefly in the reception and effect of evidence that we find the importance of faith as a mental factor.

but rather because they testify to a concurrent evolution of human consciousness than because our present reason will be forced to accept them.

GODHOOD.

J. Clegg Wright's Lecture at Cincinnati, Sunday, Nov. 12, 1886.

(Reported by G. H. Romaine for the Religio-Philosophical Journal.)

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."

It was held that the mysterious 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.

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 ferocious 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 lightning as so many glances of the Supreme indignation, and prayed to come nearer to God.

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.

To every passer-by her riddles were submitted, 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.

broad field of time—it is easily surveyed in 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.

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.

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.

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 forever in the past, and whose best and brightest 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.

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.

These parallel examples are sufficient to show that the mind acts upon the brain in dreams, during the period of sleep, precisely as it does in a state of wakefulness and activity, and in a corresponding degree, depends upon it as a means of either direct or symbolic expression, and what is still more

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.

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 "Purchas's Pilgrimage":

"In Xanadu did Kubla Kahn 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 many of our readers, for the memory 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 "Shepherd" of St. Hermas, the "Divine Comedy" of Dante, and "L'Henriade" of Voltaire, are also notable instances of like intellectual achievement in dreams.

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 engrossing theme, with great fervor and clearness.

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

It is contended by many that it is only possible to dream when in a restless or disturbed state of mind; that when in sound sleep the mind is dormant, and wholly inactive; 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.

"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."

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.

The last quoted sentence of this old-time writer, seems to us to express a conviction that arises naturally, and inevitably from an enlightened view of the subject.—Halls Journal of Health.

Woman and the Household.

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

HOMELESS.

Ye who have homes to shelter you to-night, Fly the homeless ones who this night...

These columns have often held the name of Helen Campbell, who occupies one of the highest places in the ranks of modern writers and philanthropists.

Mrs. Herndon is a widow, rich, cultured and filled with an overflowing desire to reach the causes of social evils and wrongs.

It would be unlike Mrs. Campbell's large brain and grand 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.

This gaunt, grim army, unorganized, unarmed, marching hopelessly along to the grave, have never been photographed.

This army of 200,000 women does not include domestic servants, but is limited to actual handicrafts, of which ninety-two are represented.

For women's under-garments, tucked and trimmed, the sewing girl receives ten and twelve cents each.

"One class of women in New York, whose trade has been a prosperous one since over 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.

"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.

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.

"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.

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

ing and the selfish, the indolent and irresponsible, can exist and do exist, among all ranks and in all stations.

Meantime, suffering might be allayed and comfort secured to the industrious poor, if they could be placed in situations where they are needed.

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

Late November Magazines Received. THE CHRISTIAN SCIENCE JOURNAL. (Boston.) Suggestive and timely articles are found in this issue under the following heads:

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.

New Books Received. The following new publications have been received from Lee & Shepard, Boston; A. G. McClurg & Co., Chicago:

YOUNG FOLKS' PICTURES AND STORIES OF ANIMALS for Home and School. By Mrs. Sarah B. B. Price, board cover, illustrated, six vols., 95 cents per volume.

MISTAKES IN WRITING ENGLISH, and how to avoid them. By Marshall T. Bigelow. Price, 50 cents.

FIVE-MINUTE READINGS for young ladies. Selected and adapted by Walter K. Forbes. Price, 50 cents.

PARLOR VARIETIES. Plays, Pantomimes, Charades. Part 3. By Olivia L. Wilson.

THE READING CLUB. No. 17. Edited by George M. Baker. Price, paper, 15 cents.

LITTLE MISS WEEZY. By Penn Shirley.

HIS ONE FAULT. By J. T. Knowbridge. Price, \$1.25.

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THE MESSAGE OF THE BLUE BIRD—Told to me to tell to others. By Irene E. Jerome. Price, illustrated, \$2.00.

NATURE'S HALLELUJAH. Illustrated and arranged by Irene E. Jerome. Price, gilt cover and edges, \$6.00.

LABOR VERSUS CAPITAL. By Osborne Hunter, Jr. Washington, D. C.: Published by the author.

INCIDENTS IN THE LIFE OF MADAME BLAVATSKY. By A. P. Sinnett. New York; J. W. Bouton.

HOW TO STRENGTHEN THE MEMORY; or Natural and Scientific Methods of Never forgetting. By M. L. Holbrook, M. D. New York; M. L. Holbrook & Co. Price, \$1.00.

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Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith.

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General Francis A. Walker has written some valuable articles for "The Youth's Companion" on "Trade Schools for Boys."

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Buchanan's Journal of Man.

Buchanan's Journal of Man, published from 1849 to 1866 at Cincinnati, is to be re-established at Boston in February, 1887.

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 synopsis of progress in all that interests the philanthropist.

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.

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.

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 office.

The Temptations of Power.

Abstract of a Sermon by E. 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.

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?"

How few men of power attain the beautiful considerations 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 place.

of lamp-black in water-color and left it thus through the exhibition.

Power carries in it a tendency to an over-weening conceit which is apt to ruin both the career and the character.

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.

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).

A remarkable example of this appears in the Journal of November 13th, containing the lecture of Mrs. U. N. Gestefeld on "Christian Science."

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.

Yet if mentality were infinite it could embrace all the atoms of this globe and likewise of the stellar universe.

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.

Mrs. G. is one of those who accept speculation, 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.

From all such absurdities rational Spiritualism is slowly, very slowly, relieving mankind, and it is no wonder that all the champions of such absurdities, including the Simon Pure Eddyttes, devote themselves to demolishing Spiritualism by senseless but malignant assaults.

Jos. Rodes Buchanan, Boston, Nov. 22nd.

Notice to Subscribers.

We particularly request subscribers who remove their subscriptions, to look carefully at the figure on the top which contains their respective names and if they are not changed in the year, please know with

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The publishers of Health and Home, published at Chicago, Ill., offer to send forty valuable books, free of charge, to each and every person who subscribes for their journal between now and January 1st next.

Magnetism, Mesmerism, etc. Instructions in Magnetism, \$2.00; Library of Mesmerism and Psychology, \$3.50; Philosophy of Mesmerism, 50 cents; Electrical Psychology, \$1.00; How to Magnetize, 25 cents; and other works, on the subject as well as Phrenology, Physiognomy, Heredity, etc.

Excursion to El Paso—Change in Date.

An advertisement recently appeared in our columns regarding an excursion to El Paso and the Fruit and Vine Growers' Colony Tract in the Rio Grande Valley.

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.

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The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

Saratoga Springs, N. Y. The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Grand Army Hall.

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The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Martine's Hall, N. W. cor. 22nd Street and Indiana Avenue.

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Voices From the People. INFORMATION ON VARIOUS SUBJECTS.

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

Let us turn our backs on Time's unfathomed sea— Quench their dim fires, and restless pass away, While shipwrecked Worlds go down in the commo- tion, No change can smite the Spirit with decay.

Let Death dissolve each glowing Constellation, The Pleiads follow their lost Sister's flight, Lives not my form as an incarnation, A quenchless glory from the central light?

God is not my soul a portion of thy Spirit, Thy chosen thought expressed through mortal clay? Does not my being from thine own inheris The birthright of its immortality?

Al! then, when men go poverty no longer, Bows the chained Spirit at the shrine of gold, May I not glow in love and wisdom's strength, While the ephem'ral dust of countless stars grow old?

Will not the faces which in life's sad morn- ing, Vanished in storms, in sunshine reappear— Eternal life their youthful brows adorning, Bearing no traces of their sorrows here?

And yes, changeplaces in your swift vibrations, That seem up'ring Lightning to the mortal eye, Flashing forever o'er dead generations, Lightning past Eons through eternity!

Tennessee's Blind Prodigy, A Remarkable Musical Performance Sixty Years Ago.

In the heart of the mountains of Manchester, Tenn., says the Atlanta Constitution, so fertile 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 springs, her gassy streams and her coniferous "mountain dew," there lives perhaps one of the greatest wonders of the nineteenth century, in little Maud Cook, aged nine years.

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 grand child took her seat at the organ—made expressly for her—and ran her fingers over the keys, it needed no refinement of education to tell that the soul of melody was in her.

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 notes with which they started.

She stated that people are also desirous to know how she became blind. 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 pious deacon of a church—believed the devil controlled her, and the family were afraid of her; and the father undertook to get the devil out of her by punishment.

Maud E. Lord. Mrs. Maud E. Lord is in Kansas City, Mo., where she will remain for a short time. The Herald of Odessa, Mo., contains a report of her lecture there.

The Dove at the Window.

"Not quite a year ago I heard 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 said a lady to a writer in the Boston Herald, 'I heard few of the circumstances connected with her death, and nothing at all 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 arrival 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 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 quite peacefully 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 room when a white 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 home, 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 I 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.

Called By Her Dead Lover.

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 announcement 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 Gilbert, 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 pleasant memories of her life, her responsible and well-known citizen, and unreal as the narration sounds there can be no doubt of its authenticity.

The young lady was sixteen years old at the time of her death, and appears to have been possessed of one of those warm, lovable, bright, and even-tempered dispositions which endear the owner to everyone 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 five or six years ago she formed an intimacy with a young man 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 Cunliffe. 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 the shock which she never recovered from. 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 freshness 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 told her that she must prepare to return to him. She manifested no fear, but, according to her sister, had told him she could not leave her parents, 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 sister 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 distressed, and told him that one morning he was lying down, and his son had come to him and stood at the foot of his bed. His father had asked him what he was 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 or vision, but that his son had actually visited and spoken to him, and that in broad daylight. In the meantime, Miss Gilbert had been told that when he last saw her she was coughing, and no amount of persuasion seemed to shake her belief. One week ago last evening she and her parents were attending a birthday party at a neighbor's. Miss Gilbert was sitting 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 ceased to beat. Their cries and lamentations and their frantic attempts to rouse her, by rubbing her face, by blowing cold water on her face, and by other means, all proved vain, she remained dead, and she was buried on Monday last.

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 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 depend 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."

Two Italian swindlers, swindlers robbed a New Haven peddler of \$24 by offering him a chance to make \$20,000 out of nothing.

Shells Coming to the Front—Elementaries.

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 felt thankful to him for my portion of the benefit received. 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, mischievous, 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 genuine Theosophist, who lives so near the great divine light.

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. Mrs. 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. Theosophy, it must be remembered, is in accord with Spiritism. 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 pin oak acorns, saffron buds, and worms, thus abandoning the very joys of existence, to get our knowledge from Delty, when we can get it through our mediums? To-day has an initial matter; it abounds in fruitful thoughts. If so great a truth come from this source, it proves that we are en-voyage 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 theory of Spiritualism. Who will dare say that the "shells" and "things" are not progressing? B. R. ANDERSON.

E. H. Dunham, of Providence, B. 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 our organism cannot be over estimated. This is not the extravagant expression of an enthusiastic devotee, but the unanimous verdict of hundreds who listened to her. For the advancement of pure Spiritualism 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.—Tribune Co. Times, Wash., Ill., Nov. 23, 1886.

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 report on the Arid Region, but fails to throw any light upon the extreme changes in Atlanta and Providence. 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 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 Director of the St. Petersburg Technological Institute, Privy Councillor Ilyin, was recently authorized by two students who had vainly asked him to reinstate six colleagues expelled from the institute for petitioning him to grant the right of holding meetings to the students. The case, on learning of the occurrence, at once ordered the two culprits to be placed for a day in the stocks, the most of the money; but the affair did not end here, for it has since been discovered that three other students of the institute were appointed by lot to take Director Ilyin's place. In the evening of the students were found in the streets as well as in the streets.



For the Religio-Philosophical Journal. A NINETEENTH CENTURY Anti-Spiritual Presentation of Kabbalism.\* BY WM. EMMETTE COLEMAN.

Certain mystical trances or inspirational speakers often referred to the Kabbala and Kabbalistic matters in their addresses, their remarks thereon evidencing, however, that their knowledge thereon is exceedingly scanty if not actually nil. Their auditors, 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 preterea nihil,—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 medieval Jewish Kabbalism.

Prior to the formulation of the latter-day Kabbalism of the Middle Ages the term Kabbala had been used to express the esoteric or 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 interpretation of the Law, it was claimed, was given by God himself to Moses, who in turn imparted 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 Kabbala,—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 Sopher Yezirah, or Book of Creation. Further developments of this school of theosophy culminated in the production in the thirteenth century of the Sopher haz 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 kabbalists, usually smatterers, are addicted to claiming a fabulous antiquity for their weird, 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-Adamic, pre-Abrahamic, pre-Mosaic, or even pre-Christian origin to which its uncritical, credulous adherents often refer. For fuller 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, 1855; "Journal American Oriental Society," vol. 2, pp. 1-20; Smith's "Dictionary of Christian Biography," etc., vol. 1, pp. 358-363; McClintock and Strong's "Encyclopaedia Cyclopaedia," vol. 2, pp. 1-6; "Encyclopaedia 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 indulges 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 Key to the Church, the Messianic Plane, etc. As specimens of his peculiar and seemingly unwarranted 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-strengthened. 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 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, the name of the Hebrew letter beginning the word Jehovah (Yahweh)).

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 dissolution 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, by passing in succession through a series of advancing forms until the human is reached.

\* New Aspects of Life and Religion. By Henry Pratt, M. D. London, England: Williams and Norwood, 1886, 306 pages, 12 mo.

when the spirit is fitted for another order of 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 repress 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 organized 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 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 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 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 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 spirits, 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 dissolved into their original elements.

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 rarefied dwelling 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 representing, 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 insatiate 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 animating him, that he might be captured 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 rejection 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 truth upon which the science, philosophy and religion of Spiritualism repose. If it is true,

Spiritualism is the gigantic delusion of the age; its 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 test seances inaugurated by Henry J. Newton, 123 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 behind, 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 egerdemain; 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 opposite 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 independent forms thus clothed upon walk forth in their own right and talk with their earthly friends, or else the medium 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 transmuted 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, intelligent, 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 subtle 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 sincerity, 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 seances 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 appearances.

During my brief stay in New York (only two Sundays) I felt the pulses of the age stirring deeply in the spiritual air. 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 beet!), 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 is over.

It was my privilege to share the hospitalities 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 benefit. I enjoyed also some profitable seasons with Mr.

and Mrs. Poole (who were present at the seance) 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 between mediumship and magic should be drawn distinct and clear, and all facts recorded 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 suspicions; 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.

To the Editor of the Religio-Philosophical Journal:

Spiritualism here in the staid(?) Quaker City 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 arduous camp meeting campaign. After hearing the masterly controls of Bro. J. C. Wright, our audiences were during the past month entertained and instructed with scholarly lectures, beautiful music and spirit delineations by J. Frank Baxter. The present month we have Miss Jennie Hagan, who has already 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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