

RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

VOL. XLIII.

CHICAGO, JANUARY 14, 1888.

No. 21

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN

By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 3.

Fact vs. Method—Tests With Iron Filings—Magnetic Conditions Established—No Secret Devices Necessary.

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Before proceeding with the new matter for this paper, I desire to explain briefly my attitude toward the subject as thus far given. It has been the practice of investigators to enter this field with a certain sternness of manner and an avowed lack of sympathy which they fancied would, in the first place, protect them the more from admitting anything on insufficient grounds, and, secondly, would give the public more confidence in their findings, if they should be, as it were, convinced in spite of their active efforts not to be convinced.

Now I appreciate fully the strength of this view of the case, yet I had the best of reasons for pursuing the opposite course. The wisdom of this course is destined to revolutionize the whole subject of investigation as applied to mental phenomena. I may investigate the properties of iron, and no mental action or condition on my part can make the iron prove harder or softer, heavier or lighter, because iron is not sensitive to my mental action; but when I undertake to investigate a psychological subject, and know that the individual whom I seek to examine is of all others necessarily sensitive to the mental condition of those around him, how foolish it would be in me to go pretending to seek truth, and carrying with me the very conditions which all mental scientists admit are best calculated to drive it away, if there is any there.

Neither is this course any the less wise or necessary because I cannot tell why my state of mind should affect his. To ignore it would be as though I should go into my laboratory to make oxygen, and because I know that the black oxide of manganese which I put into the retort with chlorate of potash is not changed in the least, but comes out just as it went in, and because I can't explain why its mere presence is needed to enable the oxygen to "come over" from the potash at a reasonable temperature, therefore, I will not put the manganese in. Result: I would not get any oxygen. And to follow out the simile and be in harmony with some investigators, I should conclude that oxygen cannot be obtained from chlorate of potash.

In a future paper on the psychological phase of this subject as a whole, I shall en-

large further upon this point of proper conditions, but I felt that this much was needed here to show good reason why I should at the outset seem, at least, to be in perfect accord with Wells, Rowley, et al. My advancing a certain degree of credit does not make a fact where there was none, any more than the clearing away the clouds during the night makes the sun shine in the morning. The sun would shine if the clouds had remained, but not on me. So in these matters, the facts are there and may be tested to your heart's content, after they are captured.

The test experiments given in this number, will establish the remainder of the subordinate propositions under the department of Natural Philosophy or Physics, except the last, "The physical rationale of the operation," and that one has no direct bearing on the conclusion. The terms of our main proposition, "A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument," require us to prove that spirits can or do thus communicate, not how they can thus communicate. True we can prove in the main how they do it, but it is much more important to us to know that they do it than to know how they do it.

To separate the more important idea of fact from the less important idea of method, let the reader reflect for a moment upon his ordinary experiences in every-day life, and he will readily recognize many instances of undeplicable fact, about which he knows nothing as to how or why it is so. In fact, the more highly he is educated, the more readily he will find in all his experiences some things which he knows are true, but which he knows nothing about as to how or why they are as they are.

The following is a verbatim report of experiment with iron filings to test for magnetic conditions:

513 Prospect St., Aug. 8, 1887.

Memorandum:—In order to test the slate and box for magnetism, I sprinkled fine filings of soft iron uniformly over the surface of the slate or top of the box, the instrument being quiet. I could see immediately that the slate was slightly charged, because the lighter particles instantly "bristled up" in the manner familiar to those who have experimented for magnetic curves with iron filings on a glass plate. Also, because as each little particle struck the slate, it stuck right where it fell, neither rebounding nor rolling as most of them would have done, if the slate had not been magnetic. I then sprinkled some of the filings upon paper and other substances to show that they would thus rebound or roll about. I then placed the same piece of paper on the slate, and upon sprinkling the filings over the paper thus situated, they acted in the same manner as upon the slate; which proves that their sticking was not caused by any dirty or sticky condition of the surface of the slate.

With the slate thus evenly covered, I raised the box up about a foot from the table, and tapped on the under side with my knuckles. After about twenty taps, a few of the particles became dislodged, but if the slate had not been magnetic, the first tap would have caused all of them to jump up, and the whole series of taps would have carried them all to that side of the slate which happened to be the lowest. I repeated this on cardboard, glass, wood, etc., to show that the filings would perform thus differently on surfaces not magnetic.

Returning to the slate, I raised one end of the box about an inch and a half higher than the other and then gave it about a dozen light raps without causing any considerable displacement of the particles. This much with the instruments quiet.

Next I requested Mr. Rowley to place his hands to the corners of the slate. Dr. Wells, anticipating what was wanted, closed the circuit so as to make a very long dash. The sounder lever remaining down was proof that the key in the box was closed during this time, and while this state of things continued, I rapped on the bottom of the box quite violently, so as to force the particles to dislodge that I might observe what tendency they might have to collect into certain nodes or poles. I found that when thus repeatedly forced to dislodge, they collected into a row or ridge over the spiral wire, and into the nodes or poles, one over each side of the knob of the key lever.

Desiring to repeat the experiment, I requested Dr. Wells to "let go," that I might again distribute the filings, but he did not release the key as was plainly proved by the sounder lever remaining down, and also by the filings refusing to be distributed. I then requested Mr. Rowley to leave the table entirely. He went some ten feet away but without the desired effect. Then I laid my hand across the slate from the other side, remarking that possibly my magnetism would either in quality or direction interfere with or neutralize the charge in the box. Still no change. Then Mr. Rowley left the room, but the key did not open. Mr. Rowley returned and disconnected the wire leading from the key to the sounder. That took the local current off, and let the sounder lever up, but still that was no evidence that the key lever was up. It was evidence, however, that there was nothing wrong about the sounder. Replacing the wire to the sounder, the sounder lever immediately came down, which proved that the key was still closed.

After having tried all these methods, Mr.

Rowley opened the box and immediately the key opened. From this it seems that the box as a whole acted as an overcharged storage battery, and that no immediate relief could be obtained without opening the box and allowing the charge to escape. It is my opinion that the admission of light into the box was the principal cause of the diffusion of the force. If Dr. Wells and his operator, John Rife, had it in their power to release the key, they have, by not doing so, demonstrated their ability to at least hold the key lever down during Mr. Rowley's temporary absence. (He was out of the room about one minute.)

This experiment of testing for poles was repeated several times and always with substantially the same result, except that there was no further difficulty in getting them to "let go." The poles over the knob of the key lever (more properly called the thumb plate) were not quite on opposite sides of the knob—the pole nearer Mr. Rowley being always a little further toward the trunpions.

Two things are proved by these trials with iron filings:

1. The slate and inside of the box is a slightly charged reservoir or storage battery of magnetism.
2. It is not a magnet and the magnetism in it is not in all respects similar to that obtained from a steel magnet; for if the box as a whole were a magnet, it would exhibit opposite polarity, and if the magnetism were in all respects the same as mineral magnetism, there could not be two nodes as if the poles of a horseshoe magnet were on either side of the key-lever handle, and at the same time two ridges as if two bar magnets lay over the spiral wires, yet said bars being of equal strength throughout, that is, having no polarity, and at the same time a general diffusion of magnetic force permanently remaining in all parts of the slate. With mineral magnetism, no one of these three conditions could exist as each does there, much less three such opposing conditions coexist in such close proximity.

Whatever force this slate and box may exhibit must certainly be referred to Mr. Rowley's body for its immediate origin. I know of no way of artificially electrifying or magnetizing such material so as to produce such seemingly incongruous effects. Why call it magnetism at all? Because of its attraction for iron; its effect on a common magnetic needle, its association with electricity in the spiral wires (their electric current being induced by this magnetism); and its general properties of mineral magnetism, except that it has different laws of polarity.

Why call it animal magnetism? Because it is generated in the body of man and other animals. In the case of man, it is given off most freely from the hands. Why not call it human magnetism? Because, in some respects it is not dependent upon the state of the mind, nor subject to the will; and also because other animals than man have been known to exhibit it in a very marked degree. Thus a snake may "charm" a bird, but that is only another way of saying that the bird is magnetized or psychologized. The snake in turn submits to a higher degree of the same influence, when some "snake-charmer" desires his snakeship for a show.

This force is utilized by the brute world in many ways. Only one more I will pause here to mention. Stock raisers know that a cow can magnetize her calf, or in technical language hypnotize it so completely that it will lie in a somnambulant state for hours, and no amount of rousing or rough handling will awaken it. Like the mesmeric subject, it feels nothing, hears nothing and is dead to all except the magnetizer. But when the cow returns the least sound or touch from her restores it to consciousness.

I would not stop in the midst of this experiment for this class of argument were it not for the fact that certain philosophers when cornered on this subject, will boldly deny the very existence of animal magnetism, ascribing the effects to imagination, etc. Such people need to be met with these instances taken from among the lower animals, where the imagination of the infant subject, as in the case of the calf, could certainly not be held responsible. Neither is the bird deceived through a lengthy process of argument with the snake, and being made to believe that thus and so will happen, why, it easily imagines that it does happen.

The results obtained thus far are in harmony with Dr. Wells's statements, and may be summed up thus:

1. The current of animal magnetism is propelled spirally about the spiral wires across the box. Otherwise it would not induce an electric current in said wires.
2. The force of the current is applied in a concentrated manner right above the handle of the key lever. (There is further independent proof of this.)
3. The current is interrupted so as to manipulate the key intelligently.
4. The intelligence which thus propels and applies the force generated in Mr. Rowley's body is an independent intelligence. (This conclusion was based on preceding experiment with magnetic needle. The reader should understand that I am still copying from memoranda of August 8.)

Having thus tested the instrument for attractive force, I proceeded to test Mr. Rowley's hands in the following manner:

Laying a piece of writing paper about six inches square smoothly on the table, I sprinkled it evenly with iron filings. Then I stretched the paper tightly and held

it firmly down at all the corners, while Mr. Rowley tapped gently with the side of his thumb at the middle of one side of the paper. At each successive jar the filings gathered closer and closer about his thumb, until nearly all of them were piled up in a curved ridge which described a compound curve similar to "Hogarth's line of beauty." The nearest approach was opposite the end of the thumb, the vertex of the curve being there within about three eighths of an inch. From this point the ridge passed around each side of the thumb forming a small crescent about an inch in extent; and from each end of the crescent the ridge gently curved backward and passed gradually out of sight.

After all these points had been carefully noted, Mr. Rowley tapped with his forefinger in the space which his thumb had occupied, I still holding the paper firmly to the table. The beautiful ridge gradually dissolved and many of the filings were repelled as far as the middle of the paper.

Now there are three points to notice here:

1. This curve is different in every respect from the magnetic curves shown by iron filings over a steel magnet.
2. The locus of strongest attraction is not in the thumb nor on the surface of the thumb, but constitutes a beautiful curve from three-eighths to three-quarters of an inch from the thumb. If it were not for this peculiarity, the filings would have been drawn against the thumb and adhered to the surface as they would to a steel magnet.
3. The repelling force of the forefinger is not a negative to the attracting force of the thumb, in the same sense that either pole of a steel magnet is a negative to the other; for either pole of a steel magnet will, in turn, attract soft iron filings. Some of the same filings were repeatedly tested with a steel magnet, first one pole and then the other, to show that there was no appreciable residual magnetism in them; that is they were attracted by either pole in turn, because too soft to retain either kind of magnetism after the magnet had been withdrawn.

Mr. Rowley mentioned this force having been used to produce telegraphic raps on his collar and cuffs, and proposed trying to receive them again. At this suggestion a smart rap was heard on the mantel about eight feet from where we stood. "Yes," said Mr. Rowley, "that is Dr. Wells. He often raps for us on our table at home, when he desires to approve of anything we propose to do." Mr. Rowley then put his hands together and pressed them up to the side of his neck, leaving a dark space between the hollow of his hands and his collar. I placed my ear to the back of his hand, and heard in clear and distinct telegraphic characters—"How is this? Can you read this?" I named each letter as I heard it made, and all went just right till the last letter in the word "read," the "d" sounded more like an "r." (d and r sound very much alike in telegraphy.) Perceiving the intention I read it according to the sense, "d," and pronounced the word read, after which followed the letter "d" perfectly made.

Now here is a point. When Mr. Rowley heard me name the "d" intended, and pronounced the word thus completed, and understood, too, that I was waiting expectantly for the next word; if he had been making these letters himself, or had been in any secret way imposing upon me, he would not have repeated the letter "d"; especially when he knows that I know that "d" and "r," made without backstroke (as these were) are so very nearly alike that only the best trained operators can distinguish between them. Of course, if Mr. Rowley were doing this, he could have repeated the "d," but under the circumstances, it would be altogether contrary to human nature for him to do it; and this, therefore, is incidental evidence in favor of the genuineness of the manifestation. Who knows but that it was so designed by Dr. Wells? Nothing short of demonstrable evidence could have been better designed to indicate genuineness. (End of memoranda for August 8.)

Note.—In connection with this last point, I wish to remind my readers that all my physical propositions are demonstrable, and that while such incidental evidence as the above would be regarded by any court as extremely valuable in increasing the probability of genuineness, yet, even infinite probability is not demonstration, in the sense that people usually regard it. The mere recital of one such case as this must not be allowed to detract from the fact that throughout these papers the conclusions are drawn, or rather are necessitated, by demonstrable scientific principles—about which there is and can be no dispute.

The above tests with iron filings are submitted in proof of the following subordinate propositions:

- "7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating."
- "11. That the slate top has a constant charge of residual magnetism."
- "12. That the slate top is more highly charged when the key is being operated than when not."
- "13. That the charge is animal magnetism, not mineral magnetism."

The testing of Mr. Rowley's hands with iron filings, and also with strips of tissue paper, proves that this force resides in, or rather is generated by, his body; but in further proof of the proposition:

- "8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body."

I quote the following extract from memo-

rauda of Dec. 4, 1887. I have seen the same thing occur many times, but always when Mr. Rowley was evidently either sick or very much exhausted. In his usual health, no such symptoms are visible, except it be near the close of a hard day's work:

89 Euclid Ave., Cleveland, Dec. 4, 1887.

Memorandum:—Mr. Rowley has not recovered much from yesterday's sickness, and we have considerable difficulty in getting things started. It is the first time I have ever witnessed any serious delay. After waiting some time the communications came in a broken manner. The intelligences evidently have to draw on his system for every spark of force, just as they want to use it. On this occasion I frequently saw what appeared like veins across Mr. Rowley's forehead, but I judge them to be nerves from the manner in which they were shocked in exact accord with the dots and dashes of the sounder. I could read many of the letters distinctly from the appearance of these nerves or veins, and also from a general tremor or slight shock which pervaded the whole system at each separate dot or dash. I am certain that no man could simulate these peculiar shocks. Each shock was only strong enough to be distinctly perceptible, yet each one affected his entire frame.

The testimony on this proposition is not yet all in, but no amount of testimony could make it any more certain than it now is. "That the intelligences controlling this instrument derive that current from Mr. Rowley's body." True, after a proposition is proved, it may sometimes be proved again by a different method; but that does not make it any more certain to be true, than if it had been susceptible of but one proof. My own personal experience with these same shocks will be given when we come to cross-question the witness, "Dame Nature."

We shall now address ourselves to the proof of the three most important propositions in the physical department, viz:

- "2. That the local current cannot be manipulated by any secret device or appliance situated outside the box."
- "3. That there are no secret wires, springs, or other means intended to be used for that purpose."
- "4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box, or wires leading to the box."

In testing for secret devices or anything akin to jugglery, no man wants to trust another man's eyes. Every one feels that if he should look the box all over for himself, he could hardly be sure that some cunningly devised appliance had not escaped his notice. For my own part, I had witnessed the performance of this instrument for months together, under such emergencies of mental test, that I was thoroughly convinced that Mr. Rowley did not operate it. The reason which so effectually convinced me and would have convinced any one who might have such extended opportunities to test it, was the intrinsic character of the communications. To be brief, they are in the main, such that Mr. Rowley could not possibly be the author of them; for they often abound in matters of fact, unknowable at the time to any of us, but subsequently proven true. But to convince the public requires quite a different course of experiment; and so for the sake of the millions who are interested in knowing for themselves, I instituted a test which all can appreciate the force of, and which no one can reject, as insufficient.

THE TEST FOR SECRET DEVICES.

To demonstrate that no secret devices are necessary in or about this instrument, I took a common telegraph key which I had used for more than five years on my own table in the school-room, placed it in a box which I made myself, used for the bottom of the box a slate which had been there in the school-room for years, used for the top of the box a new slate which I bought on Superior street to match the other slate, and used for the branch lever and storage a piece of sheet brass which I obtained from a manufacturing jeweler. These parts I put together in a somewhat clumsy manner and connected the storage plates with a piece of common "office" wire cut from that which I then had in use in the school-room. I hinged the top on with two small hinges, and provided a hook on the front side to hold the top firmly down when the box was shut. I made the branch lever so that it could not possibly touch the underside of the top slate, and then tested it on my own instrument so that I knew "That the key could not be manipulated by pressure upon the top, bottom, sides, ends, corners or any other part of the box, or wires leading to the box."

Thus armed with an instrument which I had constructed myself on the same general principles as Mr. Rowley's, but larger and much less delicate in its operation, and which "contained no secret wires, springs, or other means" by which the current could possibly be manipulated, I sought an interview with Dr. Wells. I disconnected Mr. Rowley's box and set it away. I connected my own exactly as I had it connected in the school-room. I then tested it by pressing, shaking, jarring, and otherwise handling it on the outside but all to no effect; but when I opened it and handled the key, the sounder answered promptly, showing that the connections were all right, providing some force would move the key lever. "Now," said I to Mr. Rowley, "try that." Mr. Rowley placed his hands gently across the top of the box. His body was slightly shocked some four times, and, in less than one minute

(Continued on Eighth Page.)

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Desiring to repeat the experiment, I requested Dr. Wells to "let go," that I might again distribute the filings, but he did not release the key as was plainly proved by the sounder lever remaining down, and also by the filings refusing to be distributed. I then requested Mr. Rowley to leave the table entirely. He went some ten feet away but without the desired effect. Then I laid my hand across the slate from the other side, remarking that possibly my magnetism would either in quality or direction interfere with or neutralize the charge in the box. Still no change. Then Mr. Rowley left the room, but the key did not open. Mr. Rowley returned and disconnected the wire leading from the key to the sounder. That took the local current off, and let the sounder lever up, but still that was no evidence that the key lever was up. It was evidence, however, that there was nothing wrong about the sounder. Replacing the wire to the sounder, the sounder lever immediately came down, which proved that the key was still closed.

After having tried all these methods, Mr.

Rowley opened the box and immediately the key opened. From this it seems that the box as a whole acted as an overcharged storage battery, and that no immediate relief could be obtained without opening the box and allowing the charge to escape. It is my opinion that the admission of light into the box was the principal cause of the diffusion of the force. If Dr. Wells and his operator, John Rife, had it in their power to release the key, they have, by not doing so, demonstrated their ability to at least hold the key lever down during Mr. Rowley's temporary absence. (He was out of the room about one minute.)

This experiment of testing for poles was repeated several times and always with substantially the same result, except that there was no further difficulty in getting them to "let go." The poles over the knob of the key lever (more properly called the thumb plate) were not quite an opposite sides of the knob—the pole nearer Mr. Rowley being always a little further toward the transmons.

Two things are proved by these trials with iron filings:

1. The slate and inside of the box is a slightly charged reservoir or storage battery of magnetism.
2. It is not a magnet and the magnetism in it is not in all respects similar to that obtained from a steel magnet; for if the box as a whole were a magnet, it would exhibit opposite polarity, and if the magnetism were in all respects the same as mineral magnetism, there could not be two nodes as if the poles of a horseshoe magnet were on either side of the key-lever handle, and at the same time two ridges as if two bar magnets lay over the spiral wires, yet said bars being of equal strength throughout, that is, having no polarity, and at the same time a general diffusion of magnetic force permanently remaining in all parts of the slate. With mineral magnetism, no one of these three conditions could exist as each does there, much less three such opposing conditions coexist in such close proximity.

Whatever force this slate and box may exhibit must certainly be referred to Mr. Rowley's body for its immediate origin. I know of no way of artificially electrifying or magnetizing such material so as to produce such seemingly incongruous effects. Why call it magnetism at all? Because of its attraction for iron; its effect on a common magnetic needle, its association with electricity in the spiral wires (their electric current being induced by this magnetism); and its general properties of mineral magnetism, except that it has different laws of polarity.

Why call it animal magnetism? Because it is generated in the body of man and other animals. In the case of man, it is given off most freely from the hands. Why not call it human magnetism? Because, in some respects it is not dependent upon the state of the mind, nor subject to the will; and also because other animals than man have been known to exhibit it in a very marked degree. Thus a snake may "charm" a bird, but that is only another way of saying that the bird is magnetized or psychographed. The snake in turn submits to a higher degree of the same influence, when some "snake-charmer" desires his snakeship for a show.

This force is utilized by the brute world in many ways. Only one more I will pause here to mention. Stock raisers know that a cow can magnetize her calf, or in technical language hypnotize it so completely that it will lie in a somnambulant state for hours, and no amount of rousing or rough handling will awaken it. Like the mesmerist subject, it feels nothing, hears nothing and is dead to all except the magnetizer. But when the cow returns the least sound or touch from her restores it to consciousness.

I would not stop in the midst of this experiment for this class of argument were it not for the fact that certain philosophers when cornered on this subject, will boldly deny the very existence of animal magnetism, ascribing the effects to imagination, etc. Such people need to be met with these instances taken from among the lower animals, where the imagination of the infant subject, as in the case of the calf, could certainly not be held responsible. Neither is the bird deceived through a lengthy process of argument with the snake, and being made to believe that thus and so will happen, why, it easily imagines that it does happen.

The results obtained thus far are in harmony with Dr. Wells's statements, and may be summed up thus.

1. The current of animal magnetism is propelled spirally about the spiral wires across the box. Otherwise it would not induce an electric current in said wires.
2. The force of the current is applied in a concentrated manner right above the handle of the key lever. (There is further independent proof of this.)
3. The current is interrupted so as to manipulate the key intelligently.
4. The intelligence which thus propels and applies the force generated in Mr. Rowley's body is an independent intelligence. (This conclusion was based on preceding experiment with magnetic needle. The reader should understand that I am still copying from memoranda of August 8.)

Having thus tested the instrument for attractive force, I proceeded to test Mr. Rowley's hands in the following manner:

Laying a piece of writing paper about six inches square smoothly on the table, I sprinkled it evenly with iron filings. Then I stretched the paper tightly and held

it firmly down at all the corners, while Mr. Rowley tapped gently with the side of his thumb at the middle of one side of the paper. At each successive jar the filings gathered closer and closer about his thumb, until nearly all of them were piled up in a curved ridge which described a compound curve similar to "Hogarth's line of beauty." The nearest approach was opposite the end of the thumb, the vertex of the curve being there within about three eighths of an inch. From this point the ridge passed around each side of the thumb forming a small crescent about an inch in extent; and from each end of the crescent the ridge gently curved backward and passed gradually out of sight.

After all these points had been carefully noted, Mr. Rowley tapped with his forefinger in the space which his thumb had occupied, still holding the paper firmly to the table. The beautiful ridge gradually dissolved, and many of the filings were repelled as far as the middle of the paper.

Now there are three points to notice here:

1. This curve is different in every respect from the magnetic curves shown by iron filings over a steel magnet.
2. The locus of strongest attraction is not in the thumb nor on the surface of the thumb, but constitutes a beautiful curve from three-eighths to three-quarters of an inch from the thumb. If it were not for this peculiarity, the filings would have been drawn against the thumb and adhered to the surface as they would to a steel magnet.
3. The repelling force of the forefinger is not a negative to the attracting force of the thumb, in the same sense that either pole of a steel magnet is a negative to the other; for either pole of a steel magnet will, in turn, attract soft iron filings. Some of the same filings were repeatedly tested with a steel magnet, first one pole and then the other, to show that there was no appreciable residual magnetism in them; that is they were attracted by either pole in turn, because too soft to retain either kind of magnetism after the magnet had been withdrawn.

Mr. Rowley mentioned this force having been used to produce telegraphic raps on his collar and cuffs, and proposed trying to receive them again. At this suggestion a smart rap was heard on the mantel about eight feet from where we stood. "Yes," said Mr. Rowley, "that is Dr. Wells. He often raps for us on our table at home, when he desires to approve of anything we propose to do." Mr. Rowley then put his hands together and pressed them up to the side of his neck, leaving a dark space between the hollow of his hands and his collar. I placed my ear to the back of his hand, and heard in clear and distinct telegraphic characters—"How is this? Can you read this?" I named each letter as I heard it, made, and all went just right till the last letter in the word "read," the "d" sounded more like an "r," (d and r sound very much alike in telegraphy.) Perceiving the intention I read it according to the sense, "d," and pronounced the word read, after which followed the letter "d" perfectly made.

Now here is a point. When Mr. Rowley heard me name the "d" intended, and pronounced the word thus completed, and understood, too, that I was waiting expecting for the next word; if he had been making these letters himself, or had been in any secret way imposing upon me, he would not have repeated the letter d; especially when he knows that I know that "d" and "r," made without backstroke (as these were) are so very nearly alike that only the best trained operators can distinguish between them. Of course, if Mr. Rowley were doing this, he could have repeated the "d," but under the circumstances, it would be altogether contrary to human nature for him to do it; and this, therefore, is incidental evidence in favor of the genuineness of the manifestation. Who knows but that it was so designed by Dr. Wells? Nothing short of demonstrable evidence could have been better designed to indicate genuineness. (End of memoranda for August 8.)

Note.—In connection with this last point, I wish to remind my readers that all my physical propositions are demonstrable; and that while such incidental evidences as the above would be regarded by any court as extremely valuable in increasing the probability of genuineness, yet, even infinite probability is not demonstration, in the sense that people usually regard it. The mere recital of one such case as this must not be allowed to detract from the fact that throughout these papers the conclusions are drawn, or rather are necessitated, by demonstrable scientific principles about which there is and can be no dispute.

The above tests with iron filings are submitted in proof of the following subordinate propositions:

7. That there is a current of animal magnetism within the box when the key is operating, which is not there when the key is not operating.
 11. That the slate top has a constant charge of residual magnetism.
 12. That the slate top is more highly charged when the key is being operated than when not.
 13. That the charge is animal magnetism, not mineral magnetism.
- The testing of Mr. Rowley's hands with iron filings, and also with strips of tissue paper, proves that this force resides in, or rather is generated by, his body; but in further proof of the proposition:
8. That the intelligences controlling this instrument derive that current from Mr. Rowley's body.
- I quote the following extract from memo-

rande of Dec. 4, 1887. I have seen the same thing occur many times, but always when Mr. Rowley was evidently either sick or very much exhausted. In his usual health, no such symptoms are visible, except it be near the close of a hard day's work:

89 Euclid Ave., Cleveland, Dec. 4, 1887.

Memorandum:—Mr. Rowley has not recovered much from yesterday's sickness, and we have considerable difficulty in getting things started. It is the first time I have ever witnessed any serious delay. After waiting some time the communications came in a broken manner. The intelligences evidently have to draw on his system for every spark of force, just as they want to use it. On this occasion I frequently saw what appeared like veins across Mr. Rowley's forehead, but I judge them to be nerves from the manner in which they were shocked in exact accord with the dots and dashes of the sounder. I could read many of the letters distinctly from the appearance of these nerves or veins, and also from a general tremor or slight shock which pervaded the whole system at each separate dot or dash. I am certain that no man could simulate these peculiar shocks. Each shock was only strong enough to be distinctly perceptible, yet each one affected his entire frame.

The testimony on this proposition is not yet all in, but no amount of testimony could make it any more certain than it now is. That the intelligences controlling this instrument derive that current from Mr. Rowley's body. True, after a proposition is proved, it may sometimes be proved again by a different method; but that does not make it any more certain to be true, than if it had been susceptible of but one proof. My own personal experience with these same shocks will be given when we come to cross-question the witness, "Dame Nature."

We shall now address ourselves to the proof of the three most important propositions in the physical department, viz:

"2. That the local current cannot be manipulated by any secret device or appliance situated outside the box."

"3. That there are no secret wires, springs, or other means intended to be used for that purpose."

"4. That the key cannot be manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box, or wires leading to the box."

In testing for secret devices or anything akin to jugglery, no man wants to trust another man's eyes. Every one feels that if he should look the box all over for himself, he could hardly be sure that some cunningly devised appliance had not escaped his notice. For my own part, I had witnessed the performance of this instrument for months together, under such emergencies of mental test, that I was thoroughly convinced that Mr. Rowley did not operate it. The reason which so effectually convinced me and would have convinced any one who might have such extended opportunities to test it, was the intrinsic character of the communications. To be brief, they are in the main, such that Mr. Rowley could not possibly be the author of them; for, they often abound in matters of fact, unknowable at the time to any of us, but subsequently proven true. But to convince the public requires quite a different course of experiment; and so for the sake of the millions who are interested in knowing for themselves, I instituted a test which all can appreciate the force of, and which no one can reject as insufficient.

THE TEST FOR SECRET DEVICES.

To demonstrate that no secret devices are necessary in or about this instrument, I took a common telegraph key which I had used for more than five years on my own table in the school-room, placed it in a box which I made myself, used for the bottom of the box a slate which had been there in the school-room for years, used for the top of the box a new slate which I bought on Superior street to match the other slate, and used for the branch lever and storage a piece of sheet brass which I obtained from a manufacturing jeweler. These parts I put together in a somewhat clumsy manner and connected the storage plates with a piece of common "office" wire cut from that which I then had in use in the school-room. I hinged the top on with two small hinges, and provided a hook on the front side to hold the top firmly down when the box was shut. I made the branch lever so that it could not possibly touch the underside of the top slate, and then tested it on my own instrument so that I knew "That the key could not be manipulated by pressure upon the top, bottom, sides, ends, corners or any other part of the box, or wires leading to the box."

Thus armed with an instrument which I had constructed myself on the same general principles as Mr. Rowley's, but larger and much less delicate in its operation, and which "contained no secret wires, springs, or other means" by which the current could possibly be manipulated, I sought an interview with Dr. Wells. I disconnected Mr. Rowley's box and set it away. I connected my own exactly as I had it connected in the school-room. I then tested it by pressing, shaking, jarring, and otherwise handling it on the outside but all to no effect; but when I opened it and handled the key, the sounder answered promptly, showing that the connections were all right, providing some force would move the key lever. "Now," said I to Mr. Rowley, "try that." Mr. Rowley placed his hands gently across the top of the box. His body was slightly shocked some four times, and, in less than one minute

(Continued on Eighth Page.)

LETTER FROM DR. WOLFE.
A Graphic Report of a Fire-Test Seance Held in Dr. Wolfe's House in Cincinnati, December 1st, 1887, Under the Mediumship of Mrs. Isa Wilson Porter.

To the Editor of the Religio-Philosophical Journal.

In the third chapter of Daniel is an account of a remarkable fire test seance given by three men and a son of a—, in the presence of Nebuchadnezzar, the king of the Jews.

"Then Nebuchadnezzar, the king, was astonished, and rose up in haste and spake, and said unto his counsellors: Did not we cast three men bound in their coats, their hosen, with their hats, and their other garments, into the midst of the fire?"

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace and spake, and said: Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth and serve me hither."

"And the princes, governors and captains, and the king's counsellors, being gathered together, saw these men upon whose bodies the fire had no power, nor was their hair singed, neither were their coats changed, nor the smell of fire had passed on them."

"Then Nebuchadnezzar spake, and said: Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his angel and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god except their own God."

"Therefore I make a decree, that every people, nation and language which speak any thing amiss against the God of Shadrach, Meshach and Abednego, shall be cut in pieces, and their houses shall be made a dung hill; because there is no other god that can deliver after this sort."

"Then the king promoted Shadrach, Meshach, and Abednego in the province of Babylon."

I have long had a desire to witness a fire test of mediumship, and the opportunity came recently. I was alone in my office in the evening of Wednesday, Nov. 30th, when Mrs. Mary Wilson, and her daughter, Mrs. Isa Wilson-Porter, with a four year old child, called to make a friendly visit.

"I bought two large coal oil lamps for the occasion. Each used a burning wick two inches wide. When lighted the flame was three inches broad, and while experimenting, from four to six inches in height. The chimney at its base was ten inches in circumference, which narrowed to six inches at the top."

"On a large marble top table the lamps, and other articles with which I intended to experiment, were placed. The table was moved three feet away from the wall. The space between the table and the wall was occupied with a chair, in which Mrs. Porter sat one hour and thirty-five minutes during the time she was giving the fire tests."

"About eight feet in front of the table, forming the segment of a semi-ellipse, sat twelve invited guests to witness the manifestations. The place was my office,—time 6:30 P.M."

"Before beginning the fire tests, Mrs. Porter removed her rings and washed her hands with soap and water furnished by a domestic. After wiping dry, she submitted them for inspection. The skin presented a clean, healthy appearance, entirely free from scars or eruptions of any kind."

"The examination, Mrs. Porter soon became lost in entrancement. The medium rose to her feet, and turning her closed eyes upward, extended her hands as if in supplication. She spoke for a few minutes some incomprehensible words, and then stopped this faree with a well pronounced amen!"

"1. Without loss of time, the medium took hold of the hot chimney of a lamp, in which the blaze almost touched her flesh, and caressed it as she would a favorite pussycat. When it began to cool, she put the chimney in the hands of a gentleman, who at once threw it to the floor with an exclamation of pain. Of course the chimney was broken."

"2. The medium now gave attention to the flame, which being unconfined by the chimney, flared to five or six inches in height, emitting not only an increase of heat, but a large volume of smoke. Into this blaze—without hesitation she put both her hands. They were soon covered with lampblack, and seemed as if burned to a crisp. While 'playing with the fire,' she crooned in an undertone, a weird lay seemingly addressed to the fire, as if it was conscious of praise or reprimand. After the flame had been sufficiently instructed what not to do, the medium took from the table a strip of cotton net, 2x10 inches in size. This she attempted to pass through the fire, but failed as it was consumed in a few seconds. For this unruly trick the medium reprimanded the flame in a chiding spirit, as a mother would a naughty boy for misbehaving, not omitting to stamp her foot on the floor, in emphasizing her disapprobation."

"3. Having sufficiently admonished the fire for burning the cotton netting she next passed an ostrich feather through her hand several times, and then four or five times through the flame. The feather was folded in a single ply of cotton netting. To the surprise of all it manifested as much invulnerability to fire as did the coats and hose of the three Jews in the fiery furnace of Nebuchadnezzar."

"4. A bunch of human hair, folded in a single ply of bonnet, as the ostrich plume had been, was next put in the flame, but not a hair was singed. Salah!"

"5. The medium next passed several pocket handkerchiefs slowly through the flame, but excepting the smoke, they sustained no more injury than did the hair or ostrich feather."

"6. The medium asked a gentleman to submit to having his hand put into the fire with her own, assuring him he would be protected from burning. He consented, and passed the ordeal without flinching. Under the same protective power he handled the hot lamp chimney."

"7. A satin ribbon was next passed in and out of the fire several times without a thread being charred."

"8. A black silk neck-tie was laid in the top of the flaming burner and left to cook. Saving the elastic attachment which was burned, no harm came to the fabric."

"9. A Fahrenheit thermometer was held in contact with the flame until it was black with smoke; the mercury rose from 70 to 110° rapidly, when the fragile tube got broken while rubbing the smoke from the dial."

"10. Without permission the medium took hold of my hand and held it uncomfortably near the fiery flames. I, of course, flinched, and intimated that if any of my sick relatives were ambitious to win fame in that manner I would not stand in their way. I had promised to keep company with Mr. Ingersoll as far away from the fire as possible. I was resolute and would not be persuaded! The medium was controlled to say that if I got burned, they (who?) would quickly take the fire out of my hand. But, I insisted, what was the good of putting fire into my hand if only to take it out again? I lost courage by the slow approximation of my hand to the fire. If it had been pathetized and then quickly put into the flame without my knowing it, I could have endured as much burning as the Archbishop of Canterbury, or poor Serevetus; but my courage, like Bob Acres', oozed out at my finger points when I felt my hand gradually scorching."

"The fire looked devilish and malignant, and I shrank from being toasted. I might have stood roasting, but to be toasted was the rub. I was not there to be toasted! But I finally gave my hand passively to the medium, who after giving it a few magnetic passes drew it several times back and forth through the flame. In the last transit across the fiery track, I felt I was being severely burned—that endurance was no longer a virtue, and jerked my hand quickly from the relentless flame. For this indiscretion, the pain became more acute. However, I was not burned as bad as I thought, for after the medium made a few anti-caloric passes over the burnt district the hurting stopped and I was purified of my doubts."

"11. The fire-fend medium, not satisfied with torturing me, called her little daughter, whose delicate little hand she took in hers, and played with it in the fiery blaze. The child looked up into her mamma's entranced face with perfect confidence. The grandmother did all she could to prevent 'Ashka,' the Egyptian control, from making the experiment, but he was relentless. It is needless to say the child sustained no injury that soap and water could not repair."

"12. The next experiment was with a bunch of raw cotton: This was confined like the plume and hair in a piece of netting. The netting burned, but not so the cotton."

"13. A bunch of matches, tied together head and tail, held in netting to the flame, would not ignite while under the protection of this mortal Shekinah."

"14. A celluloid fabric next passed slowly through the fire several times without harm; but when I tried the same experiment, with the identical fabric, a few minutes later, it burnt almost like gun-cotton. The same is true of the other fabrics experimented with, I could burn them fast enough after the medium had failed."

"15. The next experiment was with a new United States greenback. The medium who, has not an itching palm, drew the bill through her hand several times, and then put it as often through the blazing flames, but 'the smell of fire had not passed on' it."

"16. The medium went through my coat pockets, entranced you know, and found a letter. This she tried to burn, but could not."

"17. In like manner she handled the silk 'guard of my eye glasses, and with like results. It would not burn in a fair trial."

"18. The crowning fire test of mediumship for the evening, and the one for which the seance was mainly held, was now given. My object was to ascertain how much burning the medium could endure without being roasted. The other experiments had been introduced without the knowledge of Mrs. Porter. But that she was to be tried, griddled and basted, she perfectly understood. The lamp chimney was heated to such a degree that a match when touched to it, would instantly ignite. The blaze was large and full, and the glass almost red with heat. The medium took up the lamp and placed this torrid chimney firmly against the left side of her face. There she held and caressed it as she would a baby, while the angry flame was dying from the top of the smoke stack trying to burn her hair. This voluntary torture (for I expected to see the face cooked rare and bleeding when the chimney was taken from it) continued nearly five minutes. The lamp was then set down, and the chimney put upon the marble slab of the table, which it no sooner touched than it shivered into a thousand fragments. The medium's pulse now gave 85 beats to the minute."

"Before Mrs. Porter became conscious, the fire control gave way to 'Katy.' This is a pleasant, chatty, Mexican spirit, who assists the medium to gradually 'cool off' from her fire test control. Katy entertained the company an hour, telling individuals of remarkable incidents that would occur in the future. Notwithstanding Katy made some remarkable good hits, there is so much scope for the imagination to play pranks in psychometric science, that I have never valued it, as a form of mediumship, perhaps, as I should. Mrs. Porter, however, it is but just to say, is the most satisfactory medium in this respect I have ever met."

"To me the lesson of the evening was in fire tests. The lamps gave out large volumes of smoke and flame. Mrs. Porter's hands and arms, half way to the elbows, were black as my hat, and seemingly burnt to a crisp. I do not think the smoke gave her any protection from the fire. When she commenced the experiments her hands were clean, and from the first evinced as little sensibility to pain as when they were of the color of Poe's Raven. There was no smoke on her face, when she pressed the almost red-hot chimney to her cheek, and yet she neither quivered nor burned. After washing the black away, the skin was not even white red by the fiery contact, and the fine white hairs noticed on the back of her hand and arm, before they were exposed to the fire, were not singed. There was fire enough brought in contact with the medium's hands and face ordinarily, to have burnt them to a crisp."

"I am puzzled to make a satisfactory diagnosis of this fire-test business. There is no trickery about it, as can be shown by reference to the Nebuchadnezzar's seance with Shadrach, Meshach and Abednego."

"The advent of the fourth man in the fiery furnace, who looked 'like the son of God,' is an interesting incident in connection with this notable seance."

"When the medium is not entranced, she cannot handle fire without being burned, no more than you or I. I have tested that fact to my full satisfaction; but when she is under

control for fire tests, she loses all sensibility to pain."

The problem still remains unburned, why does her hair and flesh not burn when exposed to fire even though another spirit is tenant at will of her physical structure? My theory is that an element is eliminated from the fire itself, with which an anti-caloric atmosphere is generated. Name this, if you prefer, spirit aura. With this aura the medium's hands and face are protected. Plimp-ton says, 'The Egyptians understand perfectly well the law of control,' and can, by their superior knowledge of spiritual chemistry, do this thing. 'It is a well understood problem in chemistry that ice can be made to form in a red hot crucible by the chemical generation of a heat-resisting vapor or aura.'

I was told that my lack of faith caused my hand to burn. I don't understand how mental inequitude, or lack of faith, can change a law either of chemistry or ethical philosophy. We have a command to believe and be saved, or disbelieve and be burned. We are not free to believe either a fact or a falsehood. We are ruled despotically by our senses. I am grateful to a healthy and perfect organization that I am in their full possession."

"When spirit phenomena appeared in the New England States, Dr. Andrew Jackson Davis made a record of spontaneous fires which occurred in the house of Dr. Phelps in Stafford, Conn. As fast as these fires were extinguished in one part of the house, they appeared in another."

The origin of these fires, and the power to protect persons from burning when exposed to the contact of fires are parallel mysteries to my mind. We all have much to learn, and I hope some time to understand these subjects better than I now do. Let us persevere in our search after truth! Cincinnati, O. N. B. WOLFE.

For the Religio-Philosophical Journal.

The Lesson of the Sunbeam.

URSULA N. GESTEFELD.

A Sunbeam fell to wondering one day who and what he was. Hitherto he had been content to kiss the flowers and exchange greetings with leaf and tree and brook, happy in that life of active passivity which was acceptance without questioning."

"He sought of his daily companions, one after another, the answer to his queries, but they all replied: 'We know not! We know only that when you are with us, we are glad and rejoice in you.'"

"He asked of his brother Sunbeams, and they returned answer in kind: 'We do not know! Why worry ourselves with questioning? Let us enjoy what we have!'"

"Where, then, shall I find that which I seek?" he mused, "if these, my brothers and daily companions can tell me naught?" And perseveringly he continued his search, asking of everything he found the answer to his question. Far and wide he travelled, confident of finding that which he sought, but all in vain. Disappointment was the end of his searching; he still remained unknown to himself."

"What was there left for him to do? Had he sought everywhere and asked of all? Yes. Then all that was left was himself. He had exhausted the without; surely, then, the one and only thing to be done was to seek within. Turning from all that he had questioned, he fixed his attention upon himself. A sense of blankness and of dreariness at first overwhelmed him; he seemed to have no incentive to continue his seeking. 'All is emptiness and nothing is sure,' he thought to himself. But his desire to know sent him farther and farther into himself, and suddenly he perceived that the without where he had searched and questioned, had receded from him; was already so far away that it would have taken him some time to get back to where he could question again. And this thought flashed upon him suddenly: 'There must be a road to travel upon in this direction which I have found, or I could not so soon be so far away. Now, to keep on till I find what is at the end.' And with renewed strength and courage he pressed forward, pausing now and then to note how much clearer grew the road along which he was traveling, because of the light upon it and around him; and a warmth which seemed to be a part of himself; and still not himself; without and within as well stronger and brighter grew this light and warmth; smaller and smaller to his view, as he looked back, grew the world he had left behind, till all inclination so to look was gone, and he pressed on with feet which seemed to be winged; so did this light—which thought brilliant with an inconceivable brilliance, was neither dazzling nor blinding,—and the warmth which permeated him and throbbed about him, invigorated him, and speed him on, as if they were at once the cause and the reward of his activity."

"Little by little he became conscious of a source of this light and warmth, which lay ahead of him and toward which he was pressing; and he thought: 'It must be the end of the road; then I shall know.' And with this consciousness there broke upon him suddenly a flood of the divinest music, of which his thought was the keynote, swelling and billowing without and within him. 'The way is found! The way is found!'"

"And finally he came to the end of the road—to the sun itself, throbbing and pulsating with that light and heat which is itself, in itself, and out of itself; for the little Sunbeam found, when he stood face to face with the one source, that he was but the outlet of that source. That, as a ray from the sun, he was out of and from it, yet was one with it; distinct, but not separate. As effect of that cause, he revealed his source, and his existence or being was but the existence of the one sun and its being made manifest. And with this revelation came also the knowledge that the other Sunbeams were like unto himself; yet each distinct by himself, and that they had all to learn for themselves, one by one, the lesson he had learned before they would know themselves or each other. With this perception came the desire to help his brothers, and the knowledge that he must go back to earth to do so, for there was the place where they must begin to seek and question; and the desire sent him seeking earthward with the message, 'On earth peace, good will toward men.'"

"Know, oh! man, that thou art the Sunbeam seeking and questioning without for that which whose mission it is to send thee back upon and into thyself. As the Sun-ray traveling away and away from the sun till it reaches earth or resistance; reaches that which impedes it to question and to seek, and finding there no answer to its questions, is driven to turn back to itself; and, so turning, finds and follows its connection with its source, coming nearer and nearer till at last that source discerned, he has the revelation of himself to himself; so art thou, oh! man!"

Follow like the sunbeam along thy own eternal oneness with God, thy Cause. Seek

no longer without saying, "Lo here!" and "lo there!" Turn thy eyes within, searching till that slender but indestructible thread that binds thee to it be found. One end is there, the other here."

Cause and effect are one; a oneness which can be seen and felt by man, if he but seek where only it can be found. His power of thought is this slender thread which is vital, living, pulsating ever with the one and only eternal Life or Sun; that Infinite Mind which is the cause of man."

As the sunbeam touching the flowers brings out their beauty and their fragrance; so working for others, you bring to view within them what would otherwise be concealed; draw out from them the undiscovered and undeveloped beauties that flash back a response to the Sun of Truth."

As is one Sunbeam, so are all. As is one man, so are all. The knowledge that brings peace is for all. Found by one, it brings that good will toward all, which is a recognition of the universal brotherhood of man."

For the Religio-Philosophical Journal.

THE SPIRIT SOLDIER'S STORY.

(How I came by this story is not important to the reader. He passed out from Gettysburg.—E. H. ANDERSON.)

The firing had ceased, the battle was over. A bullet had passed through my neck and the pain had been very severe. I was not suffering severely now. An hour ago I had prayed, oh! how earnestly, that our surgeon's men might find me, bind up my throbbing neck and give me a drink of water; but now I did enjoy the quiet repose. My face was turned toward the setting sun. I lay and watched it as it went down behind the western hills. I thought of those pleasant evenings not far back in the past, when a dear loving little brown-eyed woman and I had sat and watched it pass below the horizon, over the verdant old hills of our own snug little home. I wondered if the little blue-eyed girl and boy at home were watching it now, and if they were thinking of me. Just then the ambulance men came near me; I spoke to them; they made no reply; but went on gathering up the bodies of others who seemed to be suffering. I then called aloud, but still they paid no attention. This puzzled me. I hallooed until it seemed I could have been heard far beyond them, still they paid no attention to me. I was growing dozy now, and I quietly closed my eyes to sleep. Some one raised my arm and placed it across me. I opened my eyes and saw that he carried a lantern. To my surprise he passed on and said nothing about me. How long I had slept! I seemed barely to have closed my eyes when he awakened me, and now I saw that it was dark, for they carried lanterns. It was just as well, for I did not suffer now, and it was so sweet thus to lie quietly and dream of those I loved."

A squirrel ran over my feet and aroused me again as I was beginning to sleep. For an instant I thought of him and wondered if his mate in the woods was looking for him. Then sleep again overpowered me. How queer it all appears now when I reflect upon it. I seemed to stroll about the old forests of my youth, with parents and sisters (long since dead) by my side."

The hooting of an owl aroused me to consciousness, and I remembered happy days at home when the hooting of the owl was music to my boyish fancy. Then I again wondered why they did not come and take me to camp. I wondered if they would think me a deserter. I wondered why I did not suffer more. Amidst these reflections, my mind again wandered. I was walking through the groves of the old home. It was early Summer and I was in my youth. The trees were in the full vigor of life; their foliage had never looked so green before, and their boughs were filled with birds of varied plumage. Wild roses clambered up to the tops of the highest trees. There was a song of gladness in the voice of the singing brook; but, oh! what a delightful tinge in the atmosphere. The very air whispered to me in tones of joy. Then there came over me a slight, chilling discordant breath as I remembered my wound, and the fact that I must return to my comrades."

A voice from out the stilly sweetness of the air whispered, "Thy earthly sufferings are over. Never again, oh! mortal, shalt thou know the pangs of physical ill. Thy sorrows and griefs, thy lessons and experiences in earth-life are done; now shalt thou enter upon thy harvest."

"To say that I heard this voice in quiet joy, would not be true, nor did I listen in sorrow. I did not in truth comprehend it fully. I seemed to be a boy again, and in a happy grove. Still I could not forget that I was a soldier; but the voice intimated that my earth-life was over. Could it really be that I had passed through the change called death? I looked about me to answer for myself? I could not but clearly define the outline of the trees; where ended their foliage, and where began the rosy atmosphere I could not discover. There was an Indian Summer haze over all that dazed me. I was overwhelmed with the thought, I was fainting; everything faded from before my eyes, and I became unconscious."

"Oh! the sweet strains of music which break upon the rested ear as one awakens from a refreshing slumber; but how much more so the soul-entrancing symphonies of heavenly music, which awake me from my trance. I found myself within the walls of a building whose description finds earthly language bankrupt, and defies my most enthusiastic picture. These walls were to me but an opaque condition of all-conceivable colors of light. Above me was a roseate vault. By my side sat one who shined upon me a sweet and happy influence. A tide of love, almost divine in influence, flooded my being, and I could barely refrain from shouting with joy, 'Mother, oh! my precious mother!' The soul-like thought gushed forth from my whole being as a relief from the too great burden of joy. Here was I surrounded by all the dear old family ties that had made my youth happy."

"Well, I fear I am making my history too long. Let me make it truthful, as well as real. Many were the drawbacks to perfect happiness. So long had I been accustomed to secure my real feelings in earth-life, that I found it impossible to abandon the habit at once. When these feelings swept over me, I found that I had suddenly condensed a chilly fog about me, and my rosy joy became saddened. At one time I suddenly found myself on board of a ship in the Arctic Ocean, and was compelled to remain there until I had sown the seeds of reform in a young heart which I had helped to injure. Often from delirium of joy I have suddenly felt myself descending to the dark immoral miasma of earth to correct some mundane error; yet I am fast rising above these sorrows. I know now that I shall never be parted again from those I love. Eternal life is assured to me. Indeed, there is no death; I know it now, and I can build my own future. All the possi-

bilities of exceeding great happiness of development, of loving dearly and being so loved, are indeed mine. On, on, from glory to glory, from conquest to conquest, through incomprehensible eternity—no end to love; no cessation; all wisdom before me; eternal space and eternal time are mine. I grow dizzy at the thought; my soul faints with delight. I would say more, much more, but I can not find words by which to convey my thoughts."

Public Mediumship.

To the Editor of the Religio-Philosophical Journal.

Having received several inquiries from magnetic healers and mediums inquiring about what the prospects are for their work in San Diego, I think it my duty to give the plain facts of the situation as I find it here to-day. Many mediums suppose San Diego, and, indeed, Southern California, to be composed principally of Spiritualists. This is an error. The leading and wealthy Spiritualists of Los Angeles and San Diego either belong to the churches or hold aloof from seances and public meetings. Professional healing and test mediumship is not sustained as it used to be. In regard to magnetic healing San Diego is one of the poorest places I know. Invalids who come here expect to be healed or cured by the pure air, sunlight and sea bathing. Many of them have tried magnetism before coming here. But another potent reason why magnetic physicians do not succeed as in former times is the great success of the Mind Cure or Christian Science. We have here three classes formed for instruction in metaphysics, and I know of many of the leading citizens, not only among Spiritualists but from the churches, who belong to these classes. Spiritualism has nothing to do with it, nor is the subject mentioned at these meetings. Since my year's residence here magnetic healing has not been a success. In my opinion its days are numbered. It has been succeeded by Mind Cure which has undoubtedly come to stay. That process of treating disease has caused a silent but effective revolution in the ranks of modern progress. The sooner the magnetic healers of the old school recognize this fact the better it will be for their pockets."

I have no sentiments or theories to offer in the premises; I only state facts as they exist, and offer the information freely."

I have received many letters from persons in different places with the information that their spirit guides desire them to travel about the world on a kind of mission, and asking my advice. I counsel all such, if they have a home or relatives, in it. If they have kind friends or remain in, remain near them. I would counsel these misguided persons to have nothing to do with professional mediumship. If their spirit friends are wise they would advise no such attention on their part at the present day. The year 1887 is not the year 1870. It is now a long time since travelling mediums were appreciated and well paid. The public no longer patronize mediums financially as in days past. We are living in a new age, so to speak. New influences are at work, new philosophy is taught, new science is acting. It no longer suffices to declare oneself a medium with a mission. Spiritualists have grown so skeptical and critical, that they no longer accept mere statements for facts. The individuals without gifts who seek success and fame in the world to-day will find themselves disappointed at every turn. Strange to me does it seem that they cannot recognize the fact, that there are too many mediums travelling from place to place. Hundreds of them cannot make a living, and are obliged to borrow and beg support as they move from place to place. Not one in two hundred is successful. In these days neither Spiritualist nor skeptic can be made to believe that a medium has a mission to perform, unless that medium can rise head and shoulders above the others, and show the world something at once grand and novel. Fifteen or twenty years ago certain speakers, possessing talents that were new and startling, were believed by a good many to have special missions. To-day no wise person believes it, because there are too many speakers in the field who speak well, it being a difficult matter to decide which speaks the best, and for this reason, Spiritualists as a body, have ceased to look upon one as better than another, simply upon one as remunerating the different speakers in a purely business and methodical manner, without reference to any mission he or she may profess to entertain. I have not myself given a seance for nearly a year, my time being fully taken up with newspaper and magazine work, but I know what is going on in the movement and can safely say, that professional mediumship all over the world stands a poor chance of making a future showing with any degree of brilliancy. Here and there we have spurts and starts in mediumship, when some new claimant will rise into view for a few days, months or years, destined at last to pass into obscurity. Therefore, I say, that no one in their right mind will think of leaving home, family and friends to engage, at this late day, in the precarious and unprofitable pursuits of public mediumship. Villa Montezuma. JESSE SHEPARD.

A national character, that is, the description of one, tends to realize itself, as some prophecies have produced their own fulfillment. Tell a man he is a bear, and you help him to become so. The national character hangs like a pattern in every head; each sensibly or insensibly shapes himself thereby, and feels pleased when he can, in any manner, realize it.—Carlyle.

Good men, you know, pay all the taxes of bad men. Virtuous men pay the State bills of dissipated men. Patriotic men pay all the war bills of unpatriotic men. Citizens that stay at home pay the expenses of politicians that go racketing about the country and do nothing but mischief.—Henry Ward Beecher.

The entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice.—Ruskin.

There is only one cure for the evils which newly-acquired freedom produces, and that cure is freedom. If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever.—Lord Macaulay.

There is a mountain of coal in Wild Horse Valley, Wyoming, which has been burning for thirty years. It sends up dense volumes of smoke.

The final proof sheets of Senator Blair's book on the temperance movement in this country have been read, and the volume will soon be published.

The retail price of coal at Pasadena, Cal., is \$25 a ton.

Woman's Conference.

LYDIAR CHASE, LEADER. 2139 UBER PLACE, PHILADELPHIA, PENN.

Women Voters.

The Modesto (Cal.) Herald sent by a kind sister, Mrs. Jane M. Mitchell, contains a portion of a lecture on the above subject, by Rev. E. S. Chapman, pastor of the East Oakland Presbyterian Church, who spent some years in Wyoming Territory. While living there he carefully observed woman suffrage, which obtains there, and this lecture was an expression of his conclusions based upon his observations.

In 1882, after this law had been in force for thirteen years, Mr. Chapman became a citizen of that Territory, and during his residence gave great consideration and attention to every phase of the operation of this law. His studies were not only in cities in which he lived, and as a minister, but as a student of the matter he attended public meetings and caucuses, and went to the polls and talked with men and women.

"After I left Wyoming," said he, "I was asked many times if the association of men and women did not degrade men? I shall tell you how it degrades men. In the first place the polls were removed from the saloons to the court-houses. I shall tell you how the candidates for office were degraded. It is the usual custom when a man becomes a candidate for office—I suppose it is so in California. I know it is so in Ohio—to tip his hat to one side, stick a cigar into his mouth and go to saloons seeking the vote of the saloon element. In Wyoming when a man aspires to office he begins to go to church; he puts on clean collars, and wears his hat straight, and gracefully tips it to the ladies. That is the way the candidate is degraded.

"Then the room in which the votes are counted shows again the way men are degraded. I have always been interested in politics, and I know the atmosphere in which the votes are counted. Tobacco smoke, tobacco spit, vile narratives, and drinking make the room a place to recoil and shrink from. But since ladies are appointed upon the counting boards, there is no tobacco smoke, no spitting, no ribaldry, no profanity, no dreadful stories. That is the way it degrades men.

"Now, how does it affect women? I suspected that engaging in the grave responsibilities of life would, by attrition, remove the down of refinement so charming among women. I have but to say that my expectations were not realized. I found the ladies of Cheyenne and Laramie as refined and attractive as the ladies of any other place in this country. Then the argument is made that women by engaging in political matters neglect home duties. In fact the men in Nebraska killed a constitutional amendment granting to women the right to vote, partly because of a kind of sentimental statement that women who vote will not cook. This is not so either. In no place in the Union are there more wifely women than in Wyoming. One matter I shall touch upon as delicately as it should be touched upon.

"In Laramie and Cheyenne there is as large a proportion of children to the female population as in any other city," and, indeed, the proportion is large.

"But there are changes in the women. They feel the responsibility, dignity and the gravity of their positions. They feel themselves a part of the government. If there is a wrong in the laws they feel they have a share in the responsibility for that wrong. They have a feeling of responsibility, likewise, that is carried to the household, and instead of a weak woman relying upon her husband even for her part of the duties, such as the management of the children, she is an equal with the husband, ready and able to do her share.

"In intelligence, Wyoming, a frontier Territory, stands third in the Union. The elections are orderly. The visits to the polls on election day in Laramie were as decorous as a President's reception in Washington. The ladies drove to the door of the court-house. The carriage door was opened by a gentleman. The ladies ascended the stairs and were shown by a gentleman to the polling place. Depositing their votes they left the courthouse by another door. I saw a lady, a widow who owned 10,000 sheep, go to the polls. She was followed by a worthless drunken man. I thought, as I compared them, that she had vastly more interest in government than that shiftless man. I saw a woman going to the polls, carrying in one hand a bucket, and on her other arm bearing an infant. As I looked at that mother and her infant, I thought of the infinite interest she had in the government.

"May God hasten the time when all the queens of this country shall be invested with their sovereign right and privilege."

January Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) The excellent steel portrait of Miss Murrell (Charles Egbert Craddock), which forms the frontispiece of this number, will gratify the admirers of this writer. The number opens with the first chapter of Yone Sando: A child of Japan; unpublished Letters of Benjamin Franklin, are full of value and significance; a spirited beginning of The Despot of Broomfield Cove, by Charles Egbert Craddock, is made in this number; the descriptive articles on Southern California, and on Constantinople, are delightful reading; notable articles on The History of Children's Books, A Liberal Education, and a postscript to his Hundred Days in Europe, by Dr. Holmes, are included in this January number, and the usual book reviews and Contributors' Club.

THE NEW PRINCETON REVIEW. (New York.) This magazine opens its new volume with an excellent table of contents. Professor John Rhy of Oxford, contributes an important discussion of the relations between Race Theories and European Politics; The Dreams of the Blind is a study, on the lines of the new psychology; Rev. Dr. John Hall, contributes an article entitled Our American Life. The number reaches a high mark of interest, in the paper entitled American Authors and British Pirates, by Mark Twain and Brander Matthews. The discussion is completed by an editorial note asking What Property Shall Authors Have in Their Works? Other articles are: The Tariff in Japan; The Dangers of Surplus; Hidalgo, with the usual installment of editorial notes.

LUCIFER. (London.) The fourth number of this monthly is issued and has a varied table of contents. Chas. Johnston writes on Emerson and Occultism; Mabel Collins continues the Blossom and the Fruit; A Remarkable Christmas story is timely and suggestive, and The Esoteric Character of the Gospels by H. P. B. has not yet come to a conclusion.

THE WOMAN'S WORLD. (New York and London.) The second number of Oscar Wilde's Monthly is out and is as attractive as the first number. The leading article is on Mary Anderson in the Winter's Tale and is the last thing written by the lamented author of John Halifax, Gentleman; portraits of Miss Anderson as Hermione and Perdita accompany the article. Miss A. Mary F. Robinson adds a delicate poem entitled La California; George Fleming's serial story The Truth About Clement Ker is continued, and is followed by a charming account of the famous French Spa at Royat. Mr. Wilde's Literary and other notes are very full and interesting. An article on the Fashions follows with illustrations, and a paper on Japanese Art Wares closes the January number.

THE POPULAR SCIENCE MONTHLY. (New York.) David A. Wells's seventh article of the Economic Disturbance Series is devoted to high and low tariff; another topic of present interest is taken up in Railroads and Trade Centers; In Evolution and Religious Thought, Professor Joseph Le Conte shows how theological ideas have suffered modification in accordance with new views of Nature discovered by science; The Psychology of Joking is an interesting discussion; Prof. Huxley contributes Science and the Bishops, and Chas. W. Pierson the outcome of the Granger Movement; the Climate of the Lake Regions is a valuable Contribution to our Climatology. In the Editor's Table Pearsall Smith's international copyright scheme is criticised.

THE CENTURY MAGAZINE. (New York.) The portrait of John Ruskin adorns this number as a frontispiece, and an article by W. J. Stillman accompanies it; The Catacombs of Rome is finely illustrated; Geo. W. Cable's story is continued, also Frank R. Stockton's and Edward Eggleston's; an essay on John Gilbert with illustrations of him in some of his famous characters is given; Russian Provincial Prisons will attract many; The Lincoln History has now reached the time of forming the cabinet; Mark Twain contributes Meisterhaff, in three acts and will no doubt amuse those who have been studying this system. The usual notes, memoranda on the civil war and poems add much variety and interest to this number.

THE FORUM. (New York.) Prof. E. A. Freeman opens this month's installment of good reading with an article entitled The Debt of the Old World to the New; What Shall the Public Schools Teach? is well handled by the Rev. M. J. Savage; The Admission of Utah will interest many; The Duke of Marlborough contributes International Legal Tender; Prof. Geo. J. Romanes writes concerning Women, and Perry Belmont on Defects in our Consular Service; The books that have helped me series is continued by Moncure D. Conway. Other good articles are: Shall we call him master? The Congestion of Cities, and Mr. Gladstone's claims to greatness.

ST. NICHOLAS. (New York.) The first issue of the new year opens brimful of good things and a promise of more during the year. John Greenleaf Whittier contributes a poem; Sara Crew is continued, also Child Sketches of George Eliot; The Amusements of Arab Children is illustrated and quite amusing; The Cloaks of Rondaine is concluded; London Christmas Pantomimes, and Where the Christmas Tree Grew are timely articles. There are also verses, pictures, notes, songs, and the welcome department for very little folk, with Jack-in-the-Pulpit.

THE AMERICAN MAGAZINE. (New York.) Cape Breton Island is described in a pleasing way; Col. E. H. Ropes discusses the question of granting further pensions to our Soldiers; Suggestions to Dudes may prove of service to some readers; an old homestead, once occupied by Anna Cora Mowatt is described; Some Boston Artists and their studies is the first of a short series of papers; Alice W. Rollins explains what is meant by Manual Training Schools; an entertaining essay is upon the mocking-bird. There are also several short stories, poems, and items.

WOMAN. (New York.) This new illustrated magazine, gives token, in the January number, of the progressive plane upon which its management is conducted. Among its illustrated articles is one on the Great Books of the Astor Library; a timely tribute to the late Mrs. Dinah Muloch Craik is contributed by Mrs. Katherine Paynter; The Doctor's Eldest Daughter is an illustrated story; recollections of Jenny Lind are revived by a paper on The Swedish Nightingale; other instructive and entertaining papers and sketches make up the varied contents of this periodical.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York.) That Girl in Black continues to be as interesting in part second as she was in part first. An illustrated article of Antwerp; San Martino Di Castrozza; The Mediation of Ralph Hardelet, and Coaching Days and Coaching Ways complete an instructive and entertaining number.

THE METHODIST PULPIT AND PEW. (Fl. Wayne, Ind.) This literary and religious bi-monthly is devoted to the interests of the Methodist church.

SPELLING. (Boston.) A magazine devoted to the simplification of English orthography, and the official organ of the Spelling Reform Association.

THE PERENOLOGICAL MAGAZINE. (London, Eng.) The usual amount of varied reading is found in the December issue of this monthly.

THE THEOSOPHIST. (Adyar, Madras, India.) The December issue of this monthly has a good table of contents.

ST. LOUIS MAGAZINE. (St. Louis, Mo.) A paper on William Cullen Bryant is followed by good articles, poems and notes.

BABYLAND. (Boston, Mass.) As usual the short stories and illustrations will please the little ones.

THE HOMILETIC REVIEW. (New York.) All the departments are well supplied this month.

EARNEST WORDS. (New York.) Literary, Scientific and Reformatory articles fill the pages of the January Number.

L'ADRORE. (Paris, France.) Interesting articles by popular writers are found in the November issue of this monthly.

OUR LITTLE ONES AND THE NURSERY. (Boston.) Young readers will be amused this month with the short stories and pretty pictures.

THE SHORTHAND WRITER. (83 Madison St. Chicago.) This monthly is devoted to the interests of Takigraphy and its writers.

MENTAL SCIENCE MAGAZINE. (Chicago.) Articles by well known writers fill the pages of this monthly.

A stretch of railroad track, extending three miles out from Madisonville, Ohio, is said by a Cincinnati paper to be the scene of so many accidents as to have earned for itself the name of "Dead Man's Curve."

Mild, soothing, and healing is Dr. Sage's Catarrh Remedy.

BOOK REVIEWS.

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

THE LIFE AND TIMES OF JESUS AS RELATED BY THOMAS DIDYMUS. By James Freeman Clarke. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.50

Since Renan published his "Life of Jesus" we have had several lives of the wonderful Nazarene written from the same human stand-point. All have been earnest attempts to give a rational account of the peasant Jew who has had a larger influence in the history of the world than any man before his time or since. Dr. Clarke follows the same method, but in his hands the result is much more beautiful, rich, and rational than those attained by most of the writers on this fascinating theme. From most of the lives of Jesus one turns unsatisfied. From the brilliant pages of Renan the intellect may receive stimulus, but the spiritual faculties are not inspired. Dr. Clarke gives a picture of the times, of the life of the people, of the Jewish and Roman influences then at work in Palestine, not less clear and vivid than Renan's, and much more appreciative of Jesus and his work. Renan is sparkling, learned, realistic; but to the sensitive Frenchman had not been given the eye to see all the beauty of the life of the young carpenter of Galilee; nor had he the ear to hear in clearness the word of the spirit that Jesus spoke. But Dr. Clarke has brought to his task the seeing eye and the hearing ear. Moreover his heart goes out in warm sympathy towards the man whose clear spiritual vision could pierce through the garment of the natural or material to the spiritual truth which the material garment clothes. Dr. Clarke belongs to the spiritual brotherhood of the Nazarene, hence he can appreciate and elucidate his life and thought.

The volume was first published in 1881, under the title, "The Legend of Thomas, called Didymus," and this title still stands at the head of the first page. A reading soon after its first appearance gave me a high appreciation of the work, and that appreciation is increased by a recent reading. The story is told by the Apostle, Thomas, Didymus, or "The Twin." He gives an account of his own early life into which he weaves a beautiful picture of Galilee, and of the religious influences then prevailing among the Jews. Thomas attends a school of the Scribes, afterwards he joins the Pharisees, and seeks to save his soul. He comes under the influence of Rabbi Gamaliel who leads him to read the Book of Job, by which he is very deeply moved to desire something above the Pharisaic ritual, and goes to Alexandria to study the Higher Judaism under Ptolemy. He returns and is much interested, but after two years he finds that the lectures in the different halls overthrow each other. Philo reads the doctrines of Plato into the Jewish scriptures; he does not find them there. And in the halls of Aristotle, of Zeno, and of Epicurus conflicting theories are taught, so that the ingenious Thomas finds himself sure of nothing. He longs for quiet and rest, and for a time joins a society of the Therapeutae. Then a longing for his old home comes over him, and he returns. He is thrown into despair on learning that the noble friend of his youth, Miriam of Migdol, has become the wife of Herod. He joins a company of the Essenes, and for a time finds peace in their quiet and industrious company. But soon this life of seclusion became unendurable, and he returns home. On the way he meets Simon Peter and other friends of Jesus, who give him an account of what has recently been going on in his old home and its neighborhood. Thomas soon meets Jesus, and his warm religious nature is deeply touched. He, also, becomes an Apostle.

In the eight chapters which bring the narrative to this point there is found a better statement of the thought, the life, the schools, and the religion into the midst of which Jesus came, and of which he was the consummate product, than I know of anywhere else in the same compass and in an equally attractive dress. He who carefully reads these eight chapters will find himself coming to the study of Jesus in the appreciative and receptive spirit, and in the possession of such knowledge, as will enable him to study Jesus with discrimination and profit.

Thomas, having become an Apostle, is henceforth with Jesus. He tells what he saw and heard. Through his account we also may see the beauty of the hills and valleys, the gleam of the lake, the sparkle of the Jordan, the yellowing wheat, the purple grapes in many a vineyard, the brilliant popples that tossed their heads in the morning wind; we may hear the words of the Master, the faithful speech of his near friends, the wondering comments of the multitude, the sneers of his watchful and relentless enemies, the Pharisees. A singularly well conceived and well written portion of the work is the letters of Rabbi Ben-Gamaliel, Rabbi Ishmael, and Joseph Ben-Tabbai, and the Journal of Nicodemus. In these we are given a clear picture of the Jewish mind; we see the learned Rabbis in council over the audacious teachings of the young man from the country; we learn how the Nazarene's simplicity and truthfulness for a time threw their cunning plans. In the Journal of Nicodemus and in the letter of Rabbi Ephetus are given the views of noble Jews who were almost persuaded to accept the young prophet, but who were unable to break away from the traditions of their people. The arrest, the trial, and the crucifixion are told in the chapters containing "The last conversations," the "Letter of Rabbi Ben-Tabbai," and in the "Dream of Pilate's Wife,"—chapters that are full of interest and of vivid portraiture. Then in the grief of Miriam and of Thomas, and in their great joy when they see again their loved friend after his resurrection we come to the end of this well-told legend, to the end of this exceedingly interesting and instructive life of Jesus.

The large and rapidly growing number of people who have got over all superstition in their view of Jesus, but who in giving up the superstition have come to a higher and deeper faith, in the spiritual realities which shine forth in the works and the teachings of the Prophet of Nazareth, will find this Life by Dr. Clarke a most helpful book. They can read it with pleasure themselves. They can put it with pleasure into the hands of inquiring young people. They can recommend it, with confidence to those who are inquiring what the rational and religious view of Jesus is. O. CLUTE.

New Books Received.

THE UNDEVELOPED SOUTH. By Geo. B. Cowlam. Louisville: Courier-Journal print.

ASTRONOMY, and its bearings on the popular faith; or What is Truth? By Hugh Junor Browne. Melbourne, Australia.

THE POPULAR CRAZE—Christian Science. By Ursula N. Gestefeld.

POEMS. By Mrs. D. H. Van Nostrand. Troy, N. Y.: Edward H. Lisk.

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE. By Dr. W. H. HOLCOMBE. Chicago: Purdy Pub. Co. Price, 25 cents.

FROM OVER THE TOMB. By a Lady. London: James Burns.

TALKS TO YOUNG MEN. (With asides to young women). By Robert Collier. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.25.

ONLY A YEAR, AND WHAT IT BROUGHT. By Jane Andrews Austin, of Seven Little Sisters. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.

THE FORTUNES OF THE FARADAYS. By Amanda M. Douglas. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.50.

PRE-GLACIAL MAN AND THE ARYAN RACE. By Lorenzo Burge. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.50.

MINGO. By Joel Chandler Harris. Boston: Ticknor & Co. Price, paper cover, 50 cents.

THE MISSING SENSE, and the Hidden Things Which It Might Reveal. Spiritual Philosophy Treated on a Rational Basis. By C. W. Woodbridge, B. S., M. D. New York: Funk & Wagnalls.

CHRISTIAN PNEUMATOPATHY; or the Philosophy of Mental Healing. By William I. Gill, A. M. Boston: H. H. Carter & Karrick.

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Tillinghast's plant manual, or how to grow cabbage and celery is issued for 1888. Price, 25 cents a copy. Address the publisher, I. F. Tillinghast, La Plume, Pa.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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

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CHICAGO, ILL., Saturday, January 14, 1888.

The Scientific Basis.

The widespread and deep interest in the series of papers on spirit telegraphy is evidenced by the numerous letters bearing upon the matter daily received, and in the notice taken of them by the daily press. The indications of relieved anxiety, keen satisfaction, and encouragement to greater activity in the production of evidence having scientific value is most marked and gratifying. This should be taken as strong corroboration of the JOURNAL's long-time and oft reiterated assertion as to the necessity of presenting such evidence in an orderly, systematic manner. Only in this way will Spiritualism ever reach the influence and dignity which of right belong to it. And this work will not be done nor the end accomplished until those Spiritualists—and there are many of them—whose wealth is a burden, shall come forward and generously endow an activity for the prosecution of the work.

The JOURNAL has very little sympathy with, and does not care to listen to, the frequent stories of regret and apology which come from people in the Spirit-world, who in mortal form clung to their wealth while breath lasted and now come back to whine over lost opportunities and witness the breaking of their "last will and testament" and the dissipation of their accumulations. The JOURNAL confesses to a decided lack of sympathy for such spirits and believes them entitled to all the hell they are getting, and that without it they will never be purified and made fit company for those who dwell in the higher spheres of Spirit-land. They knew their duty when here but failed to do it, allowing comparatively trifling difficulties to deter them; indeed, welcoming such difficulties as justification and excuse for their selfishness, false pride, want of conscientious loyalty to Spiritualism and other mean motives and fears that come to plague even the best of men in this world's maelstrom of conflicting interests.

The JOURNAL believes it the duty of wealthy Spiritualists to at once go about the work of founding aids for the development of both the scientific and philosophical properties of Spiritualism, and that the fact of the non-existence of permanently established activities for these purposes is no excuse for non-action, but rather a greater reason for prompt steps on their part toward founding and endowing permanent institutions. The JOURNAL can not do this, it can only act as a stimulator to duty; it can only point the way that leads to success, satisfaction and lasting happiness both for the donors and for the world of hungry souls now starving for spiritual knowledge and comfort. The editor of the JOURNAL has done his whole share and duty in the past and expects in the future. He is ready to co-operate in every way toward putting Spiritualism on a basis where it will be relieved of the empiricism, charlatanism, ignorance, superstition and fanaticism which now color the Spiritualist movement, as a distinctive movement; for which condition the well-to-do, rational, order loving body of believers in the continuity of life and spirit return are largely responsible—responsible through their inaction; inertia and want of appreciation of the solemn duties they owe the world in general and Spiritualism in particular.

The editor of the JOURNAL does not aspire to lead such enterprises as are hereinbefore briefly suggested, he only aims to do his level best in his present capacity, but will lend his cordial support

and that of the JOURNAL to any rational scheme looking to the development of the philosophy of life, for that is what Spiritualism is at its biggest measurement.

The Impending Crisis*

This is an age of unprecedented intellectual activity, of rapid diffusion of ideas, of widespread and increasing dissatisfaction with much in prevailing systems and social conditions, accompanied by a vague conception that important changes are inevitable, and near at hand. As to what these changes will be, and the manner in which they are to be brought about, there is any amount of theorizing, much of which is crude and chimerical, and wordy discussion by undisciplined minds, whose desire is far greater than their ability to contribute to the solution of the problems that confront us. But even their words are not without significance and value, for while they present some important aspects of the truth, however imperfectly, they help to prepare the popular mind for impending changes, to hear the footfalls of which multitudes are now straining their ears.

Occupied with the contemplation of this profoundly important subject, of immediate practical interest to us all, are thinkers who are giving to the world the results of years of patient, earnest thought, which even though we dissent from some of the conclusions, command our respectful attention. Although none of these writers, perhaps, sees clearly to what the present transition will carry us, or take into consideration all the factors of the problem, the works of some of them are valuable by reason of the facts they contain and the suggestions they offer, respecting questions which render all others for the time of secondary interest.

Among these writings, to which much attention has been attracted, is a work entitled "Ca Ira," by Laurence Gronlund, A. M., from whose pen appeared about a year ago, as some of our readers will remember, a thoughtful book entitled the "Co-operative Commonwealth." Ca Ira is dedicated "to the earnest minority who are waiting for the new social order." It is written from the socialistic standpoint and contains evidence of careful study of the history of the French Revolution; it aims to treat the subject in the light afforded by modern thought, with especial reference to social evolution, and it possesses literary merit which can be accorded to but few works of this class by American socialistic writers. The author has drawn largely, however, from a work little known to American readers,—M. Avenel's "Lundis Revolutionnaires," especially in describing the French bourgeoisie.

In regard to the words which form the title of the book, the author says that they are of American origin. "Benjamin Franklin," he observes, "while ambassador at the Court of France during the American Revolution, was constantly questioned about the war with England. His usual answer was 'Ah, Ca Ira!' (Oh! it goes!) This gave rise to the first revolutionary song, jubilantly chanted by all patriots on the anniversary of the taking of the Bastille, and commencing, 'Ah, Ca Ira! Ca Ira! Ca Ira!'"

Mr. Gronlund makes the French Revolution serve as a lesson, an example and a warning. Danton is held up as an instrument of Providence employed to work out its designs, or to use the author's own language, "a true instrument in the hands of the Power behind Evolution, and just the kind of leader we in our generation should encourage."

Danton is taken to be the very embodiment of the Revolution, and above all others the typical French revolutionist of his day, the Atlas, who, in its most critical period carried the Revolution on his shoulders, whose constructive genius laid the right foundations for the future, and whose policy is entitled to the credit for most of the good results of that great event, while failure to pursue it to the end brought upon France those crimes and miseries which excited the indignation, and pity of the world.

The main object of this author is to show that the next, if not the final stage of social evolution, is to be the "co-operative commonwealth." He finds in Greece and Rome compulsory co-operation in the form of slavery; in the Middle Ages a milder form of compulsory co-operation in serfdom; in the present transition period a voluntary co-operation for those with means, and a still milder compulsory co-operation for those who work for wages.

In the present social order great corporations exist in antagonism to the interests of the community at large, and Mr. Gronlund is confident that private control all along the line, will have to give way to public control, and that the functions hitherto performed by capitalists must sooner or later devolve on the State; that evolution must end in the supremacy of the collective will; that ownership of the means of production by individuals will be replaced by ownership and supreme control of the means of production by the Commonwealth. "From slavery through serfdom and wagemod, we shall attain voluntary co-operation of all social co-operation, having for our motto, 'Leisure for all, idleness for none.'"

Not that the government is to do the nation's business. It will be "general statistician, general manager, and general arbitrator." These the collectivity will take upon itself, leaving all the rest to perfectly free associations of workers. The government will

Ca Ira! or Danton in the French Revolution. A study by Laurence Gronlund, A. M. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. pp 252. 1888. For sale by RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. Price, \$1.25

be over things rather than over men, and its vigorous administration is to be secured by the competent and skillful, who "will inevitably gravitate toward the leadership of affairs" when they are selected from below by free citizens, independent of all individuals, and that is the only way of securing them."

In Great Britain and the United States collectivism is to be realized by political methods. In the former country it must soon be an issue of practical politics. "Here the constitution must first be changed, which requires a three-fourths majority of all the States." Meanwhile the author believes the present business is to "win over the small minority, the choice band of spirits who in the near future will effect the mental revolution."

The power behind evolution proposes this change, and it is an unavoidable outcome of the process now going on.

Such briefly are Mr. Gronlund's arguments and conclusions, from some of which, the JOURNAL is compelled while concurring in much that he advocates, to dissent; but comments are reserved for another article.

"What Has Jesus Christ Done For Humanity?"

Such is the question asked in a circular sent by the Christian Register to a number of prominent Unitarians, lay and clerical, representing all shades of belief, and its issue of December 22nd, has some pages filled with the answers from thirty-five persons, the majority clergymen, and four women among them. These replies dwell largely and eloquently on the enriching benefit and humanizing help which the life and teachings of Jesus have given to the world. Hardly a recognition or mention is made of any supernatural or miraculous events in his life, and he is treated as if a human being—the Son of God as being richly endowed with spiritual gifts, the same in kind but higher in degree than those of others. Practical, spiritual, tender, and full of courageous cheer as well as free from irrational dogmatism, are these replies; and this view of Jesus coming from so many leading persons of large ability and fine culture is a cheering proof of growth.

Of the idea of immortality as taught by Christ, but eight clergymen,—James Freeman Clarke, F. H. Hedge, Samuel Longfellow, A. A. Livermore, R. R. Shippen, E. E. Hale, Brooke Herford, and Robert Collyer, make any mention. Of the men among the laity, Edward Atkinson, and George F. Hoar allude to this great truth. Of the women, Elizabeth Channing, Elizabeth Peabody, and Julia Ward Howe had inspiring words of the message of Jesus touching the higher life, the last telling of "the victory of life over death, and of right over wrong," and Miss Peabody saying that Jesus "left no dust in his grave." The larger proportion of women than of men who feel so much of the glory of immortality that they must speak of it, is significant of the spiritual wealth of womanhood.

The silences of the majority of nearly two-thirds is not to be taken as proof that they disbelieve the future life, some of them we know believe it fully, yet this silence on so momentous a matter in this connection, does not indicate an inspiring and enlightening warmth of conviction which would lead to emphasizing early Christianity as a revival of faith in immortality. Our Unitarian brethren need Spiritualism to warm and make vital and earnest their somewhat shadowy faith in a future life and to add to their power and influence.

Dr. McGlynn's Denunciation of the Pope in New York.

On the evening of January 8th, Dr. McGlynn delivered a lecture in New York on "The Pope in Politics—A review of the recent utterance on the subject by Archbishop Corrigan and Mgr. Preston." It appears from published reports of his address that from beginning to end there was a terrible arraignment of the Papacy, with scarcely some redeeming word of praise. "The Pope in politics," said the speaker, "what business has the Pope in politics? What has the Pope to do with the politics, and what has politics to do with the Pope? Who is the Pope? In no land should the disciple who inherits the office of Peter be above the Master, and if the Pope is the successor of Peter, he should surpass every other in meekness, in lowliness, in poverty of spirit. Modern delusion, Pope-worship, Pope-deification, attribute to a poor old man tottering on the brink of the grave, ignorant of the geography of the most of the world, all the triumphs of the church throughout the wide world."

He dwelt upon the corruption of morals "in both clergy and laity," and attributed "the interminable confusion of the Middle Ages" to that corruption. He spoke of the Reformation. "It was this corruption which made necessary the Protestant Reformation. It is not in the power of any Pope or council to create any new doctrine of faith. If it is new it is not a doctrine, and they convict themselves out of their own mouths. Did you see the rubbish in the newspapers last Sunday of the Pope sitting in his high chair—somebody suggests the emphasis should be on the word high—as an oracle of doctrine that we are bound to believe in? A man in this city actually dared from a Catholic pulpit to preach such rubbish as that. He said substantially that every word of the Holy Father was the utterance of the Ghost. What nonsense! Will the world ever accept such a rot as that? Does not that make the cheek of you Catholics tingle and burn with shame? There is no gift of infallibility to

the Pope in the administration of his office. We want to see the day when we shall have a Pope who will kick in the mouth, literally, the man who is so debased as to come and kiss his foot. The Pope's entrance into politics has been the curse of every nation. God forbid that the hated thing should be revived. There is a sort of revival now, but it is a sort of opera bouffe revival. Let us not indulge in brutal, fulsome, disgraceful flattery of a poor old bag of bones 78 years old; a poor, tottering, absent-minded old man, with one foot in the grave. Imagine Bismarck having any serious business to intrust to the arbitration of the Pope!"

Faith Versus Physic.

It appears from the New York Star that what seems to be a bona fide and successful restoration to health by means of the mind cure has been effected in Brooklyn. Mr. C. M. Whitney, a well known lawyer, has several pretty daughters, the youngest of whom is Estella, 11 years of age. She is a bright little miss, with black eyes and dark hair, and naturally the pet of the household.

Estella was taken sick on Thursday. She grew steadily worse and on Friday the family physician called. He said the child had all the symptoms of remittent fever and that nothing could be done to hurry her convalescence. She must have excellent care, and a turn for the better could not be expected before ten days. Mrs. Whitney was not satisfied with this and called in two other physicians, both of whom said the same thing. They all agreed that it was a genuine case of remittent fever.

On Tuesday, after the child had been sick for five days, Mr. Whitney telegraphed to Julius A. Dresser, a celebrated Boston mind healer, to see what he could do. Mr. Dresser telegraphed back that he would begin treating the child from Boston.

That night at 6 o'clock the fever left the child suddenly! She clamored for ice cream and coffee, which were given her, and she left her bed apparently well. The next day she was playing about the house, and has been well ever since. These facts are vouched for by Mr. and Mrs. Whitney and all the members of their household.

The Question Settled.

The New York Independent settles the question about future life in brief but comprehensive words, as follows:

The Bible is the only source from which reliable information can be had relating to the next world. We may "speculate" about the future, talk about it, write about it, preach about it, and insist upon it, that we know more than God has revealed to us, but all such efforts and speculations are practically not worth a straw. "Who by searching can find out God?" except so far as he is revealed to us in the Bible? "For who can tell a man what shall be after him under the sun?" Nobody, except the one who gets direct information from God's Holy Word. The living are in this world, and the dead are in another world. The living may and do think of the dead, and perhaps the dead also think of the living. But between them, so long as the living remain in this world, all conscious intercourse is suspended. It is this feature that makes death so painful to the survivor. He can neither see nor speak to his friend who has gone to the Spirit-world.

This important statement is given in these columns at the earliest possible date. The vocation of mediums is gone! There is no longer need of psychical investigation, and it would seem best to soon close the useless issue of the RELIGIO-PHILOSOPHICAL JOURNAL. Several millions of people are deluded. God is cruel beyond beyond the old Jewish ideal, for he has so made us that the heart must hunger for some sign from the departed, but no sign can possibly be given. Satisfaction for this heart hunger is impossible! In one old book is all that we can know!

But The Independent has settled the question and all must accept its word as authority—or else consider it spiritually blind.

GENERAL ITEMS.

Mrs. Isa Wilson-Porter is now located in this city at No. 10 Centre Avenue, near Madison, St.

Lyman C. Howe is engaged to speak at Niantic Camp, Aug. 26th, and at Lake Pleasant, Aug. 31st and Sept. 2nd, 1888.

The Ladies of the Young Peoples' Progressive Society will give a Leap Year Party on Friday evening, January 20th, at the society's Hall, 159 22nd street. Tickets 50 cents.

A. E. Tisdale, the blind medium, was called upon for a brief address at the Princess Opera House last Sunday evening. He is a fluent, forcible speaker, and is capable of interesting any audience.

The meeting of the Spiritualist Union, Mrs. DeWolf, President, was well attended on last Sunday evening, at the Princess Opera House. The Boy Medium responded to questions, and then delivered a brief address.

P. Thompson of Saratoga Springs, N. Y. writes: "The annual election of officers of our society took place here last Sunday, reflecting the old officers with but one exception, that of trustee. The year has been a successful one both financially and spiritually. We are doing well."

We have a supply of "The Art of Forgetting," by Prentice Mulford, which is published in the White Cross Library. This pamphlet has made quite a sensation in the world of letters and has been read by many thinking men and women. Price, single copies, 15 cents.

A progressive spiritual society has been formed in St. Augustine Fla., with about 100 believers. The first meeting was held there last month in the spacious and handsome rooms of the Vail block, leased for the society. J. F. Whitney, Sr., was elected president. A set of by-laws were adopted. The association has carpeted its rooms and furnished

them handsomely, and have on file all leading papers and magazines. Mrs. Fox Kane is expected down there soon and will give a series of sances.

A. L. Coverdale writes: "Judge Tiffany will continue next Sunday, and during the month, to lecture before the Young Peoples' Progressive Society. Each lecture becomes more interesting. Our meetings are not largely attended, but all are earnest seekers for light, and hence it is even more gratifying to us to realize that those who do attend are sincere in their object, than if they came merely out of idle curiosity."

A monkey exhibited at a museum established at Tacubaya, Mexico, was condemned to be shot under judicial sentence. It seems that the animal bit a man, who died from the results of the bite. The family of the deceased brought complaint before a judge who was foolish enough to institute criminal proceedings against the monkey and sentenced him to be shot. Luckily the manager of the museum brought influence to bear, and succeeded in obtaining a change of the sentence to perpetual imprisonment. The monkey is now enduring the punishment of his crime behind the bars of an iron cage at the museum.

Mrs. Mary Potter Tripp, daughter of that excellent Boston medium, Mrs. Jennie Potter, has been very dangerously ill, but is now slowly convalescing. We remember, as will all who visited Mrs. Potter years ago, the sweet, beautiful little girl, May, as she was called, and shall always feel an interest in her welfare. As a young lady, Mrs. Tripp exhibited great genius for music and painting and would undoubtedly have become famous had she pursued her studies in these directions. She inherits fine medial gifts which, it is to be hoped, will yet benefit the public in some way.

It is stated that the mystery of a remarkable murder case has just been cleared away in Madison County, Ind., through a medium. Twelve years ago Samuel Lott disappeared, and a search for him at the time proved unsuccessful. That he was murdered was quite evident. The affair has remained a profound mystery, and the murderer was never apprehended nor the remains found. Finally interest in the fate of Lott died away until, at a Spiritualists' meeting at Chesterfield, a communication was received purporting to be from him. It stated that he was murdered by one David Shafer, now deceased. The communication also detailed the mode by which the deed was executed, the location of the skeleton, and where the victim was last seen alive. The latter place was on the White River road bridge near Daleville, and Lott, in company with Shafer, was seen going north on the fatal night. The place where the remains were located in the communication has been visited and the body found.

Word comes from Cleveland, Ohio, that Rev. Jacob Hartzler, by a singular coincidence, arrived from Japan, where he has been engaged in missionary work, just in time to testify in the Evangelical Church trial, in which Pastor Hasenpflug is charged with using profane language. He testified to the existence of a society of "Escherites," known as the "Bruders Bund," or Brothers' Covenant. He said that it was not in perfect consonance with progressive American ideas, and that it recognized Bishop Escher as the head of the church. "This organization," Rev. Hartzler continued, "gave me much trouble by their persecutions in Japan." A verdict was brought in by the church jury that Rev. Hasenpflug must publicly retract the bad language used or be expelled.

Good for Spiritualists as well as for the Christians to whom it is especially addressed is this from The Advance: "The idea of proportionate giving is a matter which is arresting attention among Christian people. Is not the time coming when persons with comparatively large means will be found giving to the on-moving causes of Christian enterprises, not in the measures which betoken the narrow mind and the small heart, but in degrees of largeness of beneficence corresponding to their ability, as the Lord hath prospered them? Within the past ten years there have been many shining tokens of Christian progress in this respect. All our great missionary societies are witnesses of this, as are also our Christian colleges all over the land. And yet it can not be denied that there is still a woful disparity between the sums lavished on selfish gratifications, in one form and another, and the amounts devoted to unselfish uses. Dribbling runnels of charity; flood-tides of luxury. But not always will it be so."

Some years ago Mme. Boncicant decided to give all her employes a share in the profits of the establishment, the "Bon Marche," Paris, France. Accordingly each quarter year a third of the entire profits of the place is divided among them, according to their length of service. Then she thought that provision ought to be made for those who grow old and feeble in her service. So she established a pension fund, giving out of her own purse \$1,000,000 toward it. The employes all contributed to it voluntarily from their wages, and it now amounts to more than \$1,800,000. Finally, she decided to give her chief helpers a chance to become part owners in the concern. So she formed a stock company with \$1,000,000 capital. Of this she took herself \$250,000. The remainder was up in small lots on easy terms by her assistants, to the number of 260. The pany is organized like a republic. Officers are regularly elected every year. Boncicant, of course, was President as she lived. A successor to her will now be elected.

A great deal of interest has been aroused by the prosecution of Christopher Irving and Henry Walters, two Seven-Day Adventists, for performing servile labor on the Lord's day, in violation of the statute, at Halifax, Nova Scotia. The defendants were represented by Joseph A. Harris, of Moncton, on behalf of the Seventh-Day Adventists' society of the United States. His defense was that the Seventh-Day Adventists are a people who religiously and conscientiously keep the seventh day as the Sabbath, in accordance with the fourth commandment. They find no authority in scripture for keeping the first day as Sunday. If no excuse is afforded to them as conscientious believers, then the act involves religious controversy and is therefore unconstitutional, as being against the vested right of liberty of conscience and religious liberties. The mission of the Seventh-Day Adventists is to emphasize the superiority of the divine law as the only basis for conscience and the only authority on the question of Sabbath observance. Judge Motton reserved judgment.

Thomas Lees writes as follows to the Cleveland, Ohio, Plain Dealer: "Eleven lectures on modern Spiritualism have been given in the Columbia theatre on successive Sunday evenings, accompanied by illustrative test séances. The prime object of the course of lectures was educational or a better understanding of the subject of modern Spiritualism by the general public. In this respect the lectures have been eminently successful. Thanks are due from the friends of the cause to the four gentlemen who have appeared as speakers in the course as exponents of our glorious philosophy: Rev. Samuel Watson, D. D. who was for forty years a prominent pillar in the M. E. Church; Walter Howell, the trance medium, who in himself is a living illustration of Spiritualism and its hand-maiden mediumship; Charles Dawson, the scientific demonstrator of modern Spiritualism and the able exponent of the laws underlying its phenomena, and the versatile J. Frank Baxter, the schoolmaster.

Irving and Terry.

Of the Chicagoese who love the legitimate drama and who have reigned at the latter-day slop which nearly monopolizes the boards, there are thousands. These good people are just now having a feast at McVicker's Theatre where Henry Irving and Ellen Terry with their talented company are filling a month's engagement. Every student of Goethe should see the tragedy of Faust as put upon the stage by Irving, whose interpretation of Mephistopheles differs radically from the conventional one so long familiar to the public.

For the Religio-Philosophical Journal.

The Divine Authority of Reason.

S. L. TYRRELL.

The bitter conflict between science and religion seems now near its end. Bible expositors have recently discovered profound latent meanings in the first chapter of Genesis, which bring it into such unexpected harmony with modern science that there seems no cause for further conflict. Keen theological critics have found in the "poetical cosmogony" of Moses, striking outlines of all the great sciences. It strangely turns out at last, that Moses instead of La Place first suggested the "nebular hypothesis," and revealed true geology many centuries in advance of the uninspired philosophers. Since the new exegesis of Genesis has become orthodox, the outlook for evangelical theology seems far more cheerful; the clergy are assuming an attitude more candid and aggressive. By the aid of this new scientific commentary, the most unlettered D. D. can boldly confront the agnostic philosophers, and show that after all their "shallow" criticism, the bible when interpreted aright, is fully abreast with the science of to-day. It now appears that modern scientists are guilty of plagiarism; merely bringing into some clearer light the pictures outlined in the inspired "panoramic vision" of Moses. The perplexing problems concerning the existence of light before the sun was made, are now easily solved, since we have learned that Moses was not writing of common days, with common "mornings" and "evenings," but speaking scientifically of the "cosmical light" caused by the friction of atoms in the great revolving nebula from which our solar system was evolved. The poetical, mosaic chronology seems also happily adapted to assist religion in its grand, final effort to reconcile Genesis and science. By its miraculous elasticity which makes a scriptural day equivalent to an astronomical or geological era of any necessary or desirable length, it enables theology to date creation as remote in eternity as the most advanced evolutionist demands, and thus all cause for chronological conflict is removed. But such gross distortion of plain language to evade the positive conflict of scripture with known scientific facts cannot be regarded as a reconciliation, but as a virtual surrender to science of everything essential in the conflict. Candid criticism frankly concedes that such perversion of scripture is not admissible, and the fact remains, and must forever remain, that the cosmogony of Genesis is scientifically untrue.

New Testament inspiration endorses "Moses and the prophets," and both Testaments must stand or fall together. Christianity being a historical religion, its theological system rests wholly on the truth of the first chapter of Genesis. Without a literal Adam and Eve, the serpent and the fall, the complicated evangelical "plan of salvation" is "all a troubled dream." The bible of Christendom was so critically reviewed in the late great revision movement, that the world now knows far better than ever before its real place in history. Many startling facts were brought to light concerning "conflicting manuscripts," "different versions," "various readings" and interpolations. These facts were thought to be infidel slanders when met in liberal literature, but were accepted as true when used by orthodox scholars as grave reasons for "amending the sacred text." The final result of scientific and biblical criticism is, that virtual deism is nearly universal in intelligent Christendom. It cannot be denied that the bible as divine authority is practically obsolete. The ancient oriental bibles, being like the

Christian scriptures, hopelessly committed to the false science of the age in which they were written, must inevitably disappear as fast as Western science spreads. The laws of thought being everywhere the same, no heathen or Christian reason can long be silenced by the theological fallacy that a divine revelation may be false in its science and yet true and trustworthy in religion. Inventive science has made all nations neighbors to-day. Thought moves with lightning speed, and heathen nations must soon repudiate their fabled revelations. The whole earth will soon be infidel and required to construct their religions anew from the original, natural resources of the human mind. Conservative philanthropy clearly sees the coming moral crisis, and almost in despair asks, what can philosophy give the world in exchange for the bible it is taking away. If the old bibles were really the "very word of God," their loss would be an infinite calamity; but since we have learned they are of human origin, we may cheerfully assume that the scientific moralists of this age can write new scriptures far superior to the old.

In the present unique, religious emergency, the question comes again and again to every earnest soul, is man verily an exile from his father's house? Are the heavens above him forever sealed? His humanity possible way of access to the wisdom and will of God? To this supreme inquiry we may most confidently reply, that the whole known universe is an open bible. The student of natural theology need not squander precious years over faded manuscripts, and contested Greek and Hebrew grammar to examine the genuine word of the living God. There is a plainer path. One glorious truth is written throughout the universe: the fact that God is good. This supreme fact of the divine benevolence is to reason a direct revelation of the divine will.

Although the mystery of evil is not yet fully solved, still the proofs of creative goodness, so infinitely exceed all opposing evidence that we know that the controlling attributes of the Deity are eternally and persistently benevolent. On this immutable fact man may safely base his moral philosophy. That God wishes the happiness of his universe is so indisputable that it may be safely taken as a moral axiom. Upon this truth the moralist finds solid ground. Reasoning from this axiom the philosopher needs no acute metaphysics to detect the abstract moral quality of conduct. How sure and simple the analysis, since simply to know an action tends to the universal good, is to surely know the action right and in harmony with the spirit of the supreme eternal moral law.

By the light of history and observation, society has proved that certain actions are opposed to human welfare, and have consequently been branded as crimes, and written down in all the sacred books as transgressions of divine law. Such actions when condemned by the general moral judgment of humanity are virtually condemned by divine authority, for there is verily a profound religious truth underlying the political maxim that, "The voice of the people is the voice of God." Theistic science justly claims that man's physical anatomy to-day has assumed the form it was originally designed to have, and we may as scientifically claim that his moral organism has also been developed according to a definite moral purpose, and that his moral judgments when expressed through his normal intellect and intuitions must accord with the divine idea of morality. As the abnormal human monstrosities in museums do not represent the true natural physical anatomy of man, so neither do the mental and moral abortions in prisons, asylums and cloisters, truly represent man's natural moral image. God's ideal physical form is to be found in the average form of humanity; so also is the divine will to be found in the general verdict of mankind.

The great religions of the world so wonderfully agree upon the fundamental principles of morals that they must have had a common origin in the common religious instincts of the race. In their essential morality they may be called natural religions, such as human nature must of necessity originate. It is plain that the unsupported supernatural faiths must soon disappear and a revised natural religion, or none, must supply their place. The grave inquiry arises here, can any thing compensate the world for the loss of its bibles? It is a persistent objection to natural religion that it provides no penal sanctions to enforce its moral code. This objection has far less force than generally supposed. No government has yet dared to trust the enforcement of its laws wholly to theological penalties. The bells of religion have had much less restraint than has been believed. Primitive Judaism had no hell in its creed, not even the doctrine of a future state, yet it developed a far higher morality than did medieval Christianity with all the fearful sanctions of Dante's hell. The sure and speedy execution of Jewish law proved more efficient on short-lived humanity than the distant, "Post Mortem" fires of Purgatory.

Where, then, shall we look for a practical substitute for the old theologies? In the critical transition era between supernatural and natural religion, representative governments embodying the moral sense of great republics, must boldly assume the former functions of theology, and not only decide what real morality is, but also provide the means to enforce it. Since there is now upon earth no known supernatural way of access to divine wisdom, governments must be very largely theocratic, humanity representing the supreme divinity. Such governments may not prove infallible, but none more divine can be conceived while man's relations to the Deity continue as they are. Civil government has heretofore been too distrustful of its divine jurisdiction over all that pertains to human welfare; it has imagined itself subordinate to some higher supernatural authority; it has not confidently dared to base legislation on the firm, ethical axiom, that reason is divine, that demonstrated truth is positive revelation from God; it has not been clearly enough perceived, that the weight of a planet, revealed through a God-given mathematical brain, is as truly a divine revelation as if revealed through an audible voice from the heavens, for mathematics and logic do not spring from unconscious dust but from the original source of all mind, the eternal mind of Deity. So far as man now knows, nature has entrusted human interests to human governments, and these governments in carrying forward nature's evolutionary designs, will be required to assume unique and surprising powers, yet not any powers or functions not already recognized as legitimate by civilized society.

Quarantine laws embrace principles comprehensive enough to justify any extreme legislation needed to effect the most radical, prospective social reforms. The legal principle which justifies the protection of society from contagious physical diseases, logically includes an equal right to suppress the

spread of moral pestilence. The principle of compulsory education, which excludes false and obsolete science from secular school, includes also the right and duty to supervise religious institutions, to investigate the qualifications of the teachers and exclude all false and retrogressive theology. The important right of the State to protect agriculture from the seeds of noxious weeds does most unquestionably include the right and obligation to exterminate the hereditary, chronic germs of human immorality and crime by the most "heroic" treatment known to medical and surgical skill. The laudable ambition of theology for centuries has been to regenerate humanity; but by ignoring natural laws, and attempting to reconstruct human nature by artificial, supernatural means, its reforms have been spasmodic and transient. The "new hearts" and "new natures" of the creeds being the ephemeral offspring of emotion, and not fixed in the moral organism, are consequently not subject to hereditary laws and do not insure permanent moral progress. But scientific legislation, working by nature's evolutionary processes, may rationally aspire to complete man's religious development.

Two well established and recognized laws are nature's chosen means of human and animal progression; the law of "the survival of the fittest" and "the law of heredity." The law of "survival" selects what most deserves to live, and heredity preserves and transmits the advance, and thus each new generation starts from a higher standpoint than the last. Only by intelligent co-operation with these inflexible laws, can man hope to reach his highest destiny. Nature's "law of survival" which consigns the imperfect and unfit to oblivion, is condemned by the pessimist, as barbarous and unbenevolent; and any human system of reform based upon this divine, evolutionary method, must expect the condemnation of illogical moralists, and morbid, unreasoning philanthropy; but regardless of human adverse criticism, the stern, yet benevolent law of survival remains unrepented upon nature's statute book; and in justification of human attempts to obey this divine statute, it may reverently be asked, can man aspire to be more moral and merciful than his maker?

Since it is known that mental and moral instincts are hereditary by "natural law," man has a scientific basis for faith in the world's regeneration. Morality is found to be subject to human control. Social environment gives character and direction to plastic moral instincts, and society has the power to create its own controlling environment. It is the cheering faith of theistic

evolution, that society and governments will eventually develop sufficient wisdom to remove from the world the serious existing causes for dishonesty and deceit, thus creating a social environment that shall persistently impress the religious instincts of mankind until righteousness becomes incarnate in human nature, and humanity reaches the divine ideal of progress, a state of permanent "organic morality." Cleveland, O.

Errata.

To the Editor of the Religio-Philosophical Journal: I am very charitable about errors of type or proof reading, for I know of aching heads and blurred eyes, and manuscript not quite as plain as print, and all these must be allowed for. But I will ask correction of a few errors in my review of Mr. Powell's "Heredity from God" in your issue of Jan. 7th. In the first half column, for "trace the use" read "trace the rise of intelligence," etc. In the last half of same column for "in all ages but question our own," read "especially in" instead of "question." Near head of next column, for "in this was given," read "in this book were given," etc., and in same line for "complex" read "complete." Last, but not least, near the last paragraph, for "that pseudo-science which ever looks into the mind like Mr. Muckrake," etc., for "mind" read "mud," and think of a poor man who never looks up at the overarching sky, and is proud to say that he don't know about his soul, yet calls himself a scientist. Detroit, Mich. G. B. STEBBINS.

[The fault in this instance lies mostly in the illegibility of the manuscript. Even expert proof-readers have their limitations.—ED. JOURNAL.]

Passed to Spirit-Life.

Mrs. A. W. Blann, of Cleveland, Ohio, passed to Spirit-Life after a protracted and painful sickness. The funeral at her residence was attended by Hudson Tutin, and her mortal remains were deposited in the family tomb at Lake View Cemetery.

The Cutest Little Things.

"Cutest!" he echoed. "Well, I don't know as the adjective would have occurred to me in just that connection. But if you mean that they do their work thoroughly, yet make no fuss about it, cause no pain or weakness; and, in short, are everything that a pill ought to be, and nothing that it ought not, then I agree that Pierce's Pleasant Purgative Pellets are about the cutest little things going!"

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WORLDS WITHIN WORLDS. WONDERFUL DISCOVERIES IN ASTRONOMY. THE SUN AND STARS ILLUMINATED. BY WM. BAKER FAHNESTOCK, M. D. The reader is at once forcibly convinced that there are more things in heaven and earth than are dreamt of in his philosophy. All wonderful discoveries have from their inception been met with fierce opposition from the bigoted and narrow-minded, and even from the more liberal class who can not conceive the possibility of that which has not been known before. In this masterly work the attention is so enchained, the imagination so much enlarged, that one could not read and be not enchanted. Sober after-thought on this great subject holds the mind as well, and food for meditating on the wonders unfolded is inexhaustible. The whole explained in an explicit manner, and handsomely illustrated with a great number of beautiful engravings, artistically drawn and printed in many colors, finely bound. Price, 50 cents. Postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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Consumption Surely Cured. To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York. Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

Only a Girl.

BY ETHEL ETHEKTON, (MRS. A. E. N. RICH.)

Close the door carefully—muffle the tread, Drop the soft curtains around the white bed; A pale mother's sleeping, ay, give her rest, See the fresh rosebud upon her white breast. She has struggled with pain, she has wrestled with death...

A GHOST EXPLAINS.

The Reason Why a Rich and Beautiful Young Lady Committed Suicide.

A distressing tragedy, and one for a long while surrounded with mystery, occurred in Brooklyn some months ago at the house of George L. Nicolson, 361 Pierpont street. The house is one of the finest mansions on the heights, and its owner a man of wealth. Miss Nancy Leele, a beautiful and accomplished young woman from Baltimore, who was spending a few weeks with Mr. Nicolson's daughter, with whom she had been acquainted since their school days, shot herself in the head fatally. She died in a short time. She was the only daughter of wealthy parents, and there seemed no reason for her awful act of self-destruction. Her mind was perfectly sound, and she was considered by all who knew her as the possessor of an unusual amount of sound good sense. On the evening previous to her suicide she was chatting brightly and cheerfully. She smiled and unobtrusively bright and social. She sat down at the dinner table in her accustomed lively manner. By no act or word did she show that she was suffering from trouble of mind or despondency.

CONSOLATION.

A Spirit Message Given in a Private Home.

In one of our JOURNALS of August, 1886, there appeared a report, under the heading, "Passed to Spirit Life," of the decease of a youth named Walter Risher. That notice opened as follows: "It has never fallen to my lot to record a more sad bereavement, or one which awakened more intense sorrow and heart-felt sympathy than that which I now transmit to the JOURNAL." The report goes on to say that on the evening of July 27th, 1886, Walter Risher, aged 23, went down alone to the lake which borders his father's farm, and was drowned.

A Protest Against Sectarianism.

To the Editor of the Religio-Philosophical Journal: I have for a long time desired to say a few words to the contributors of the JOURNAL regarding the injury they are doing Spiritualism by their persistent tirades against Christianity and the Christian Church in general through the columns of spiritual exponents throughout the land. I am no churchman myself nor believer in any creed, yet I gladly admit that there are many conscientious sincere Christians, members of the various denominations, who are in every way entitled to worthy consideration and respect when found honestly living up to their belief, leading pure lives and working in the cause of humanity. According to my idea of justice it is fruitless and vain for any one who may differ with the Christians in opinion on creed matters to ridicule and abuse in order to convince that they are wrong, and Spiritualism the only belief and religion that will carry humanity over the dark river and through the valley and shadow of death.

Mrs. H. L. Frank writes: The JOURNAL has been for many years a welcome visitor in our home; and next to the pleasure I find in the companionship of husband and children, comes that of the perusal of its columns. I appreciate the earnest endeavors which I feel you ever make for the right, and I feel that you are an instrument of good in the hands of angels for doing a vast amount of good in battling wrong. I am not far from "Life's Sunset Harbor," being almost 77; but when my bureau shall have been finally launched on the other shore, I shall watch you with just the same interest that I do to-day. My best wishes are ever with you and your life work.

Strong City, Kan. MARGARET L. WOOD.

Detroit, Mich. WM. C. CLAXTON.

San Francisco, Cal. H. E. ROBINSON, 308 17th St.

Chicago, Ill. NICK BECKER.

Chicago Tribune.

Excellent Test of Spirit Power.

To the Editor of the Religio-Philosophical Journal: Last winter I got up a circle for table tipping composed of myself and wife and three daughters of our prosecuting attorney.

Hon. C. Edwards Lester,

Late U. S. Consul to Italy, author of "The Glory and Shame of England," "America's Advancement," etc., etc., writes as follows:—

New York, August 1, 1886. Dr. J. C. Ayer & Co., Lowell, Mass. Gentlemen:—A sense of gratitude and the desire to render a service to the public impel me to make the following statements:

Ayer's Cherry Pectoral,

which I used (moderately and in small doses) at the first recurrence of a cold or any chest difficulty, and from which I invariably found relief. This was over 25 years ago.

A Priceless Blessing

in any house. I speak earnestly because I feel earnestly. I have known many cases of apparently confirmed bronchitis and cough, with loss of voice, particularly among clergymen and other public speakers, perfectly cured by this medicine.

Ayer's Cherry Pectoral,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

London, Jews and "The Earth."

London contains more Jews than all Jerusalem. The Earth, a society weekly magazine, published in New York, contains a longer and finer complete story each week than any of the family story papers.

London contains more Scotchmen than the city of Edinburgh.

The publishers of "The Earth" send the paper to any one who will send their name and address enclosing a 10 cent stamp for postage, for three months, free of charge.

\$371.21 for a Guess.

The public may be interested in knowing that the proprietors of "Warner's Log Cabin Remedies" will pay \$371.21 in cash for the best answer to the question: "What is the hole for that is in the outside of the chimney of the old-fashioned log cabin, as represented in the trade-mark of Warner's Log Cabin Remedies?"

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The Finest, Fastest and Easiest riding train in the country. As a New Year's gift to its many patrons, the Lake Shore and New York Central Ry's, known as the Natural Highway between the West and East, with double track, low grades, and long tangents, have equipped the celebrated Limited, with Wagner Steam Heated Vestibule Cars.

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A medicine possessing the power to cure such inveterate blood and skin diseases as the following testimonial portrays, must certainly be credited with possessing properties capable of curing any and all blood and skin diseases, for none are more obstinate or difficult of cure than Salt-rheum.

"COLUMBUS, OHIO, Aug. 18th, 1887. WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.:—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your 'Golden Medical Discovery.' An elderly lady relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plaster, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking tea made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The pamphlet struck

my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the elderly lady who had been so long a sufferer from salt-rheum. She eagerly took it, and after she had taken one bottle, she seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her and the catarrh was almost cured, so that it ceased to be much annoying. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The 'Discovery' seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

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Continued from First Page.

from the time he put his hands on my box, the sounder began to operate. This was on Monday afternoon, October 3d, 1887.

On Saturday, October 1st, when passing by the office with the unfinished box in my hands, I called in and tested Dr. Wells on the question of interference of light. One or two other strong points were made incidentally in this trial test on the unfinished box. This phase of the subject will be continued in the next paper, and the propositions thus demonstrated will be summed up therein. Demonstrative evidence will also be forthcoming that there are no secret appliances necessary under the carpet, under the table, about the room, or anywhere else, and that no confederate plays any part in the operation.

H. D. G.

For the Religio-Philosophical Journal.

THE DANGERS NOW THREATENING SPIRITUALISM.

Sensuous Ultra-Phenomenalism and Hindu Theosophy.

WM. EMMETTE COLEMAN.

Two grave dangers, among others, now beset Modern Spiritualism; and much harm is being done to the cause of a rational, common-sense, scientific Spiritualism by the progress and growth in our midst of two widely-variant systems of thought. These two represent, in some respects, antipodal elements in the constitution of the spiritual movement of to-day. Two elements have ever inhered in the spiritual movement, the phenomenal and the philosophical. Both of these are equally valuable, and neither should be ignored for the exclusive upbuilding of the other. The two great sources of danger now threatening Spiritualism arise from the extreme manifestation of each of these elements, the phenomenal and the intellectual. On the one hand we have sensuous phenomenalism carried to a ridiculous extreme, as evidenced more particularly in the recent articles of Dr. N. B. Wolfe. On the other hand, we have intellectuality run to seed in the phases of mysticism, more especially manifested in theosophy. The irrational, credulous phenomenalism rampant in many spiritual circles, and the equally as irrational and credulous theosophy, alike pandering to a depraved and demoralizing marvelousness, one from a sensuous point of view, the other from an intellectual standpoint,—these twin forms of error, similar in their origin and root, namely, an overweening love of the marvelous and the mystic, are the prolific sources of direful consequences to the good and true in Spiritualism.

Recognizing the danger arising from these two elements, I am moved to submit some plain, homely truths concerning them, the second one of these two more especially. In the presence of such powerful foes to truth, sturdy measures of antagonism and resistance are demanded.

There is much that I agree with in the remarks of Mr. Jesse Shepard on Spiritism, Black Magic, etc., in the JOURNAL of Nov. 19; but to portions of his article I must express my decided dissent. So far as he protests against the extremes of phenomenal test-hunting, of Spiritism as against Spiritualism; so far as he urges the importance of culture and intellectual improvement alike on the part of mediums and of Spiritualists generally; and so far as he antagonizes the prevalent delusion among certain classes of Spiritualists, that the learned and the great among the world's workers are mediums, deriving their powers and gifts unconsciously from the spirits, and that whatever of merit is done or written on our planet is of spiritual origin,—so far as these points are involved I am heartily in sympathy with Mr. Shepard.

There are serious dangers affecting the cause of rational Spiritualism in the several directions outlined by Mr. Shepard, and it is well that the note of warning be sounded long and sharp. Ultra-phenomenal Spiritualism is tending largely to ruin the cause. A potent illustration of this is seen in the recent articles of Dr. N. B. Wolfe in the JOURNAL. The laudation as a genuine medium possessing most extraordinary medicinal gifts, of one of the most unprincipled adventuresses and frauds that California, the land of spiritual "dead beats" and cheats, has produced, followed by the apotheosis of phenomenal work in Spiritualism to the total exclusion of the philosophical,—the ridicule and denunciation of the platform and the rostrum as useless,—these things "must give us pause." They indicate an alarming state of affairs in American Spiritualism,—a condition largely brought about by the prevalence of so-called materialization in our land, nearly all of which is rank fraud, destitute of the least particle of genuine mediumistic manifestation.

And now the climax seems to have been reached in the demand of Dr. Wolfe, that the work of intellectual and moral culture in our ranks be given up, and that the field of Spiritualism be left entirely in the hands of those masking in the guise of mediums and their credulous dupes; for it virtually amounts to this, as the great influx of pretended mediums has steadily crowded to the wall the genuine mediums; and if Spiritualism as a whole were given over to mediumistic wonder-seeking, as recommended, the genuine mediums would be almost wholly crowded out of sight. It is safe to say that no such action as that demanded by Dr. Wolfe will ever be generally taken. Such "Spiritism" as this should be sharply segregated from "Spiritualism"; and the sooner the unclean thing is separated from Spiritualism pure and simple, the better will it be for the latter.

The mass of devilry that is being constantly practiced in the name of Spiritualism, and upheld and sustained by leading journals, both on the Atlantic and Pacific coast, is disheartening, nay, sickening. Here in California we have fraudulent materializing spirit photographers, trance test mediums, and slate-writers galore, flourishing in their iniquity. I am glad to be able to state that the "Carrier Does," an illustrated weekly spiritual journal in San Francisco, lends neither countenance nor support to the numerous predatory sharks in this vicinity claiming to be mediums and systematically robbing the people by bogus spiritual communications, pictures, etc. For journalistic support and encouragement, these knavish find have to go elsewhere; and they usually find no difficulty in obtaining it, particularly if their efforts in that direction are backed with a little California gold.

I cordially agree with Mr. Shepard as regards the primary importance of intellectual and moral culture in contrast to the demoralizing wonder-hunting mediumism so prevalent now a days. The foundation stone of the spiritual philosophy is progression—progression in love and wisdom, advancement

and improvement in knowledge and in virtue. The spiritual philosophy ever urges us to growth in intelligence and in goodness; and those Spiritualists who lag year after year upon the purely sensuous, phenomenal plane, ignoring all the avenues of culture and mental improvement, are scarcely worthy of the name of Spiritualists. They may more appropriately be called Spiritists. The true Spiritualist, in my judgment, is one who, while carefully accepting and giving due heed to all well-attested or reliable phenomena, at the same time does not make that "the be-all and the end-all" of spiritual truth. He ever strives to embody in his life the divine, uplifting principles of the philosophy of Spiritualism, to his own betterment and that of the world in which he lives; and continually seeks to improve himself in all directions according to his needs and opportunities, physically, mentally, morally and spiritually, never neglecting an opportunity to do good and to grow good, wise, and strong in spirit and in soul. True spiritual development, legitimate spiritual culture, should be the desideratum of the genuine Spiritualist; not the spurious soul-culture, falsely so-called, vaunted by the theosophists and the other variant classes of nineteenth century mystics. The rational Spiritualist will have nothing to do with any of these conflicting forms of untruth, save to refute their extravagant pretensions, and to warn the unwary.

The central thought of Mr. Shepard in his article adverted to above is the superiority of theosophy to current Spiritualism. To this erroneous conclusion I most unqualifiedly dissent. Mr. Shepard is convinced that both theosophy and "metaphysics" have come to stay. For a time, yes. There are still a number of people in the world of mystical, dreamy tendencies, fond of the recondite, of the queer and the uncanny, with no comprehension of the truly scientific spirit, and such people readily become victims to the novel speculations of mystical charlatans and occulto-metaphysical pretenders, such as Madame Blavatsky, Eliphas Levi, Mrs. Eddy, and the rest. For a time, therefore, these delusions may flourish among a limited number of such adherents; but as true light and knowledge advance, as the truths of science prevail and the scientific spirit becomes paramount, every form or variety of speculative mysticism will inevitably perish. The essential teachings of theosophy and metaphysical science (?) are in opposition to established facts of modern science, and hence they are necessarily doomed. No truly sensible or scientific person could possibly believe in the rubbish-taught in those pretended systems of philosophy.

Whence was derived the teachings of theosophy? Is their source of such a character as to inspire confidence in their truth? By no means; their very origin is demonstrative of their untruth. They are as a whole, the ingenious fabrication of one mind, concocted to deceive those weak enough and silly enough to be led astray by them. They emanated from the fertile, subtle brain of Madame H. P. Blavatsky, whom the London Society for Psychical Research has truthfully declared to be "one of the most accomplished, ingenious, and interesting impostors in history." She is really the impostor and fraud par excellence of this century. Even her best friends, the officers of the Theosophical Society in India, have in an official publication acknowledged her habit of systematic lying. For years this designing woman has lived in an atmosphere of deceit and falsehood, her life during that period being one constant succession of hypocrisy and deception. From her inner consciousness she has evolved, from time to time, during the last dozen years, some four or five different conflicting theosophical systems of philosophy, culminating in the current system often called "Esoteric Buddhism," a formulated statement of which latter phase of this gigantic fabrication is contained in Mr. Sinnett's publications, and which is lyingly palmed off upon the world as the production of certain mythical mahatmas, falsely alleged as dwelling in the Himalaya Mountains. It has been satisfactorily proven that these mahatmas or adepts exist but in Madame Blavatsky's vivid imagination, and that the communications purporting to come from them are written by Blavatsky herself and her Hindu confederate.

As illustrative of the ever changing character of Blavatsky's systems of philosophy, the positive and radical contradiction in many essential particulars, between the teachings in her "Isis Unveiled" and the tenets of "Esoteric Buddhism," her latest fabrication, are worthy of note. It is impossible to reconcile the two; if one is true the other is a falsehood; the fact is, both are destitute alike of truth or good sense, both being manufactured by Madame Blavatsky. The discrepancies between the two have been found so great, that for some years the Madame has been writing a new edition of "Isis Unveiled," to be called "The Secret Doctrine,"—in which the contradictions referred to will be expunged, and the entire work made to harmonize with her latter-day theories.

The so-called "Esoteric Buddhism" is a mongrel mixture of Brahmanism, Buddhism, Christianity, Rosicrucianism, Kabbalism, European medieval magic, the hermetic philosophy, Kardecian re-incarnation, astrology, modern Spiritualism, and Eliphas Levi's Parisian system of magic, with a little morsel of modern science and philosophy thrown in to give it a slight coloring in conformity to 19th century modes of thought. And this hotch-potch of rubbish, fabricated by Madame Blavatsky, the product of the mind of one old woman, has been and is being accepted by a number of other old women of both sexes, some of them being those who were formerly Spiritualists.

It is pitiable that otherwise worthy people allow themselves to be led away by any novel or strange theory that presents itself. No matter how preposterous a system of thought may be, how opposed to the plainest incitements of common sense, followers and advocates will flock to its embrace; and certainly, when taken in its entirety, it would be exceedingly difficult to find in the civilized world to-day a so-called philosophical system, or a system of thought of any kind, more absurd and irrational or more opposed to the trend of modern thought than the theosophy of Blavatsky, Sinnett and Co. The doctrine concerning elemental and elemental spirits, the crude, unscientific speculations of the mystagogues of ancient, medieval, and modern times, of Paracelsus, Cornelius Agrippa, Eliphas Levi, Allan Kardec, and Madame Blavatsky, are called the "Wisdom of God!" Is this not blasphemy, if such a thing as blasphemy there be,—blasphemy most underdone in its littleness and triviality? The assumption that the deliberately fabricated balderdash of such a woman as Madame Blavatsky—a woman addicted to tobacco-smoking and to the use of alcoholic beverages in intoxicating quantities, and whose conversation plentifully interlarded with sonorous oaths and slang, in French, Russian and English, is reminiscent of the

demimonde rather than of the inspired instrument of Divine Revelation,—the assumption that the fabrications of such a brain as this, constitute and embody the Wisdom of God himself, would be only a fitting subject for laughter and derision, were it not that a more serious side is presented in the matter.

From the inception of the theosophic movement it has found favor with a portion of those calling themselves Spiritualists; and of late, owing to the prevalent abuses of what has been called "machine mediumship," to the frauds and follies so conspicuous in march that passes for Spiritualism, to the extremes of ultra-phenomenalism in the Spiritualist ranks, and to other imperfections and abuses in the distinctively spiritualist movement, many good Spiritualists have become disgusted with the Spiritualism of the day, and have taken up with some form of theosophy as a substitute. Now it is very natural that dissatisfaction and disgust should arise with much that calls itself Spiritualism at this time, and I do not blame any one for this feeling. I am myself as much disgusted with these aspects of Spiritualism as any incipient or full-fledged theosophist can be. But I do blame these dissatisfied Spiritualists for forsaking the partially disabled ship of Spiritualism for the piratical craft of theosophy. To avoid Seylla they have plunged into Charybdis—a Charybdis, in this instance, a thousandfold worse than the Seylla. Instead of valiantly sticking to the gallant old vessel, and helping the true hearts and strong hands still found in portions of its crew and passengers to repair its damages and land it safely in port, these deserters have elected to sail under the black flag of theosophy,—that theosophy which has been and is exerting its utmost, with its piratical bombardment, to seriously disable and sink the good old ship of Rational Spiritualism. For it is a truth, that theosophy to-day is one of the worst enemies of Spiritualism, and can only hope to survive as an organized movement of any moment through the death of Modern Spiritualism. From the beginning of its action some dozen years ago to the present time its leaders and representative workers have bitterly assailed and ridiculed Spiritualism and its fundamental principles. Mediumship is constantly denounced as degrading and demoralizing, and all are warned against allowing themselves to be used in any manner as instruments for spiritual communication. Mediumship is classed with black magic, and it is denied that good and elevated spirits can communicate with earth. Spiritual manifestations are the work of elemental and elementary spirits, of non-human spirits and of undeveloped, non-immortal human spirits,—fragments of humanity, wandering "shells," destined to annihilation, human spirits who have lost their higher soul-principles and such-like mythical beings, none of whom really have an objective existence, they being one and all the fabrication of Madame Blavatsky's brain, teeming as it is with fanciful conceits and bizarre speculations. And yet Spiritualists forsake their rational common-sense philosophy to embrace with fervor such rubbish as this, and lend their aid to a system of thought which is the bitterest foe of rational spiritual truth. To avoid affiliation with the mountebanks and gobe-mouches, they prostrate themselves at the feet of the high-priestess of Humberg, and humbly accept as the wisdom of God the nonsense that Madame Blavatsky has given to the world under the name of theosophy.

What can these recalcitrant Spiritualists hope to gain from theosophy that cannot be found in Spiritualism? There is not a single truth in theosophy that is not in Spiritualism, and that was not stolen from Spiritualism to season theosophy with a little rational truth. Madame Blavatsky was a kind of Spiritualist before she determined to be the founder of a new cult, and the few grains of truth in the theosophy were stolen by her from the Spiritualism which she denounces and ridicules. Theosophy prates loudly of soul-culture, of development of man's higher nature, and of culture of the latent psychic powers inherent in man. All this has formed a component part of the Spiritual Philosophy from its inception in the world, with this distinction: The soul-culture of Spiritualism is rational, healthful, scientific, in its character, adapted to man's needs and to his highest uses, while that of theosophy is largely impracticable, fanciful, nonsensical, leading the mind into wild extravagances, calculated to injure rather than benefit those indulging in this fantastic kind of "culture." Theosophy prompts its devotees to the development and exercise of the occult psychic powers of the human being; so does Spiritualism, and in a more rational and sensible manner.

Be it understood that in here speaking of Spiritualism I am referring to the spiritual philosophy in its higher phases, not to the phenomenology, divorced from rational philosophy, which is masking in the robes of Spiritualism to-day. The psychic culture of the theosophist consists in attempts to reach an impossible adeptship, to become masters of the forces of nature and of the elemental spirits, so that various kinds of occult phenomena, in seeming variance with the laws of nature, may be performed, including the projection of the astral body into any locality desired, no matter how distant from the material body. Now, all the alleged phenomena of so-called adeptship have been known in Spiritualism for many years. Madame Blavatsky stole them from Spiritualism, made a few modifications in them, and rechristened them occultism, theosophy, magic, only capable of accomplishment by the theosophic adept.

Who and where are these adepts? There is not a scrap of trustworthy evidence that any living theosophist ever saw an adept, ever saw a person in India or Tibet perform any of the marvelous feats ascribed to them, except in a few cases of well-established fraud and jugglery. These mythical adepts are conveniently located in an inaccessible region, amid the snows of the Himalaya Mountains; and in the few cases where it has been claimed that one of this mysterious brotherhood has been seen for a few moments, no evidence has been presented that the parties thus seen were in reality adepts, but instead we have conclusive evidence that they were confederates of the Blavatsky, personating the adepts. I repeat, where are the adepts? There is no proof whatever that there ever was one in existence, but plenty of evidence that they are mythical concoctions of Blavatsky's brain. It is a significant fact, that since the exposure of the imposture of Blavatsky in India, wherein it was proven that the pretended feats performed by the spurious adepts were all jugglery tricks, and that the letters purporting to be written by them were the work of Blavatsky and Damodar, we have heard nothing more of the mahatmas, Koot Hoomi and Co., and the feats of magic erstwhile so plentiful in India have ceased. Repeat again, where now are the adepts? Are they dead? Did the Blavatsky

exposé kill them? Since then, and since Blavatsky left India, they are as silent as the grave. In India now we hear nothing any more of the occult feats indicating the potent exercise of the psychic faculties of man while still in the body, with which we were wont to be periodically regaled; and which have since been proven to be frauds of as flagrant a character as the bogus materializations, etc., of American Spiritualism. I have been a careful student of theosophy in all its ramifications since it was first promulgated in America by Blavatsky, and have read the evidence relative to the alleged wonderful psychic facts, occultic and magical phenomena, said to have occurred in presence of Blavatsky, and by and through the adepts; and I unhesitatingly affirm that there is no reliable evidence of a solitary genuine occultic phenomenon having ever occurred in the entire history of theosophy. There is substantial evidence that everything of this character that has really taken place was due to fraud and jugglery. At one time I thought that there might be something genuine in some of the alleged phenomena, but a scientific examination thereof has shown that I was mistaken, and that it has invariably been fraud. Even the alleged cases of projection of the so-called astral body, a phenomenon well known in Spiritualism as "the double" were shown to be mythical,—exhibitions of trickery and falsehood.

Theosophy has been one continuous fraud from beginning to end. Note the contrast between the phenomena of theosophy and those of Spiritualism: The former are exclusively and entirely fraudulent; the latter are largely genuine manifestations of psychic powers, supplemented by an extensive addition of spurious phenomena. The one is all fraud, the other is partly genuine and partly fraudulent. Those Spiritualists who have left Spiritualism in disgust with the frauds and follies of many of its alleged adherents, and have betaken themselves to the embrace of the Blavatsky cult, in order to obtain a higher spiritual culture, have linked their fortunes with a much worse aggregation of knavery, imposture, nonsense and folly than is found in Spiritualism. In the latter there is, it is true, much fraudulence and folly, much rubbish and hush; but there is in addition much that is true and healthful, sound and wholesome. Moreover, its philosophy in general, even that accompanying the fraudulent phenomena, has a large proportion of rational truth in it. On the other hand, in theosophy, the whole of its phenomena is fraudulent, and nearly the whole of its philosophy is as false and pernicious as its alleged phenomena; the only truths contained in its philosophy being those stolen by Blavatsky from the spiritual philosophy. What folly, then, for Spiritualists to connect themselves with such an iniquitous system of thought and fancy as theosophy! In every way it is inferior to Spiritualism, with all the defects of the latter. No possible good can accrue to any one from connection therewith, but, rather, harm must inevitably ensue. I urge, then, all Spiritualists, who may have been seduced into the folds of this wily demon, to at once sever the bonds connecting them therewith. Be free men and women once more; rid yourselves of the chains fettering your minds and understandings; emerge from the darkness of the theosophic mysticism, false and delusive, into the full sunlight of God's eternal truth. Have done once and forever with the jargon of elementals, elementaries, the seven principles of man, Kama, loka, Devachan, shells, astral bodies, adeptship, E-oteric Buddhism, black and white magic, and all the other tomfoolery conjured up by Madame Blavatsky to deceive and mystify the unwary and the mystically inclined. The world needs none of this fanfare of pretended mystical truth, and the sooner the whole of it is buried deep in the waters of eternal oblivion, the better for all humanity.

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