

RELIGIO PHILOSOPHICAL JOURNAL

HARMONICAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM.

THE ARTS AND SCIENCES, LITERATURE

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

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

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FROM HERE TO HEAVEN

By Telegraph:
A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 5.

Tests with Seales—The Crucial Test for Secret means—Proof that there is No Confederate—Some Metaphysical Points.

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The editor of the JOURNAL has at different times mentioned this subject in his editorial columns, under the titles of "Occult Telegraphy," "Spirit Telegraph," etc. In the issue of Dec. 17th, he referred at some length to a test which he instituted, and to which Mr. J. H. Wade, Mr. Geo. Howe, and myself were invited to bear witness. As he stated in that article, he placed Mr. Rowley's box on a pair of dial scales, his object being to test the question whether the key was operated by the pressure of Mr. Rowley's hand either voluntarily or involuntarily, and to bring out whatever information this test might afford on any phase of the subject. Col. Bundy had not seen the instrument operating, as I and many others have seen it, with Mr. Rowley's hands held in the air from six to ten inches above the box, and no part of his body nor any one's body touching any part of the instrument or table or wires. But even had he seen this, his test was eminently appropriate, because the instrument does not usually operate in this ultra-remarkable manner. It was also well devised, because it was of a kind that the masses could thoroughly appreciate, as it requires no technical or scientific knowledge to see its force; and is none the less forcible to those who possess such knowledge.

From my own memorandum of that test, I quote the following:

89 Euclid Ave., Cleveland, Dec. 5, 1887.

Memorandum:—By invitation of Col. Bundy, I witnessed a test experiment of Mr. Rowley's telegraph instrument, consisting of a trial with scales as a test for pressure on the box. There were present also Mr. J. H. Wade and Mr. Geo. Howe. Col. Bundy placed the box on a small platform scale having a dial below and at one side of the circular platform, and altogether a very suitable and convenient form of scale for this test. The dial was turned from Mr. Rowley, and was so situated that all of us as witnesses, could accurately and simultaneously observe the movements of the index needle.

Upon placing the box on the scales, the weight indicated was two pounds lacking one ounce. The scale was so delicate that the needle vibrated for a moment before settling. When all was quiet and the exact weight observed and recorded—one pound and fifteen ounces—Mr. Rowley laid the tips of the fingers of his right hand gently on the top of the front side of the box. The needle went backward two ounces! Imagine our surprise. We were prepared to see the needle stand still, or move but very slightly forward, depending on the delicacy with which Mr. Rowley could touch the top of the box. Here was an enigma, a paradox. The

box weighed less with Mr. Rowley's hand on the top than it did without. The marvellous things which I had read on the subject of levitation flashed to my mind; and it occurred to me at once that here was a "pointer" in that direction. We talked of that for a moment when the sounder began to operate. Eagerly we watched the dial as it recorded the fact that each dot and dash required a pressure of just one ounce to produce it. Now the enigma was more complicated than before.

Dr. Wells gave us some light on the paradoxical feature by stating that the current of animal magnetism which they propel inside the box, interferes with the force of gravity to some extent, somewhat as motion interferes (as in the gyroscope) does. He promised a further explanation of this, which I shall expect in connection with some other things that he has promised and which are unknown to us,—such as "Why does a current of electricity make an iron bar magnetic?" "Why does soft iron immediately lose its magnetism, while hard iron retains it?" etc. But the question raised on all sides was, Why that pressure of one ounce, whenever the sounder made a dot or dash? If Mr. Rowley's hand made the box two ounces lighter, and this to us unknown source of pressure did not bring the box down to what it weighed without his hand upon it, his hand was manifestly a poor place to look for extra pressure. We all observed and reobserved, and turned the box round and placed his hand in different positions on and about the box, but all with the same showing on the dial.

Then it occurred to me to test the actual pressure necessary to close the key within the box. The box was opened, the weight again observed to be the same that it was before without Mr. Rowley's hand—one pound, fifteen ounces. I pressed gently down on the end of the branch lever, just enough to close the key. The needle moved forward just one ounce, showing on the dial exactly two pounds. Then others closed the key in the same manner and with the same result. Then Mr. Rowley pressed upon it and closed it in the same manner, and with just the same result. Then I pressed upon other parts of the key lever and closed it, but the pressure required was always greater in proportion to the distance from the end of the lever to where the pressure was applied. The pressure of just one ounce could not be made to close the key, unless it was applied at exactly that portion of the key; viz., the end of the branch lever or the thumbplate on the main lever directly under the end of the branch lever. Thus it is proven that the pressure was in the box, not on it; for all of this is in harmony with mechanical philosophy and indicated that the force which manipulates this key actually presses upon the end of the key lever.

It is utterly impossible for Mr. Rowley or any other person in the flesh to press upon the end of this key lever when the box is closed; and the conclusion necessitated is, that the key is manipulated by pressure applied at that point by some disembodied intelligence.

Col. Bundy arranged with me to repeat this experiment at some future time under certain other test conditions, and we then adjourned.

Pursuant to that arrangement, I went to Mr. Rowley's office on Saturday, December 17th, prepared to vary the conditions so as to further test the conclusions reached at the previous trial. I first repeated the experiment as before tried with exactly the same results. Then I readjusted the spring under the key lever so as to require less force to close the key. The box was then closed and the weight noted as before. Mr. Rowley laid the fingers of his right hand on the top of the box. It showed less weight, but only one ounce less instead of two. The sounder was operated by Dr. Wells and every dot and dash showed a pressure in the box of half an ounce. I opened the box and tested the pressure necessary to close the key and found it just half an ounce. Thus as compared with the previous trial, the levitation was in proportion to the strength of current necessary to operate the key.

I varied the above in several ways, the result always varying to suit the pressure necessary; except that when the levitation was diminished below about six drams, it suddenly vanished altogether, but the key would work at any tension less than about three drams without current enough to cause any perceptible levitation, or interference with the force of gravity.

To reach the finest extreme, I set the spring as lightly as possible; that is just strong enough so that the lever would not tremble by the mere tremor of the building; and the pressure necessary to close it was then far less than the best druggist's scales would make any record of. I tested it by laying on the end of the branch lever, a piece of thin paper used for wrapping powders. The powder paper, (about three by four inches) was much heavier than was necessary to close the key. I tore it in two in the middle and one-half of it closed the key perfectly. Of course this was an imperceptible pressure, so far as taking account of it on any scales is concerned. I closed the box, Mr. Rowley placed his finger very lightly on one corner, and the sounder worked perfectly, without any perceptible tremor in the needle on the dial. This was kept up for some three minutes when I noticed that now and then a dot or a dash would be accompanied by a trembling motion of the needle, and soon the trembling became more gener-

al showing that it was difficult for them to control so light a current perfectly.

Next I proceeded to test for pressure from Mr. Rowley's hand by suspending it from a spring scale hung over his head; but first I readjusted the key so that it would require the usual amount of pressure to operate it; for, of course, if the key were set so lightly that the pressure necessary to close it was too feeble for measurement, why, even if he should close it by pressure from his hand, we could not measure the pressure of the hand. Of course, too, it is absurd to suppose that a man could hold his hand out almost at arm's length, and operate within such fine limits of pressure for any desired length of time. But with all that, we must go through with the process of testing his hand for pressure, just as strictly as though the other phase of the case had not been observed; for those who cannot come here and see this done, must be furnished with such evidence as will be conclusive to them without seeing it themselves.

To make it impossible for Mr. Rowley to press upon the box without making a corresponding pressure upon the spring scales overhead, I placed the tips of his thumb and the first three fingers of his right hand. In a small loop of strong cord, bringing all four of them into a close round group, and making the loop fit tightly so that less than half the length of the finger nails projected through the loop. Thus it was impossible for him to overreach the loop and bend his fingers down on the slate without bringing the cord down. The scale above was then adjusted so as to allow only these projecting tips of his fingers to hang just barely over the corner of the box nearest to that hand. The sounder soon commenced operating exactly as before but the index on the scale above stood still. While this was going on satisfactorily so far as the scales would indicate, I thought to test their report by looking through under Mr. Rowley's hand, and I found that for every dot or dash of the sounder there was a gap or open space between his hand and the box. Presently I saw as I continued to look through toward the light, that the gap was increasing in width. Mr. Rowley then gradually diminished his pressure from above, and the gap widened until about one minute, during which time the box did not rise high enough to touch the hand, and the hand remained still and did not touch the box. His left hand lay unimpeded in his lap except when he used it to steady his right arm near the elbow.

So much for the double scale test. It needs no special gift of logic to discern the conclusions necessitated; viz.,

1. That the key in this box is actually manipulated.
2. That the key is not manipulated by pressure upon the top, bottom, sides, ends, corners, or any other part of the box, or wire leading to the box.
3. That the force which operates this key, actually presses upon the end of the key lever.
4. That there is no more pressure in the box at that time than just enough to close the key perfectly.

Much more might be argued from these premises, but the case is so thoroughly made out that it seems like a waste of words to go on proving that which can no longer be doubted.

Now that it has been so clearly demonstrated in this and the previous papers that the box contains no secret means, the test for secret means under the carpet, about the room, or anywhere else is next in order. The memorandum of this test I give in all its detail that there may be no cause for the reader to fear any weakness in the case.

89 Euclid Ave., Jan. 5, 1888.

Memorandum:—Came here to Rowley & Whitney's office at 3:45 P. M. Met. Dr. Whitney in the reception room. He said they would be through in just a minute or two, with the gentleman who was then in the operating room. I took a seat opposite the door of the operating room, and Dr. Whitney went in there again, leaving the door open. I could see the stranger's back, Mr. Rowley's face and the instruments on the table between them. I both heard and saw the instruments working perfectly, and in all respects as usual. Mr. Rowley's hand was resting on the table with the tips of his fingers lying gently on the end of the box. In about two minutes Dr. Whitney came out again and the stranger arose to depart. I watched Mr. Rowley closely. Immediately after the sounder ceased to operate, I saw him rise and leave the table without opening the box or making any change whatever in or about it, or any part of the apparatus. He came directly out to me, the stranger departed, and there was no one remaining in the operating room.

Dr. Whitney joined us in conversation and I explained to them that I desired to try a test that would be positively conclusive as to secret devices under the carpet, or anywhere about the room. Mr. Rowley proposed that we bring the table with the instruments on it out into this room: No, said I, there is a carpet here, too, and even if we should go out in the hall where there is no carpet, why there would be the table and the battery. Concerning secret devices, all that we have yet demonstrated to the satisfaction of those who cannot come here and see for themselves is that the secret device, if there be any, is not in or about the box. Telegraph operators can understand that no such device could be operated by you without detection, unless it were about the box where your

hands are employed, your feet and other parts of the body being so differently situated at different times, as to preclude the possibility of operating intelligently any device situated elsewhere. Now the masses do not see the force of that as telegraphers do, but they do understand that the substitution of my box for yours is proof positive that no secret devices are necessary in or about the box.

[Of course, it would be the height of absurdity to argue that secret devices exist where it has been proven there is no use or need for them. The very existence of secret means is based on the hypothesis that they are necessary; and to prove that they are not necessary, is to overthrow the only hypothesis on which they would exist.]

Now, said I, your instruments were just now in perfect working order, and I saw you leave them without making any change whatever. There can be no necessity for you to go back to them to put anything in order. Therefore, let me go and disconnect your box, take it down to my schoolroom and connect it there with my instruments, just as they are in daily operation; and where I know there is no secret device of any sort, no telegraph wires nor wires of any kind coming into or leaving the room, no telephone, no chance whatever for any confederate to play any part, no carpet to hide anything on the floor,—and if it works all right there, the proof will then be perfect that there is no secret device necessary anywhere. It will also prove that there is no confederate employed, for there shall be no one else present, not even a witness who might be presumed to turn traitor, and there will be no means by which a confederate could play his part, if there were one located there, or anywhere else.

Mr. Rowley readily agreed to my proposal; said he had taken his instruments to several houses, among which he mentioned the residences of J. H. Wade, L. M. Hubby, J. T. Strong, and Capt. Wilson, but in these cases he had his own sounder and battery. Dr. Whitney said he had no objection to any test that could be invented, but hoped it would not take long.

Leaving them in the reception room, I went into the operating room and unfastened the wires, and took the box off the table, put it under my coat, and carried it off to my rooms. As I left, I told Mr. Rowley that, for argument's sake, I preferred that he should follow me a few minutes after, rather than to walk along with me; so that it could not be said that there was an opportunity for him, through some pretense, to tamper with the box or make any kind of alteration in it on the way.

I went alone directly to my rooms, connected the box where I had formerly used a key of my own, at a table where no one but myself had been sitting for two years, and where there was no kind of telegraphic apparatus except the two wires that came from the battery in the next room, to that table. The battery stood on a mantel on the opposite side of the next room east, a distance of eighteen feet from the box. The sounder was in the next room north of that room, and was sixteen feet from the battery. It was the only sounder then in any of the rooms. The distance across from the box to the sounder was twenty four feet. The length of circuit, by wire, from the box through the battery and sounder was one hundred and thirty feet. The sounder could be plainly heard from the north room to the west room through an open door and a large arch.

As soon as I had connected the box, I opened it and bent the branch lever down still farther from the slate, and I readjusted and tested the adjustments so that I was sure that the key could not be operated by pressure upon any part of the box. Then I closed the box and pressed upon it, jarred it and tried it in various ways, but got no response from the sounder. During this time I was alone in my rooms with the out doors locked.

Within ten minutes, Mr. Rowley came also alone. I admitted him and again locked the door. He sat down at the box, placed his right hand gently upon it, suffered a few light shocks through his system, and in about one minute the sounder spoke out distinctly: "Good afternoon, Professor. How are you? You can't balk us."

G.—We don't want to balk you, Doctor; we only want to test you.

Dr. W.—Please accept my 73. Sig. Wells.

G.—The same to you, and I congratulate you on the proof that you have thus furnished. For purposes of demonstration, and under these circumstances, one minute is as good as an hour, and as I promised not to detain you long, you may now be excused. Good-bye.

There were several periods and other characters given by the sounder, after the manner of operators when "trying" their key. During these efforts on "their" part, Mr. Rowley lifted his hand intending to lay it over toward the other end of the slate; and while his hand was entirely clear of the box, the sounder went on with its characters without interruption.

Here is demonstrative evidence that the key in the box is operated without physical contact. The conditions here are such that the operating of the sounder is conclusive evidence that the key in the box is operated. The sounder being operated intelligently is proof positive that the key in the box is operated intelligently. But the key in the box is so situated that no embodied intelligence can exert its bodily organs thereon; and the

key in the box works perfectly without any intelligence-body touching even the box much less the key in the box. From these facts as premises, what conclusion is necessitated? Simply this: The key in the box is operated by disembodied intelligence.

For the purposes of this inquiry intellect and spirit are synonymous terms. In discussions on Moral Science and Theology, we may separate the mental from the moral faculties, but after all, they are both only faculties of the individualized mind. When we speak of the Divine Mind, we mean the same Being as though we had said Infinite Spirit. Ideally, we may separate the one class of faculties from the other, as attributes, the same as we may separate the will from the judgment; but as a matter of fact they are all but different functions of one intelligence. In other words, our moral powers are as much a part of our intelligence as are our reasoning powers or our sensibilities. It would be absurd for one to say, "Here is a communication from a disembodied intelligence, but it is not from disembodied spirit." Intelligence without spirit is just as absurd as spirit without intelligence. In any possible sense in which they are not synonymous, they are at least inseparable.

But the mass of mankind will concede this point without argument. I only dwell thus far upon it, because a certain peculiar class of metaphysicians who have been driven to admit that these communications are free from fraud, have sought to attribute them to "some force which assumes the garb of intelligence." Think of it. Blind force assumes intelligence! It is the language of desperation. Driven to the very brink, they now clutch at the misty fog which hides the abyss that awaits them. If they had said, some force which possesses intelligence, then I would be with them, except that I should insist on reversing the terms. Intelligence possesses force, not force possesses intelligence. Even the Infinite One would come under that definition. But, for argument's sake let it stand. A force which possesses intelligence—an intelligent force—what is that but individualized spirit? Intelligence implies individuality, and therefore to speak of intelligence as a thing which force may put on or off as a garment, is too ridiculous to bear a moment's consideration. As well might some flash of atmospheric electricity assume to transmit to-night's report of the Associated Press.

WHAT NEXT!

To-day while at Rowley & Whitney's office, I witnessed the following:

89 Euclid Ave., Tuesday Jan. 10, 1888.

Memorandum:—I called to-day to arrange for another extended interview with Dr. Wells soon. I saw that the instruments were working so easily that it occurred to me to try whether something could not be done with the box open. We opened the box. Mr. Rowley rested his right arm on the back of his chair, steadied the forearm with his left hand, brought his thumb gradually down toward the branch lever, and while there was a clear space of from half to three quarters of an inch between the key and his thumb the lever operated perfectly. There in broad daylight (4:15 P. M.) with the box wide open and everything in plain sight, I saw the key lever move up and down more than fifty times, making perfect dots and dashes on the sounder, and nothing touching the key lever nor nearer to it than his thumb, which was from half to three quarters of an inch away. During this manifestation, Mr. Rowley's body was repeatedly and severely shocked, and the strain on his nerves was obviously very trying. The intelligences operating this have thus demonstrated that, with a sufficient supply, they can utilize this force to operate the key, notwithstanding the opposition offered by interference of light.

I then asked Dr. Wells if he could move the key so violently that I could hear it with the box shut. I closed the box, put my ear on the slate, held the sounder lever down to keep it still, and then I heard the key lever rattled up and down more rapidly than the hammer moves in alarm clock or a telephone bell. It continued to rattle for about half a minute. Then I got further evidence that they apply the force to the branch lever. The branch lever, as I have explained before, is a slender piece of brass, one end fastened to the top of the main lever, and curving up, convex toward the slate and tapering almost to a point at the free end, which is well below and away from the under side of the slate. As soon as the rattling ceased, the point of the branch lever was pulled down and let fly up, as if one would pull it down with the end of his finger nail, and suddenly let the nail slip off the end of the spring. It rung like a tooth in the steel comb of a music box. It was rung thus ten or twelve times, and could be plainly heard from any part of the room. With my ear on the slate, I could exactly locate the vibrating point after the sound was too feeble to be heard without the ear so placed. This is also proof that the spring cannot touch the under side of the slate, for if it could at all, it would do so when allowed to fly up, and we should have heard it strike the slate. The least touch of the spring against the slate would also have stopped it from ringing. During this time Mr. Rowley had one hand on each end of the box.

What shall we look for next? Indeed, what further proof could be desired or imagined?

The next paper will present a resumé of the physical proofs, and resume the metaphysical.

H. D. G.

Where Does the Danger Lie?

To be properly qualified to point out dangers resulting from intercourse with spirits one must either have gained experience through personal sufferings or have been elevated to some superior plane of knowledge...

We Spiritualists are apt to think we have solved all the problems of the next world, and stand upon the mountain heights of spiritual knowledge...

But we have still a great deal to learn. Indeed, we have to go back to the very foundations, and learn the causes at work behind the phenomena which have primarily attracted our attention...

If we have been the pioneers along a road suffered by the neglect of other mental leaders through the lapse of centuries to become overgrown to the extent of total obliteration...

A great responsibility rests upon Spiritualists, who have been made the consignees of a great truth, out of which a science can be evolved which, in its acceptance and study...

I have said elsewhere that we know very little about "elementals," or nature spirits, as they are sometimes called. It is impossible to enter upon that subject except in a very slight way in this paper...

The human Will is the only safeguard a man possesses against any danger, whether moral or physical. A will trained up to such a point of potency may quell a raging lion of the jungle...

I do not wish to be too hard upon the pretty, but injurious, sentimentalisms which have sprung up, like a ready crop of mushrooms, under the aegis of worldly or fashionable Spiritualism...

I am sure everyone can remember instances of persons who have seemed, from the effects of habitual trances, to have lost their mental power; to have also, sad to relate, apparently become reduced to a state of moral weakness...

happy, with the intellect brightened by spiritual light, and better able than before to perform its earthly duties. Its spiritual armor becomes so impervious that evil is turned aside and falls innocuous, powerless.

To dabble in Spiritualism for the mere sake of phenomena, or the premature forcing of a few abnormal gifts, or the obtaining of powers which may enable one to make money by trading upon the weaknesses or susceptibilities of a clientele...

The danger of trusting oneself unprepared upon that world which, to our unclarified vision, seems a world of shadows; to invade, with an idiotic lightness, the influence, nay, the control absolutely, of its unsuspected hordes of preying, malignant entities...

A man's only safeguard is in his virtue, i.e., his strength of character on the side of good. But even the good, as we call them, have suffered immensely, and so suffer, from a rash attempt to open a communion that for them may be merely profaned.

In considering, or treating of, the dangers attending spirit intercourse, we should not think solely of our own personal safety, which may be secured; but of the danger to others, to the ignorant, the unprepared, to say nothing of the vicious and impure.

I do not wish to be too hard upon the pretty, but injurious, sentimentalisms which have sprung up, like a ready crop of mushrooms, under the aegis of worldly or fashionable Spiritualism...

Psychic Investigation. A Criticism of the Methods of the American Society for Psychological Research.

The Committee of "Experimental Psychology," of the American Society for Psychological Research, have issued a circular, or their Secretary, Richard Hodgson, has done so, for the purpose of determining the nature of premonitory dreams.

The first question asked is: "Have you within the past year, when in good health, had a dream of the death of some person known to you (about whom you were not anxious at the time) which dream you marked as an exceptionally vivid one, and of which the distressing impression lasted at least as long as an hour after you rose in the morning?"

From a great number of answers the proportion between those who receive such impressions and those who do not, may be ascertained, but of what good will that be? Suppose one in fifty or one in fifty thousand receives them, does that advance us one step toward the solution?

Premonitions given in dreams do not occur to every one. They are, in fact, rare and given to an extremely small number. The exact ratio between those who receive them and who do not, is not of the least consequence.

The committee overlook an important fact, which vitiate the conclusions they may draw from the answers: that when dreams are fulfilled they are remembered, and when not, forgotten. A dream three years passed—much more twelve years—which was only a dream, would not probably be recalled.

Consider, you had one? What a mass of rubbish you might collect, equal to the largest heaps your English namesake so industriously piles up, and which with rare exception has no relation with ordinary minds...

Berlin Heights, O. HUDSON TUTTLE.

THE BABY'S HALO.

A Radiant and Unexplainable Phenomenon.

The Three-Year-Old Child of a Mound City Man is Suddenly Seized with a Deep Sleep and Enveloped in an Aureole of Light—Physicians Puzzled and Everybody Mystified.

A little cottage on the Olive street road has a sensibleness of its modest roof that needs no embellishment of pen to interest the people of St. Louis, says the Sunday Sayings of that city.

Berty Field is the youngest of the five children born to Mr. and Mrs. Aaron Field. Mr. Field came to St. Louis from Philadelphia in 1879. He had been married only a short time, and had but one child, now a bouncing bright-eyed school girl.

About three weeks ago Mr. Field, who was then in Cheyenne, received a telegram from his wife that she had him helpless to catch the next train. The dispatch indicated that something serious had happened to his youngest child, the only boy of all his children and the pride of his heart.

Upon his arrival at home Mr. Field's wife and children huddled about his first wife and children huddled about their hearts while Berty, crying as though their hearts would break. The room where the little one lay was lit by a strange light that seemed to come from the bedclothing about the child, and to the excited imagination of Mr. Field the baby seemed to be on fire.

"In God's name," he cried, "what is the matter? What has happened to my darling boy?" Mrs. Field did her best to suppress her sobs and explain matters as far as she could. She told her husband that the day before she sent the telegram the child was seized with drowsiness while at play in the sitting-room, and while apparently in the best and brightest of spirits, dropped over upon its back and began breathing heavily and with difficulty.

In her alarm she slapped its hands and did what she could to bring it back to consciousness, but her efforts were fruitless. When Mable, her daughter, came home she dispatched her for the doctor, but the doctor was out, and might not return for hours. Almost beside herself, she picked for the child up in her arms and rushed out to invoke aid of the neighbors. Fortunately Mrs. Cadwallader, who resides opposite the Fields, is a professional nurse, and when she saw the baby's face she had no hesitancy in pronouncing the trouble catlepsy. There was a crumb of comfort in this and Mrs. Field was persuaded to return home, which she did. Late in the evening the doctor called, and after a careful examination of the child's pulse, heart, lungs and temperature, endorsed the opinion of Mrs. Cadwallader, but preferred to administer no restorative until the next day, by which time, he expressed the belief that the symptoms would develop unmistakably.

That night Mrs. Field kept a solitary vigil by the little one's bed, waiting and watching, with the patience that only a mother can summon, for the first sign of consciousness in her child. The oil had burned low in the lamp, and the shadows began to cluster about the watcher and sleeper, when the attention of Mrs. Field was suddenly drawn to a bright reflection upon the headboard of the crib. She looked back of her in alarm, thinking some one had entered the room

with a fresh lamp, but all was still and dark and when her eyes returned to her child the light had grown, its rays extending almost to the ceiling. Little by little, as the morning sun creeps over the hill top, the luminous rays crept above the sleeping baby's head and stole silently over its face until it reached the tip of its shoulder, where it remained stationary.

The dazzling whiteness of the light and the phenomenal character of the visitation coupled with the deep sense of her own lonely position, was a terrible test to the poor woman's nerves; but she never once moved, she says, and kept her eyes riveted, like one entranced, upon the now luminous face of her baby boy.

The beauty of childhood thus radiated like a tribute from Heaven to the sleeping innocence, and the hot tears stole down the mother's cheeks as the thought occurred to her that maybe the angels were stealing her darling away. She took the little hand that hung over the side of the crib in hers. It was warm, and a thrill of unspeakable pleasure shot through her frame as she dared to hope that this deep mystery might pass away and leave her baby safe behind.

This was the statement made by Mrs. Field to her husband, but there was little in it that helped him to fathom the mystery surrounding his child. He lifted Berty from his crib, and it was observed that the halo was immediately extinguished; but when he replaced the child the light returned. Concluding that the light proceeded from some action of the headboard of the crib he took Berty away and placed him in his mother's lap, and put one of the other children in the crib, being careful to lay the child in the position occupied by Berty. Still the light came not. Whatever the magic spell that fed it certain it was Berty held the key, for the moment he was returned to the crib the spastic rays shot forth from his curly head as mystic rays from a leyden jar, illuminating the gloom of the apartment and enveloping the upper part of the child's head with almost blinding brilliancy.

Meanwhile the muscles of the child's face had relaxed somewhat, assuming an expression almost beatific. The relaxation of the muscles of the face extended to the other muscles of the body, and soon Berty sank back upon the pillow.

The force of the electric current, which had not been increased after the first shock, was now cut off altogether, and immediately the various colors disappeared from the child's head, leaving only the luminous condition which had preceded their appearance. The child had been several days without nourishment of any kind whatever, and it was determined to administer food through the mouth by injection. Some beef tea was prepared by Mrs. Field and the physician in charge, from whom, by the way, the facts concerning this extraordinary case were obtained, forced it down the child's throat with a syringe. Little difficulty was experienced in administering the liquid, and to the delight of all, it was observed that the muscles of the child's throat responded promptly to the requisition made upon them by the food. The action was perfectly natural, and as the question of properly stimulating the child is now no longer in doubt, nothing remains but to wait the result of the struggle between nature and the phenomenal power that has laid hold upon it. Meanwhile the child's head and face give forth the same luminous rays the superinduced cause of which has thus far defied the bedside theory.

The doctor visits the bedside of the little sleeper three or four times a day, and is keeping a careful diary of the various changes in this, his most extraordinary case.

A System of Class Work for Lyceums. Our Lyceums have, as a rule, a systematized order of exercises, in which the whole school participates; but when it comes to class instruction many teachers feel the need of an outlined system of work, within which, at the same time, they would be allowed a certain freedom of action.

The lack of system has resulted in many irregular methods. Some have superseded the work of the week day school by attractive talks on chemistry and natural history, to the neglect of special moral and religious instruction. The former cultivates that portion of the intellect that has had its due attention during the week. Liberalism is apt to run to such intellectualism that spiritualism is left in the background. Our duty as Lyceum teachers is simply to educate that portion of the intellect that is essentially moral and religious; to develop the finer nature of the child that he may intelligently appreciate the duties he owes to himself and to his neighbor, and that he may cope with questions of right and wrong with an active educated moral sense. We must remember, unfortunately, that we have only half an hour a week to impart this.

The Ethical Culture Societies are endeavoring to systematize their work. In the infant classes they use carefully selected stories and fables, mythological tales, and incidents from the Bible, that interest and at the same time carry the moral with them. Young children have not the reasoning faculty developed. Their natures are imaginative and emotional. They do not pay as much attention to the "you must not do so and so because it is wrong," as to the same thought clothed in a story. For instance, if you teach the child of the wrongfulness of an action, through a story that has a special bearing on the subject, they will remember the story and unconsciously assimilate, and be influenced by the moral lesson through their innate appreciation of goodness. One reason why the Bible has such a strong hold upon humanity, it contains so many allegories, parables, and stories of beautiful lives and deeds that the heart is stirred to noble

aspirations. It reaches our hearts because it has more than nature, it has human nature; and so in our selections of stories for children, let them be full of beautiful human nature.

A higher class of children from ten to twelve years of age should go through a systematized course of moral lessons. All that would come under the head of duties to self,—physical, mental and moral; also duties pertaining to others—to the home, to the school and to humanity. This is only a general outline, capable of numerous subdivisions. This will inculcate the idea of self-reform and self-improvement.

A. Vesiot, the Academic Inspector of schools at Marseilles, France, says:

"It is the child himself who ought to draw the rules and moral laws from the facts which contain them, as the fruit contains the seed; and this is not so difficult as it appears. A reading furnished, a story related, on the special subject before the class to be discussed, the teacher, by means of questions, invites the judgment of the child on the actions of this or that character who has figured in the story, or to draw inferences of right and wrong from any abstract subject under discussion; rarely does the child err as to the moral value of the actions submitted to his consideration. The teacher then asks the child if he would pronounce a similar judgment on all men who should act in the same way, and thus leads him to generalize his decision; that is to formulate a principle, a rule. The child thus becomes his own legislator; he has himself discovered the law; having made it he understands it, and he obeys it more willingly because it has imposed itself upon his reason instead of being imposed upon his will."

For older pupils of twelve and fourteen, should be continued a more complex system of ethical culture suited to their years. This class should receive instruction on moral and religious questions, especially through biography. A certain character is presented for study,—say Lucretia Mott. The children are encouraged to hunt up the following Sunday, incidents in the life of this beautiful character. The teacher has read her life, noting down all the essential features that will attract, instruct and elevate,—special emphasis being placed upon her sweet self-sacrificing nature through the work she accomplished for the benefit of humanity, thus trying to inspire the same spirit within the hearts of our pupils. Select beautiful thoughts for mottoes from her lectures for the pupils to memorize. This course of ethical instruction will create a tendency to produce a higher class of books, and right thinking produces right thinking, and right thinking, right action.

The class for young men and women, could be devoted to moral and social self-reform. Questions on the ethics of social life and how they, as individuals, could assist in advancing the moral well being of society; the ethics pertaining especially to young manhood and womanhood; the laws of prudence; the temperance question—in fact, all questions of deepest moment to themselves and others.

From the infant class up we should inculcate the sweetest thoughts of Spiritualism; but, especially in these classes of young men and women should be commenced a systematized course of the science, religion and philosophy of Spiritualism, which should be continued through the adult group. This would aid in the intelligent promulgation of Spiritualism, giving us knowledge of the laws of which we are in possession, and also reasons, beyond mere phenomena, why we are Spiritualists.

The adult group should continue this course on Spiritualism. Also discuss the great religions of the world, analyzing them in the light of our present knowledge, and the work they have accomplished in civilization. Also questions on metaphysical subjects.

As an outcome of this class could be formed two groups, one for men, the other for women, to meet once a month, to discuss questions in which they are especially interested. For instance the men could take up the ethics of married and business life. The mothers could discuss questions of married life, household economy, care and punishment of children. Both men and women should here inform themselves on the various aspects of political government that in voting they may intelligently promote the welfare of their fellow citizens. This should be an education for the women, that when the time comes, she may have an intelligent understanding of her duties to the government.

This is a general outline of the work. It leaves room for the utmost freedom at the same time it requires a great deal of study on the part of the teacher—more than many can spare the time for. We should, for the benefit of the children, have books prepared for the use of the teachers to aid them in a systematic course of ethical teaching. By this mode the pupils could be promoted from class to class, and thus the parent and the teacher would feel assured of the work that had been accomplished, in the moral and religious training of those under their care.

Too much cannot be said in favor of poetical mottoes for all, from the infant to the adult groups. We all remember a mythical arrangement of words learned in early childhood which seems almost impossible to erase from the memory. "There is no place," says Oliver Wendell Holmes, "which an author's thoughts can nestle in so securely as the memory of a school boy or a school girl." How much strength in times of trouble and temptation is given us through recalling these noble thoughts of encouragement. These "gems" will be of a moral support, and act as a stimulus to know more of the authors. Consequently the selections should be followed by the author's name, and therefore from the writings of men and women who have led noble lives; otherwise the ideal formed of the author, by the child, will likely have a fall, proving detrimental to the child in more ways than one. Selections from the Christian or other Bibles would require the book, chapter and verse.

Before or after the talk by the teacher, a poem illustrative of the lesson could be read. Too much cannot be said of the value of poetry of the right kind. It has a refining influence. The story and moral is conched in such rhythmic language, that it is attractive to the pupil. For instance, if the lesson is on the protection of children owe to birds, Longfellow's Birds of Killingworth, would be appropriate.

Public recitations and original essays written by the pupil, specially belong to our Lyceums. Recitations before the whole school is intended, through the selection, to act as a moral stimulus. John B. Peaslee says: "You are aware that years ago it was almost the universal custom for teachers, to set apart Friday afternoons for declamation; but the exercise in declamation differed widely from memorizing and reciting gems of thought, which I advocate. Then the pupils were permitted to commit to memory whatever they thought best. The result was that in a ma-

majority of cases the selections contain no literary or moral merit. They were made more from a desire on the part of the pupil to have something "new," or to create a laugh, than from any other cause. The time spent in committing such pieces was, in my opinion, worse than wasted, for there was nothing in them worth remembering. Their effect was to vitiate the tastes of the pupils for good literature, rather than to give them a love of it. Everything should be made secondary to one great object; namely, storing the minds of our youth with grand and ennobling thoughts, clothed in beautiful language; thoughts that will incite them to noble aspirations in life; thoughts that inculcate virtue, patriotism, love of God, of father, of mother, kindness to dumb animals, and that give correct rules of action.

I will quote again from John Peaslee on the moral value of authorial birthdays: "Authorial birthday celebrations interest the pupils in the writer and his works as nothing else can. They educate the whole community. The celebration of the birthdays of Whittier, Longfellow, Holmes, the Cary Sisters and others, has caused an increased demand for their books; and every good book that goes into a family is a moral and educational force. This attachment of the children to those great and pure men and women is a touching and pleasing result of the celebrations."

It would be well to have portraits of our great men and women hanging up in our Lyceum rooms. They act as an inspiration. I believe in inculcating the idea of prayer. Of course I mean from a rationalistic standpoint; the uplifting of a heart to a power higher than ourselves. It quietsens and softens our hearts in time of trouble. It is logical to think humanity could not have been evolved from a source that did not possess, in divine measure, the attributes of love and helpfulness which, in a greater or less degree, is the gift of all; and so we reach upward to that source of divine love and helpfulness, and draw to ourselves waves of hope and comfort.

It develops reverence and spirituality, which are the most refining faculties we possess. James Fraeman Clarke says:—"Without reverence life is one of its chief charms, character becomes angular and hard, conduct grows willful. Dignity, harmony, and the highest culture depend on reverence. . . . Reverence for noble things opens the soul to what is heavenly and brings down God into our hearts."

This idea of prayer includes the thought of God, as an all-pervading source of divine love and wisdom. Looking up to an ideal has a tendency to elevate and refine. It strengthens and develops the spiritual side of our nature against the materialistic tendencies of the day.

A LYCEUM TEACHER.
Philadelphia, Pa.

Woman's Conference.

LYDIA R. CHASE, LEADER.
2139 URBAN PLACE, PHILADELPHIA, PENN.

GOING HOME.

Kiss me when my spirit flies;
Let the beauty of your eyes
Beam along the waves of death
While I draw my panting breath
And are borne to yonder shore
Where the billows beat no more,
And the notes of endless spring
Through the groves immortal ring.

I am going home to-night
Out of blindness into sight,
Out of weakness, war and pain,
Into power, peace and gain,
Out of winter gales and gloom
Into summer breath and bloom;
From the wanderings of the past
I am going home at last.

Kiss my lips and let me go;
Nearer swell the solemn flow
Of the wondrous stream that rolls
By the borderland of souls;
I can catch sweet strains of songs
Floating down from distant throngs,
And can feel the touch of hands
Reaching out from angel bands.

Anger's frown and Envy's thrust,
Friendship chilled by cold distrust,
Solemn nights and weary morn,
Toll in fruitless land forlorn,
Aching head and breaking heart,
Love destroyed by Slander's dart,
Drifting ship and darkened sea,
Over there will righted be.

—James G. Clark.

The Woman's Medical Club.

To Mrs. Lillian C. Randall and the Buffalo Courier:—The Woman's Conference is indebted for a report of the work done by their sisters in that city. The Courier says: That medicine is becoming a lucrative profession for women is seen in the constant increase made each year to the number of women students in the medical department of the Buffalo University. The woman students have a fully organized and well equipped society, holding its meetings, through the courtesy of the Women's Union, at 25 Niagara Square, each Saturday night. The society is known as the Woman's Medical Club of Buffalo. The officers are, Mrs. S. E. Colgrove, president; Mrs. Lillian C. Randall, vice president; Miss Elizabeth Toybee, secretary; Mrs. Ellen Sprague, treasurer.

The objects of the club are similar in every respect to those of men's medical societies. While its chief aim is educational, it has also a social side. It proposes to recognize and aid, so far as possible, women medical students or practitioners who come to Buffalo as strangers. The club is not intended solely for students, but for the college alumnae as well. At its regular meetings papers are prepared, read and discussed, with quizzes. The society is intended to meet a need supplied by similar organizations among the male students at the medical college. There are two of these societies, but only one of them has, we believe, officially recognized the women students. This year there are some twenty women students at the college, a larger number than ever before. Only one or two are Buffalonians.

The Buffalo Sunday Morning News says of the General Hospital—An Annex of the Medical College: Much has been said and written of the unselfish devotion of a good woman; but no one can more appreciate the truth of this, than one who has been ill and owes his restoration to health to the faithful care of a nurse. Many a pretty romance might be written of the hearts which have been won by even amateur nursing; how much more, then, can be said to day, when professional nursing has assumed so delightful an aspect, and is proving even more charmingly fatal.

Years ago, one's idea of a nurse was embodied in Sairy Gamp. Her advent struck terror to the hearts of an entire family. Death seemed preferable to the infliction. The house was upset from garret to cellar; the family

in durance wife; a pot of tea was perpetually steeping in the kitchen and a curious woman with an eye like a gimlet, was fairly drawing every skeleton from your darkest closet, to be criticised, you felt sure, the moment she left for her next case.

To-day, a trained nurse means a pretty, bright, educated young woman, with a pleasant smile, a charming manner, a dainty cap and uniform, who proves herself a delightful companion during the long, tedious days when one is slowly creeping back to life.

The Training School for Nurses in our own city, is so well organized, and so perfectly systematized, as to demand more than casual notice. The requirements put upon those who wish to enter, and the rules and regulations which bind them during their two years of work, are calculated to render them everything to be desired.

In the first place, to be admitted, a girl must be between the ages of twenty-two and thirty-five. She must be in perfect health, have a thoroughly good education, and give unexceptionable references. Once admitted, she is put upon a month's probation. At the end of that time, if she has proved herself adapted to the work, she assumes the snowy cap and apron, dons the dainty blue and white gown; in short, she "puts her uniform on," and enters upon a further probation of two months, after which her time of trial is over.

The clinic room in the hospital is the finest west of New York, and seated upon the edge of a table here, the writer indulged in a long talk with the superintendent of the nurses: "There are usually present at the operations, the surgeons, medical students, myself and as many of the nurses as can be spared. The nurses seldom faint while witnessing an operation, the students often. But then, you know, when a girl gets as far as the clinic room she is expected to have great self-control. We occasionally have girls come here whose credentials have been favorable, but who, upon their advent, look with horror upon the duties they are expected to perform. Evidently their idea of nursing is to sit by one of the cots and bathe a patient's head. This class usually stay about two days. But the majority who come here know what is to be required of them, and are ready and willing to take up their work without one moment's flinching at a distasteful duty.

"What do I think of professional nursing for women? That it is a grand calling and worthy the highest type of noble womanhood. It is a mistake to feel that a nurse's hard work hardens her; on the contrary, it has a directly opposite effect. It makes her stronger, more tender and more womanly. As a rule, I have found that the more refined and delicate the girl, the better fitted she proves for the work. She elevates it to a higher standard. In short, do not think me over-enthusiastic when I say that a sweet, true woman sanctifies it."

The great event in the woman's world of Boston, last month, was the woman suffrage bazaar. Mrs. Mary A. Livermore, president of the bazaar, who made the opening address, said in the course of her remarks: "It is not possible to understand to-day the heroism of the women who forty years ago took a stand for the recognition of the equality of women with men. Everywhere they were met with public persecution and loss of caste. Now they are everywhere received with courtesy, their genius is recognized, their doings applauded, and the noblest and best men are backing them up in their struggle."

January Magazines Received Late.

WIDE AWAKE. (Boston.) An attractive frontispiece entitled, Miss Madd Howe and her dog Sambo, is accompanied by My friends the Dogs, by Miss Howe; a most valuable article is The Foster Children of George Washington, the first of Mrs. Harriet Taylor Upton's series, Children of the White House; a dozen of the pencil pictures of child life by Warwick Brookes, together with an autograph letter of Mr. Gladstone's are given to the readers this month; Olive Risley Seward gives an exciting story of her journey to Peking with Secretary Seward; Mrs. General Fremont in her Cruise of a Coverlet, writes a pathetic account of Farragut and his flagship. Other articles, poems, notes and pictures make a delightful number.

THE CHICAGO LAW TIMES. (Chicago.) Contents: Lord Mansfield; Diogenes, or Antipater; Which? Supreme Court of Pennsylvania; The Sixteenth Amendment; Ethics of the Bar; Refraction of Evidence; Reform in Civil Procedure; Inter-State Commerce; Supreme Court Decisions; Department of Medical Jurisprudence; Editorial Notes and Reviews.

THE UNITARIAN. (Ann Arbor, Mich.) With the beginning of the New Year this Monthly is enlarged to 48 pages and assumes a colored cover. The Supplement gives an account of the increased subscription list and altogether the outlook for the coming year is brighter than the editor could hope. The price of subscription remains the same, \$1.00, a year.

MENTAL HEALING MONTHLY. (Boston.) Mrs. A. M. Diaz contributes an article upon the Denials of Jesus which is followed by Christian Science and philosophy before Plato; Christ in the Life; a first lesson in Christian science, and editorial notes.

BABYHOOD. (New York.) The contents being devoted exclusively to the subject of the Care of infants and young children, must necessarily be of benefit to mothers and those having the care of children.

THE UNITARIAN REVIEW. (Boston.) Contents: The Spiritual Idea of Salvation; Charity Studies; Johannes Rouge and the English Protestants; Egyptian Doctrine of the Future Life; A Search after Truth, etc., etc.

THE PHRENOLOGICAL JOURNAL. (New York.) M. Louis Pasteur, with portrait, is the subject of the opening article for January, and this is followed by articles upon phrenology and kindred subjects.

HOME KNOWLEDGE. (New York.) The usual good reading made up of articles by popular writers, hints on health and notes of the day, comprise this month's contents.

THE CHRISTIAN METAPHYSICIAN. (Chicago.) This attractive quarterly has been changed to a bi-monthly; but its purpose remains unchanged.

LE LOTUS. (Paris, France.) Many who are conversant with the French language find this an instructive and entertaining magazine.

THE PLATONIST. (Osceola, Mo.) An exponent of philosophic truth, with articles upon varied subjects for the thinker, philosopher and scholar.

THE SIDERAL MESSENGER. (Northfield, Minn.) An interesting table of contents fills the January issue.

THE FREETHINKERS MAGAZINE. (Buffalo, N. Y.) The different departments are well filled for January.

THE PANSY. (Boston.) The little ones will find many pretty stories and illustrations for January.

HORTICULTURAL ART JOURNAL. (Rochester, N. Y.) Fruit and flower growers will find varied and timely reading in this monthly.

THE PATH. (New York.) A varied table of contents is found in the January issue of this Monthly.

New Books Received.

THE USES OF RELIGION. By John W. Chadwick, D. D. Boston: Geo. H. Ellis.

MORALS VS. ART. By Anthony Comstock, The People's Library. New York: J. S. Ogilvie & Co. Price, 10 cents.

THE WHITE CROSS. Its origin and progress. By B. F. DeCosta, D. D. Chicago: Sanitary Publishing Company.

THE HEALTH AND HOME LIBRARY. Chicago: Health and Home Publishing Co. Price, \$1 per year, and 30 cents a number, published quarterly.

A Bloody Affray

is often the result of "bad blood" in a family or community, but nowhere is bad blood more destructive of happiness and health than in the human system. When the life current is foul and sluggish with impurities, and is slowly distributing its poisons to every part of the body, the peril to health, and life even, is imminent. Early symptoms are dull and drowsy feelings, severe headaches, coated tongue, poor appetite, indigestion and general lassitude. Delay in treatment may entail the most serious consequences. Don't let disease get a strong hold on your constitution, but treat yourself by using Dr. Pierce's Golden Medical Discovery, and be restored to the blessings of health. All druggists.

A Great Newspaper.

The American Rural Home, Rochester, N. Y., is now regarded as the leading farmer's newspaper of America. It covers every state and territory and is an 8-page, 17-year-old weekly. If subscribed for within thirty days, it can be had, fifty-two weeks, for 75 cents only! Regular price \$1.00. The reports of over ten thousand correspondents, by mail and telegraph, are condensed in its weekly crop news columns. Its present circulation is 150,000—the largest of any like weekly in the world. No wide-awake, money-making farmer can afford to be without it. Samples and catalogue of books free. We may also have the one of the best all round papers published. For from \$1.00 to \$1.25 it allows one free choice of over 250 cloth-bound dollar volumes with the paper, and has given away over 60,000 books during the past two years. It is a complete rural family paper.—Pub.

True Merit Appreciated.—Brown's Bronchial Troches are world-renowned as a simply yet effective remedy for Coughs and Throat Troubles, and have been used by such notable names as Queen Victoria, King of Siam, Prince of Wales, Duke of Devonshire, Lord Salisbury, Earl of Derby, Lord Carnarvon, Lord Granville, Lord Tweedmouth, Lord Devonport, Lord Selkirk, Lord Dufferin, Lord Stanley, Lord Fitzharding, Lord Curzon, Lord Cromer, Lord Grey, Lord Kimberley, Lord Salisbury, Lord Devonport, Lord Selkirk, Lord Dufferin, Lord Stanley, Lord Fitzharding, Lord Curzon, Lord Cromer, Lord Grey, Lord Kimberley.

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 Irishmen than Dublin and although The Earth magazine is well worth \$10.00 per year, the subscription is only \$2.00 per year, and they give every subscriber a \$500.00 accident insurance policy, free of charge. London contains more Scotchmen than the city of Edinburgh. The publishers of The Earth send a paper to any one who may send their name and address enclosing a 10 cent stamp for postage, for three months free of charge. Subscriptions should be sent to Earth Publishing Co., 40 Broad Street, New York.

Catarth, Catarth Deafness and Hay Fever. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and nostril tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarth, catarth deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

An All Rail Route.

Except to those who go East by the Lake Shore and New Central Route is there always that "one more river to cross." By this route only can you enjoy New York City—Grand Central Depot—without ferry transfer; always annoying, it is doubly so in winter. The celebrated Chicago, Boston and New York Wagon Steam Heated Vestibuled Limited, the only steam heated train in daily service between Chicago and New York, runs via this route.

Dyspepsia

Does not get well of itself; it requires careful, persistent attention and a remedy that will assist nature to throw off the causes and tone up the digestive organs till they perform their duties willingly. Among the agonies experienced by the dyspeptic, are distress before or after eating, loss of appetite, irregularities of the bowels, wind or gas and pain in the stomach, heart-burn, sour stomach, etc., causing mental depression, nervous irritability and sleeplessness. If you are discouraged by poor cheer and try Hood's Sarsaparilla, it has cured hundreds. It will cure you.

Hood's Sarsaparilla
Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

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Comfortable, inflexible, illustrated book & pamphlet, FREE. Address: F. H. HILL, 853 Broadway, N. Y. Name this paper.

Progress from Poverty:
REVIEW AND CRITICISM OF HENRY GEORGE'S "PROGRESS AND POVERTY" AND "PROTECTION OR FREE TRADE." BY GILES B. STEBBINS.

A Few of Many Press Opinions.

Strong and logical. —Chicago Evening Journal.
Full of indisputable facts. —Northampton, Mass., Herald.
Reable, sensible and well written. —St. Louis Mercury.

Of special interest and value to the working class. —Easton Pa. Free Press.

Should be read by every man, woman and child. —Progress, Easton, N. C.

Takes up Mr. George's peculiar theories one by one and punctures them in a marvelous and ethical manner. —Birmingham Republic.

Mr. Stebbins' work is a mine of information on the questions at issue, and his facts will stand examination. The review of Henry George is masterly. —The Universalist.

No better antidote to the Georgian heresies could be devised or desired than this excellent work furnishes. . . . Dr. George constructs a strong argument on the wholly false premises that progress has brought wealth to the few and poverty to the many. —Inter Ocean.

"Is to-day better or worse than ye to-day?" As wealth grows and productive power increases does labor gain or lose? are questions to which Mr. Stebbins gives valuable information. There are wrongs to be righted, but the great tolling host is gaining instead of losing, is his conclusion. —Saginaw Courier.

It would be hard to make a more effective reply to Mr. George's assertion that land and wage servitude is worse than chattel slavery than is done by quoting from slave overseer journals brought north during the war, and from old advertisements in southern newspapers, showing what chattel slavery actually was. —New York Tribune.

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The only reliable and safe remedy that will cure weakness of the special organs in old and young. For sale at Dr. Hobensack's, 236 N. 3d St., Phila. Price, \$1. Send for circulars.

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Cleanses and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore Gray Hair to its Youthful Color. Cures scalp-diseases and itching. Sold at Druggists.

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Most Fragrant and Lasting of Perfumes. 25c. Druggists.

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Practical Arithmetic made easy, simple and convenient for ALL—whether proficient or deficient in figures—by this unique and wonderful work. An entirely new, improved, and greatly enlarged edition has just been issued, which is unquestionably the most useful, practical, and comprehensive work on the "Art of Rapid Calculation," ever published in any language.

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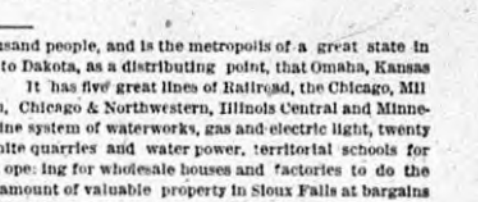
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CHICAGO, ILL., Saturday, January 28, 1888.

Status of the Spiritualist Movement—Its Needs.

Spiritualism does not stand before the world on its merits as it should, it is judged by its body of acknowledged followers, which body is in turn judged by the qualifications, achievements, character and standing of those most active in exemplifying its phenomena and philosophy. This latter class is made up of a motley mass of heterogeneous and incongruous elements. We have a small number of honest, zealous, highly inspired lecturers, but scarcely a well educated one in the whole number, or one who keeps abreast of modern criticism and the demands of rapidly increasing enlightenment; and of these few, nearly all are dependent upon a precarious, varying and uncertain income; they do the best they can under the circumstances, and are entitled to praise for their devotion, but they are not strong enough either in numbers or acquirements to overshadow the host made up of ignorant pretenders, superstitious fanatics, and unprincipled persons possessing some medial power, who in common with pseudo mediums, drive a thriving traffic in commercial Spiritualism—that bastard product of prostituted mediumship, fraud and superstition. Educated and finely inspired individuals personally cognizant of spirit presence and who would under a better state of affairs stand before the public as expounders of our philosophy are crowded out or never enter upon the work; hundreds of well bred men and women with keen moral sense and highly developed medial powers, shrink from the open exercise of their mediumship and hide the knowledge of it from the world, as though it were something criminal or to be ashamed of. Because of all this, Spiritualism, the philosophy of life, which has brought into the individual experience of millions so much that is beautiful, good, comforting, ennobling, and inspiring, and in which lies the salvation of this world from sin and sorrow, because of all this, Spiritualism stands to-day in the eyes of the world posing, now as a charlatan, now as a harlequin, and rarely as the grand and noble thing it really is. That this is the status of the matter to-day cannot be truthfully or successfully denied. It is only the weak and cowardly who seek to hide from the unpleasant and dangerous; and the JOURNAL is now addressing the courageous, the duty loving, those ready to act when their judgment approves. The JOURNAL is glad to be able to bear witness to signs of improvement, to a growing moral sense, to clearing conceptions of what Spiritualism really is, to an increasing determination among the great body of rational Spiritualists to wrest the control of the Movement from the incompetent and venal factions which have so long made Spiritualism a reproach in the eyes of a world which at heart is in full sympathy with its central claim and fundamental doctrine.

There are certain imminent, imperative demands which Spiritualism makes of its intelligent and upright believers. It appeals to Spiritualists—not mere Spiritists—to (1) regulate the conduct of public mediums, (by moral force if possible) raising the standard of the medial profession by discountenancing all immoral and untrustworthy persons who are playing the vocation, however great may be their psychical powers, and (2) to see to it that the physical phenomena are only exhibited under such conditions as afford the physical senses of observers full play, sharply discountenancing and discouraging all alleged demonstrations which do not meet this requirement; at the same time (3) carefully

discriminating the utterances of trance mediums, differentiating so far as possible in the light of accumulated and constantly increasing knowledge of the subject, the various elements which give color, tone, and character to the communications; this needs to be done with increased care and unremitting vigilance both in the interests of individuals and of the Cause. These three demands are not here advanced as being new, or with the thought that most of the JOURNAL'S readers have not already often considered them. The hope is, in freshly calling attention to them to stimulate more active participation in carrying them forward. Engrossed in business affairs, such matters naturally do not seem as weighty to Spiritualists generally as they do to the JOURNAL, or at least, are more likely to be side tracked to make way for seemingly more immediate personal interests. The more persistence displayed in actively meeting these demands the greater the potency of the JOURNAL'S teachings and the earlier the advent of the day when Spiritualism shall be known and accepted for what it really is—the most potent agent of true happiness.

It seems clear as noonday to the JOURNAL that once the knowledge of Spiritualism is borne in upon an individual, once he feels the thrill of joy which comes with the certainty of existence beyond the grave and reunion with the loved ones gone before, once the vista of everlasting progress in spheres beyond opens to the vision, once he realizes what a peaceful, happy, just, moral world this would be were the philosophical and ethical teachings of Spiritualism universally understood, accepted and practiced, once all this is comprehended, it seems as though it ought to kindle the fires of a divine zeal such as would fill the soul with a never fading glow and distil from the heart a sweet desire to save all humanity and to hasten the day of universal happiness. Once the individual becomes a Spiritualist through and through, it seems to the JOURNAL that he can never feel satisfied with the mere personal possession of his spiritual jewels, but will unceasingly strive by all discreet methods to bring the world into equal and joint possession with him. In this attitude O, reader! the JOURNAL stands appealing to you to do all that your conscience and your reason say you ought to encourage and enlighten the minds of millions of sympathetic inquirers, to strengthen the scientific foundations of Spiritualism and to aid in building thereon an enduring and magnificent temple from whose stately dome shall radiate a light that will be a beacon of hope to the darkest soul and penetrate to the remotest corners of the earth.

The JOURNAL has a great and constantly widening field before it. Every day brings new demands, fresh opportunities. The editor, who is his own publisher, needs your substantial assistance and active support. His resources are inadequate for the work in hand, a work much bigger than the mere publication of a weekly paper, and one which every friendly reader should have fully at heart and feel for it a personal responsibility. In developing the scientific side of Spiritualism any amount of money can be profitably used; in carrying forward the missionary work which crowds upon the JOURNAL with increasing weight each succeeding year, money is needed; the bureau of information which has grown up in the JOURNAL office until it has become an important and expensive adjunct, needs to be supported and improved. These are burdens that belong to the Spiritualist Movement, to those who desire the propagation of rational Spiritualism, and the editor should not be left to stagger under the load. Let us combine with the energy and liberality of other movements both religious, political, philanthropic and sociologic, each of us doing our whole duty and freely contributing where there is need for it, let us do all this, nor rest content until it is done!

Spirit Telegraphy.

The JOURNAL is receiving a large number of letters expressing interest in the series of papers now in course of publication under the euphonious but not wholly appropriate title, "From Here to Heaven by Telegraph." The articles require careful reading and retentive memory as they proceed, in order to grasp the exposition in its entirety. Nearly all the points which will trouble the mass of readers to fully understand can be made perfectly clear to them if they will consult some acquaintance who is a telegraph operator, and the few points, if any, which the operator does not fully comprehend can be readily explained by any one who is advanced in Natural Philosophy. The JOURNAL believes that the objections and queries which may occur to one who has only read the first two or three numbers will, as a rule, be fully anticipated and met in subsequent numbers. The subject is too extensive to be all treated at once. It is too big to be comprehended, unless thoroughly systematized. After Prof. G. has concluded his series of papers, he will no doubt hold himself ready to discuss any well considered objections that may come to him by correspondence through the editor of the JOURNAL. But before hastily proffering objections or asking questions, it will be well for those interested to be sure their point is not already covered in the exposition before them. The JOURNAL believes in the bona fides of Prof. G., and is confident that in Mr. Rowley's presence the telegraph instrument ticks off messages by the Morse alphabet without any mortal manipulation, and that there are many persons in the country whose mediumship can be utilized for independent, spirit telegraphy. But while

convinced of all this, the JOURNAL does not assume the attitude of a partisan, nor does it repel fair inquiry and criticism; on the contrary it invites the keenest scrutiny, and will co-operate in every laudable effort to more clearly solve this as well as other psychical problems.

Education, not Aristocracy, in Religion.

Prof. Felix Adler in a recent address delivered in New York City before a society, took the ground that to attempt to teach the masses religious ideas is to waste time and effort in useless work. He admitted that religion is a universal and ineradicable element of human nature, but declared that men and women in general are incapable of experiencing deep religious feelings, of rising to majestic spiritual heights, and that in the whole history of the world there have been only a few great religious souls. As the power of mathematical calculation and of poetic imagination, and the musical faculty, are in no appreciable degree possessed by the masses, neither is the religious faculty, with the capacity for religious instruction. But few minds can grasp profound religious ideas and the attempt to present them to average minds can only result, he claimed, in narrowing, degrading and distorting religious truth, and levelling it to the grade of the ignorant.

"Let us," said the orator, "henceforth separate. Let us keep religion for the religious, and let us not make religion a common property. Let us guard religious truths and try to enhance them and preserve them from the contact of those who are not fit to approach them."

Prof. Adler's eloquent discourse was greeted with applause, and it was, without doubt, an eloquent and effective oratorical effort, but the JOURNAL is obliged to take exception to the reasoning and the conclusion of the address, the whole tendency of which is to encourage a religious aristocracy, a spiritual hierarchy, and an esoteric method of religious teaching like that of the old Egyptian priests. The idea is that religious truths are too high and noble for ordinary minds who are sure to misconceive and degrade them, and that they should, therefore, be confined to the few choice religious spirits who have the genius to appreciate their beauty and sublimity. Let vulgar minds keep to the low conceptions suited to their vulgar capacities and tastes.

It is too late in the day for such teachings as these, when their import and implications are fully understood, to find acceptance with any class of philosophic thinkers. If Prof. Adler held with Ingersoll and other superficial iconoclasts, that religion is nothing but superstition, and merely the result of ignorance, fear and imposture, he would be consistent in declaring it to be folly to attempt to present religious truths to the masses. But since he holds with all great thinkers, be they theists or agnostics, that religion is an element of human nature, and that there are great and important religious truths for those who have the capacity to rise to the height of understanding them, consistency demands that he recognize the importance of developing this religious element, purifying and elevating it, and of replacing as far as possible absurd and pernicious religious beliefs, with better, broader and sounder views. This can be done by those who have themselves attained to these more enlightened views, and who have the intellectual aptitude to instruct, combined with "the enthusiasm of humanity," such as Prof. Adler and his earnest workers possess.

No question is here raised as to what are the great religious truths perceived by those who have the religious faculty in an eminent degree, because the object of this criticism is not to insist upon the soundness or unsoundness of any speculative theory or religious doctrine. Its only purpose is to indicate the logical requirement and the moral importance of diffusing among the people by teaching, by discussion in the press and on the platform, the highest and best religious thought, if this thought is held to be true and valuable. The fact that all cannot receive it and assimilate it in a day or a year or a century in no way warrants apathy or indifference as to its diffusion.

Prof. Adler holds that religion fundamentally, is the expression of man's relation to the universe, and that of this relation all religious systems and ceremonies are but so many imperfect, and in some cases grotesque manifestations of man's religious nature. Now is it not clearly a part of the work of the teacher and reformer to add what he can to the correction of religious error, and the advancement of religious truths by discussing these systems before the people, exposing their errors, reaffirming their position, and making such contributions as may be possible to the solution of unsolved problems. Religion has been an important factor in the world's history and it powerfully affects the life of man. Undeveloped and undirected by intelligent guidance, it is often the source of great evil; but infused with intellectual and moral culture, it commands the admiration even of agnostics, not only those of the Kantian type. Heretofore Prof. Adler, but those of the school of Herbert Spencer. Whatever, therefore, admits of study and can be known in regard to religion, should be considered a part of the important religious education of the people. Prof. Adler as a teacher of practical ethics and as an organizer of men for practical, charitable and humanitarian work has shown rare genius; as an expounder of philosophic and religious thought he appears, especially in his recent discourse, to much poorer advantage.

"Threshing Straw."

On another page a valued correspondent and friend smilingly scolds Barton Brown and the JOURNAL for views held in common as to the uselessness of such expositions of the errors of the Bible and of the theology built thereon, as that of Mr. Tisdale's inspirational lecture published in the JOURNAL. Now as a matter of fact all parties to this friendly disagreement are correct. The only difference is the point of observation from which the subject is considered. That there is imminent need of just such iconoclastic work as that offered through Mr. Tisdale in this instance, goes without saying and from this view Brother Jackson is right. But the thought held by Barton Brown and the JOURNAL was this: Spiritualists and liberal thinkers to whom this lecture was addressed and who comprise the great body of those who heard or read it were already long past the personal need of witnessing this image-breaking effort and hence to it was "threshing straw." And this together with the no less important fact that such "threshings" seldom come under the notice of those who would be benefited, make of them "straw" in a Spiritualist, liberal or free-thought paper. If by some happy chance the adherents of old theology could be made to listen and ponder such a lecture, it would do them a world of good no doubt. In this connection the JOURNAL desires to commend Mr. Tisdale as an able inspirational speaker and an honest gentleman of rational, common sense views, one well worthy the cordial sympathy and support of the Spiritualist public. He fully believes the lecture in controversy was the direct inspiration of an intelligence other than his own, and offers excellent reasons in support of this opinion.

The Unitarian, a monthly magazine established two years ago by Rev. J. T. Sunderland to "fill a long felt want" not supplied by our amiable little contemporary Unity has proven a greater success than its friends anticipated. With the January issue it was enlarged to 48 pages and the price raised to one dollar a year. The Unitarian represents the conservative side of the body calling itself Unitarian, as Sunday voices the views of the radicals. Bro. Sunderland has a chronic fear of Spiritualism, apparently looking upon it with about the same sort of feeling he had for the devil before exchanging the Baptist pulpit for the Unitarian. Like many another, bred in the orthodox faith, he has discarded the creed but cannot shake off the spirit of old theology. Though to his personal knowledge there are Spiritualists whose theology is more akin to his own than is that of the Unity wing of alleged Unitarians, yet he professionally ignores their existence. In the supplement to his January magazine he mentions his desire to cooperate with Liberal Quakers and Liberal Jews, but fails to extend the hand of welcome to any class of Spiritualists. He is willing to tolerate Giles B. Stebbins, but not as a Spiritualist. Only when Bro. Stebbins expresses a desire to enter upon the work of the Unitarian ministry does Bro. Sunderland commend him to the "confidence of our churches." Now Bro. Stebbins is always and everywhere, in the pulpit or out of it, in public and in private, a consistent Spiritualist with the courage of his convictions and the discretion that comes with wisdom. His fine thoughts, gentle bearing and sweet soul will adorn any pulpit; and if by securing a foothold as a recognized Unitarian preacher he can get an opportunity to present his beautiful faith and superior philosophy before audiences who never hear any good thing of Spiritualism from Bro. Sunderland and other whilom orthodox preachers now leading the Unitarian sect, it will be well for that body of people with heterogeneous theologies and with no belief at all who make a piece of convenience of the Unitarian brand. The Unitarian Church will gain more than will the new recruit; for it can give him nothing of permanent value, while he can enrich it with jewels of knowledge precious beyond compare.

The JOURNAL complacently views the bigoted but well meant littleness which seems a part of the Unitarian uniform, good naturedly spurs its wearers on to the work they essay, and is glad to note the prosperity of the young magazine. In the next life, if not in this, the narrow religionists, the atheists, the materialists and the agnostics who now stand so plentifully in Unitarian pulpits and fill its pews will awake to a realization of their smallness, their errors, and their false pride; they will regret the supercilious treatment and illy concealed contempt for a great body of noble people who drank at the fount of spiritual knowledge long before Unitarians had even found the path leading to it. The JOURNAL possesses its soul in peace about these matters and waits on Truth, knowing that

The eternal years of God are hers.

Last Tuesday night, says the Cincinnati Enquirer, Henry Ballman, who is connected with Fire Company No. 5, was summoned hastily from the engine house to his home on Fuller street, Mount Adams, by word that his wife had dropped dead, presumably from heart disease. When Ballman reached the house he found his wife lying apparently lifeless. Word was sent to the papers and the lady's death was announced the following morning. Ballman gave way to his grief, for they had been a devoted couple, and with their four children had a happy home. He greatly surprised the sorrowing friends soon after by declaring that he believed his wife was still alive. They tried to persuade him

that this was a delusive hope, but Ballman insisted that the vital spark still lingered in the seemingly lifeless remains. He went to work rubbing her hands and applying the usual methods of resuscitation. After nearly ten hours his labors were rewarded by faint signs of reanimation. He continued to work more eagerly than ever, and was assisted by friends, now convinced that the husband was right in his belief that his wife was not dead, but merely in a trance. The lady's return to full possession of her faculties was very slow, and was watched anxiously by the faithful husband and attending friends. Yesterday Mrs. Ballman was able to be about the house as usual, and confidently expects to live for many years yet. This strange case of suspended animation was greatly talked about on Mount Adams, although strenuous efforts were made to avoid publicity.

GENERAL ITEMS.

Next month J. Clegg Wright will lecture before the First Association of Spiritualists of Philadelphia, Pa.

Geo. P. Colby, missionary of the Southern Association of Spiritualists, lately lectured at Palatka, Fla., to large audiences.

A correspondent writes that a good test medium would find a welcome in Weathersford, Texas, and there is also a good opening for a first-class dressmaker.

Mr. Jacob D. Romaine of West Liberty, Iowa, has been called to his eternal home. Mr. Romaine was one of the first subscribers to the RELIGIO-PHILOSOPHICAL JOURNAL, and has been its staunch friend and advocate ever since.

The holiday number of the San Jose (Cal.) Daily Herald is a fine edition, being gotten out with a gorgeous cover, and contents fit for the occasion. Besides the usual extended news of the day, there are stories, poems and notes.

Godin, founder of the Familistere at Guise, France, is dead. He was married barely eighteen months ago to Mlle. Marie Moret, his indefatigable fellow-worker and philanthropist. He leaves a great labor problem behind him. If the Familistere lives without him the problem will have been solved.

A. E. Geismardo, the magnetic healer, of Milwaukee, Wis., who two weeks ago was warned by Health Commissioner Martin to leave the city within twenty-four hours, on pain of being prosecuted as a quack, refused to go until he got ready, and the health commissioner has never seen fit to push the matter.

The JOURNAL is constantly hearing excellent reports as to the mediumship of Mrs. H. S. Slosson, number 526 West Lake St. Mrs. Slosson is a trance medium; none of the JOURNAL'S staff have ever met her but from the reports of competent observers it is thought she may be commended to the public without risk.

The Chicago, Rock Island and Pacific Railway Co. issued for the holidays an attractive pamphlet entitled Coal and Coke, being an account of the holiday excursion of the boys and girls among the coal mines, with many illustrations and descriptions. The pamphlet has a highly illuminated cover, and will, no doubt, interest many of all ages.

Mrs. Emma Hopkins who has become so widely and favorably known as a teacher of "Christian Science" is now giving courses of instruction at her private residence, number 2019 Indiana Avenue, Chicago. Her regular January class began on Tuesday of this week. That Mrs. Hopkins has helped a large number to better health physically, mentally and spiritually the JOURNAL knows and is glad to record the fact.

The Young People's Spiritual Society of this city, announces a grand masquerade ball for Friday evening, the 27th, at Avenue Hall, 159 Twenty Second street. Admission, gentlemen 50 cents, ladies 25 cents, together with a ticket of invitation, which can be procured from Mr. E. J. Morton, president; M. A. Parsons, vice president; Miss T. Oberkircher, secretary, or W. B. Sinn treasurer. The greatest care will be exercised in giving out invitations, and an enjoyable time is promised by the very capable managers.

The Illinois Industrial School for Girls have broken ground for their new home at Park Ridge, Ill., and hope to get in to the new building next April. They invite all persons to become members of the Association by the payment of \$100, and thus aid in the good work of caring for homeless girls, who are a charge upon the State and are almost sure to drift into crime if not rescued from the street early. Every thing in the way of clothing, both new and partly worn, groceries, vegetables, fruit etc; are very acceptable, and are transported by the R. R. and express companies free of charge, addressed to the Illinois Industrial School for Girls, South Evanston, Ill. All money should be sent to Miss Clara Hunt, Sec., 2241, Calumet avenue. The Record and Appeal will be sent for 60 cents a year.

Beatrice, Nebraska, boasts of a "haunted house," causing considerable excitement. It is situated 100 yards northwest of the B. & M. depot, and is a one-story house, inclosed with a neat fence, and is nicely finished off in the inside. Four families have been frightened away, the last family being offered the rent free to take care of the house, but the ghost was too much for them. The spoons were heard to fall from the safe shelf, also the knives and forks, but on investigation were found in their places. Chairs were heard to move around, doors would fly open even though locked, and the pranks generally practiced by a ghost being played.

The property is owned by a man named Griffin, formerly an engineer, who is at present in California.

Dr. E. W. H. Beck and wife of Delphi, Indiana, are now at Hot Springs, Arkansas, where they will remain for some time.

The Christian Metaphysician is a bi-monthly magazine edited by Prof. Geo. B. Charles, with L. W. Charles as associate editor.

In conversation with a reporter of the Herald Dr. Henry Lyman, the well-known physician, compared the present craze for metaphysical healing to the craze for Perkins' tractors.

Richmond's Review of the Seybert Commissioners' Report.

"A Review of the Seybert Commissioners' Report; or what I saw at Cassadaga Lake" is the title of a book that issues from the press this week.

KANSAS CITY CONFLICTS. Christian Science and Spiritualism.

To the Editor of the Religio-Philosophical Journal: The waters are troubled and the wild waves wash many shores.

On Saturday the 14th the Times published Sam Small's sermon of Friday in which he attacked Henry E. Dixey, the actor, who has been playing here, and the result is a suit for libel.

him with what a gambler robbed him of while he was trying to rob a gambler. Preachers may go poor but you will furnish him with money to play with blacklegs.

"If it has done you any physical good I am so far glad, for I like to see you in good physical trim. But I counsel you affectionately to stop with the physical part; and if you get very sick do not trust it too much even for that.

With some qualifications of the theological shadings in this quotation, it is wholesome counsel for Spiritualists. Many phenomenalists lose interest as soon as the "Ghost" offers reproof and wholesome advice.

I am a little surprised to find Jesse Shepard exalting Theosophy and Christian Science above Spiritualism. Wm. Emmette Coleman has amply dealt with the Theosophical side, and possibly, in his strictures, may have undervalued the "true inwardness" of Theosophy.

THEOSOPIHY vs SPIRITUALISM. J. RANSOM BRIDGE, F. T. S.

Speaking of Theosophy, in the JOURNAL, Jan. 14, 1888, Mr. Wm. E. Coleman says: "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."

—that life manifested through the physical body on the material plane, but through a finer organization on a higher plane. Now if we can call one a student of Theosophy who is earnestly searching after the real truth, and this means that truth will be revealed in whatever form it is recognized as such.

Of course those who look at Theosophy from the standpoint of a member of the Theosophical society are apt to approach the whole subject in a somewhat different attitude from one who, though really a Theosophist, has not recognized the fact that the more complete the development of the individual, spiritually, intellectually, and physically, the greater must be the power of that individual to see and to grasp the meaning in the countless forms and changes of life, all of which are but different manifestations of the same Divine Wisdom.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment. The realization of these three truths—or what are truths to me—and the knowledge that comes to man as his mental horizon begins to grow with his spiritual growth, must better fit him to learn somewhat of the mystery of his being and of that greater life of which he is a part.

Does Mr. Coleman consider Spiritualism to be founded on the sayings or writings of two or three prominent Spiritualists, or are his ideas on this subject based on what, in his opinion, he has proved, through his own consciousness, to be true? I do not think that the gentleman is prepared to call this unbiased search for truth what he has wrongly defined Theosophy to be—rubbish!

Jenks' Dream. Jenks had a queer dream the other night. He thought he saw a prize-fighter's ring, and in the middle of it stood a mighty little champion who met and deliberately knocked over, one by one, a score or more of big, burly-looking fellows, as they advanced to the attack.

Parents having boys from twelve to twenty-one years of age should not fail to place in their hands "For Boys" a Special Physiology. Rev. B. De Costa, President of the White Cross, says: "This is the best work of the kind I have seen. It should be placed in the hands of every youth. The time has come for imparting that plain and faithful teaching which is needed to save young men from vice."

"A reviewer says of E. P. Powell's latest work Our Heredity from God: 'The very fact that this aggressive kind of writing has been taken up by the lower ranks of evolutionists, while its leaders have rather acted upon a policy of reserve and awaited developments, makes it easy to admit that one does not always open a book treating the moral aspects of evolution with an anticipation of pleasure or irritation. Mr. Powell's book is both deeply interesting and scientifically valuable.' Price \$1.75. For sale at this office.

Consumption Surely Cured. 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.

Chicago to Los Angeles, California without Change of Cars.

On January 1st the rate from Chicago to California points and return advanced from \$80 to \$100. Regardless of the advance in the rate, the Chicago & Alton Railroad will run one more through Pullman Palace Buffet and Drawing Room Sleeping Car Excursion, without change of cars, to Los Angeles.

Steam Heating a Success.

The experiment of heating trains by steam has been successfully tested by only one Western Line—the Chicago, Milwaukee & St. Paul Railway—and now the through trains of that company leaving Chicago every day at 7:30 P. M., and leaving Minneapolis at 6:50 P. M., and St. Paul at 7:30 P. M., are systematically equipped with steam heating apparatus.

The Ice Bridge at Niagara

Has formed, and many people have already crossed the river upon it below the falls. The scene from Falls View, where the Michigan Central train stops, is one of remarkable beauty and grandeur. The emerald waters of the falls, with the angry rapids above and the rainbow-tinted spray below, with gigantic icicles hanging from the cliffs and the trees and shrubs on the shores and Goat Island covered with curious ice formations, with the wild mass of icebergs stretching over the turbulent waters where the Maid of the Mist sails in summer, all combine to form a spectacle seldom to be seen and worthy of a lengthy journey.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

CHICAGO.

The Young Peoples' Progressive Society, meets every Sunday at Avenue Hall, 159 22nd Street at 7:45 P. M.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spriggs' Liberty Hall, No. 517 West Madison Street, every Sunday at 2:30 P. M. and 7:30 P. M. The public cordially invited. Admission five cents. DR. NORMAN MACLEOD, President.

The Spiritual Union meets in the Princess Opera House, 520 W. Madison Street, every Sunday at 2:30 P. M. Speaking, music and tests. Visiting mediums cordially invited. Mrs. S. F. DeWOLF, President.

The Young Peoples' Spiritual Society meets every Sunday evening at 7:45 P. M. in Apollo Hall, 2780 State Street. First class speakers always in attendance. Admission free. E. J. MORTON, President.

Spiritual Meetings in New York.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock, at 125 West 43rd Street, New York.

The Peoples' Spiritual Meetg has removed to Columbia Hall, 878, 6th Ave., formerly at Spencer Hall W. 14th St. services every Sunday at 2:45 P. M. and 7:45 P. M. FRANK W. JONES, Conductor.

Grand Opera House, Third Street and 8th Avenue—Services every Sunday at 11 A. M. and 7:45 P. M. Conference every Sunday at 2:30 P. M. Admission free to each meeting.

The Metropolitan Church for Humanity, Mrs. T. B. Stryker, Speaker, holds its services Sunday afternoons at 3 o'clock, in MacGregor's new Hall, Madison Avenue, Cor. 59th St. Entrance, 42 E. 59th St.

Saratoga Springs, N. Y.

The First Society of Spiritualists of Saratoga Springs, N. Y. meets every Sunday morning and evening in Court of Appeals Room, Town Hall. W. B. MILLS, President. E. J. HULING, Secretary.

St. Louis, Mo.

Organized August 22nd, 1885. The First Association of Spiritualists meets every Sunday in 3rd St. Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:30 P. M. Friends invited to attend and correspondence solicited. ISAAC S. LEE, Cor. Sec., 1422 N. 12th St.

LECTURES.

Spiritual or Liberal Societies may make arrangements for Lectures on Sundays or week days, with W. G. HASKELL, Ph. D. by addressing him at 1784 S. Denham St., Philadelphia, Pa.

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\$3. Press for cards. Circular Press \$8. Size for small newspapers \$4. Type-setting is easy by printed rules. For old, young, business, pleasure, and money-making, call on us. We have scores of just such examples as this. It pays to cast your bread upon the waters. A GREAT OFFER. This year we intend to sell not less than ONE MILLION WASHING MACHINES, and to do this we will first start off by GIVING AWAY 100 samples. All we ask of those who receive one is that they will give it a good trial, and if satisfactory recommend it to their friends. Agents are collecting money. We have several who are making \$10 per day and upwards. First come, first served. If you want one from the lot we are going to give away, send your name and address at once, enclosing MONEY ORDER or check for \$1.00, to the factory, KELSEY & CO., Meriden, Conn.

A BIG OFFER!

A \$2 WASHING MACHINE FREE! Last year we placed upon the market the greatest labor-saving invention of the 19th century. It was a self-operating Washing Machine. It washes the clothes clean WITHOUT THE WASHBOARD OR ANY RUBBING WHATSOEVER. We advertised it for months and sold more than 200,000. We are now offering it at a GREAT OFFER. This year we intend to sell not less than ONE MILLION WASHING MACHINES, and to do this we will first start off by GIVING AWAY 100 samples. All we ask of those who receive one is that they will give it a good trial, and if satisfactory recommend it to their friends. Agents are collecting money. We have several who are making \$10 per day and upwards. First come, first served. If you want one from the lot we are going to give away, send your name and address at once, enclosing MONEY ORDER or check for \$1.00, to the factory, KELSEY & CO., Meriden, Conn.

READ THIS!

"The New 'Christian at Work'." "We have personally examined a great many letters received from all sections of the country from those who are using this wonderful 'Washie' and all are in praise of it. We are sending it in the highest terms." We also have similar references from the "Farm and Fireside," the "Home and Farm," and scores of other papers.

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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FOR LADIES ONLY. Have you heard of "Eradicator," the wonderful preparation that removes "superfluous hair" from the face, arms, neck, and moles instantly? Positively no pain, scab or blemish. Perfectly harmless. Send twenty-five cents for sample package and circulars. We also carry a fine line of toilet articles. Every lady is pleased with it at night. Active local ladies wanted to act as our agents in every city in the United States. Liberal terms. Address INTERNATIONAL TOILET CO., Room 91, 161 La Salle Street, Chicago, Ill.

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W. S. ROWLEY'S OCCULT TELEGRAPH.

A correct diagnosis given of all diseases and successful treatment by Spirit Dr. Wells through Occult Telegraphy and under the supervision of G. F. Whitney, M. D. Patients unable to visit their office in person send full name and address, age and sex and locate the part of the body that they wish examined most particularly, when a full and complete diagnosis will be given.

BEYOND:

A Record of Real Life in the Beautiful Country over the River and Beyond. For sale, wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

BOOKS ON Spiritualism, Psychological Phenomena, Free Thought, and Science.

The crowded condition of the JOURNAL'S advertising columns precludes extended advertisements of books, but investigators and buyers will be supplied with a CATALOGUE AND PRICE LIST on application. Address, JNO. C. BUNDY, Chicago, Ill.

CHRISTIAN PNEUMATOPATHY, OR—The Philosophy of Mental Healing, BY REV. WM. I. GILL, A. M.

The Author says this book is the result of many years of deep thought and by one whose special qualifications for such work are evinced in previous philosophical works whose power is confessed by the best critics. Everyone who wants to understand this subject ought to read it, especially as it expounds and discusses opposing theories in contrast with the theory of Dr. Gill. It shows the history of thought in relation to healing, and its scientific significance as an argument. It shows the relation of the doctrine of mental healing to the physical sciences, and to psychology and religion. It does not contradict the senses, but interprets them nobly and scientifically. It does not contradict the inner consciousness of error, disease and sin, but expounds their origin and cause, and the scientific method of their removal. Price \$1.50. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

RADWAY'S READY RELIEF.

The most certain and safe Pain Remedy. Applied to the Chest at the beginning of a cold or the lungs, with a dose of Radway's Pills, will quickly effect a cure by relieving the congestion of the chest, and inducing a free passage of air on going to bed, with a sharp dose of Radway's Pills, will cure Sore Throat, Hoarseness, Influenza, and "break up" a cold.

Voices from the People.

Information on Various Subjects. For the Religio-Philosophical Journal.

A Western Home.

JENNIE P. MERCHANT. Out on a Kansas prairie, Close by a silvery stream...

Some names upon its pages Are in that home well known; They conjure up a picture...

An Interesting Seance. A writer in the Herald of Springfield, Mo., gives an account of a seance at a private house...

I have lately attended a few of the informal meetings held here, of the "Christian Scientists" of the Hopkins school...

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What Does it Signify?

To the Editor of the Religio-Philosophical Journal:

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INTUITION.

Extraordinary Genius in a New York Evening School.

William Ulysses Scott lives with his father at No. 743 Sixth avenue. He was born in Hoboken, N. J., seventeen years ago...

At last, being completely baffled, the teacher conferred with the principal, Mr. Elgas...

At the request of Mr. Elgas, the principal, Scott consented to give a little exhibition of his powers at school...

1. Find the interest of \$540 for 15 days at 7 per cent.

Without the slightest hesitation Scott wrote this, "1.575, which is the correct answer to mills.

2. Extract the square root of 184,161.

3. Extract the square root of fifteen thousand six hundred and twenty-five millionths.

4. Cube 123.

5. Extract the following figures: 1,845,600

6. Multiply 3.689 by 2475.

The Spiritual in Nature.

Spirit and matter are so interlinked that it is no easy task to draw a line of demarcation between the two.

Throughout the whole empire of nature we are confronted with such wondrous beauty, such gigantic movements and inexplicable phenomena...

Then, again, all the outward operations of human mechanical skill are simply the embodiment of spiritual force.

It is to be regretted that man, the grandest and most glorious realization of nature...

At the close of the discourse, Bright Star, one of guides, stated that Mrs. Stryker had not been developed as a platform test medium...

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Notes and Extracts on Miscellaneous Subjects.

Words are wise men's counters but the money of fools.—Hobbes.

He who waits to do a great deal of good at once, will never do any.—Johnson.

Over four thousand jugs of whisky were shipped in forty days in the cotton-boat prohibition counties in Alabama and Mississippi from Mobile.

A farmer in North Carolina has a wife that he is really proud of, and with reason...

Baltimore has many well-to-do negroes among its citizens. There are nineteen whose aggregate wealth is \$500,000.

Miss Emily Eleanor Woodward, aged 20 years, of Greenwich, England, died recently from tight lacing.

An old white horse that had served many years in his gray days was led along the street the other day by a little boy in Weymouth.

The experiment of giving halfpenny dinners at the Birmingham (England) schools has been so successful that farthing dinners have been tried...

For some time past there has been a growing hostility in the colored Baptist church at Ligan, La., to the pastor on the part of a portion of his flock.

A French hunter went to a photographer to get his picture taken. When the job was done he refused to pay...

The following are excerpts from the school examination papers and essays of "original thinkers" in grammar and high school grades...

Equality Among Men.

The Detroit Plain Dealer (colored organ) says: "The Protestant church can never be a power in the conversion of Afro-Americans to Christ until they begin upon the fundamental principles of the gospel and preach good will toward and equality among all men."

It may appear a hard thing to say, but can it be gainsaid, that there is no duty more largely neglected by the average every day Christians...

Science and Veracity.

So far as my experience goes, men of science are neither better nor worse than the rest of the world.

I do not know any body of scientific men who could be got to listen without the strongest expressions of disgusted repudiation to the exposition of a pretended scientific discovery...

Notes from Onset.

The annual meeting of the Onset Bay Grove Association was held in Eagle Hall, Boston, January 11th, 1888.

Every man lives in a three-story house. He eats and drinks. This is his physical nature.

How I Shall Know.

ANTOINETTE VAN HOESSEN.

How shall I know that friends are wholly true? How shall I know that love is true and real? Though in most anxious order one shall kneel And for return of their devotion sue? That loss and sorrows add regretful rue, Come not to me, I will now look for well, That I the false and true may learn to tell, Know what is staunch, what passes quick from view, He who friends not my fortune but myself Will, when distress and weakness overwhelm, And I am with my face down in the dust, Think just of me, not of the world or self And raising me up in his action true Will place my hand again upon life's helm.

A MIND READER AT TWELVE.

Little Eva McCoy's Interesting Feature—The Power Born in Her.

"Papa, I believe I can read minds like Seymour," said little Eva McCoy on Sunday four weeks ago. James McCoy, her father, was sitting in the parlor of his house, at 91 Porter street, reading an account of mind-reading Seymour's work. Mr. M. was born a genius, and consequently he is not rich. Among the many trades which he has acquired are those of marble cutting and stone-making. He is a draughtsman by profession. Some fifteen years ago Mr. McCoy was something of a mind-reader himself. He had seen mind-reading Brown, and was able to do pretty much everything Brown could do. The idea of taking the road did not occur to him at that time; so he never utilized his power except in amusing evening parties and surprising people who came to his house. When, therefore, little Eva said, "Papa, I believe I can read minds," Mr. McCoy was not surprised.

"Well, try it, my girl," he said.

So Eva's eyes were bandaged. She placed her hand upon her forehead, and her brother concentrated his mind upon a thimble which he saw in a distant part of the room. Little Eva walked directly up to the thimble and placed her brother's hand upon it. Several other tests indicated clearly that the child was not mistaken when she thought she could imitate her father.

Just now Mr. McCoy is employed in R. G. Scholes & Son's shoe shop, 177 Michigan avenue. Last night Mr. Scholes arranged a special séance for the amusement of his friends at his residence, over the shoe shop, and the Journal was invited to send a commissioner to observe the performance. At 8 o'clock a dozen persons were gathered in the Scholes parlor. Eva McCoy sat on a chair near the door. She is 12 years old, but so small that her feet did not come within 6 inches of the floor. Actual measurement showed that she was only 4 feet 3 inches high. Her eyes are very big, and her face plump, childlike and pleasant. Mr. Scholes entered presently and set up a frame 4 feet square and covered with factory cotton. At the base of this he laid out a number of letters cut out of red pasteboard. A number of larger letters were scattered carelessly over a table. Miss Esther Scholes bandaged the child's eyes.

"Now," said Mr. McCoy, "the child will spell out your name, date of birth, birthplace and anything you think of."

The Journal man had given his name on entering, so he thought of the name and birthplace of a prominent Detroit citizen. The little mind-reader seized his left hand and placed it against her forehead. Then she drew her right hand once across the forehead of the reporter and was ready for work.

"Now," said Mr. McCoy, "fix your mind upon the first letter in the name."

The Journalist did so. The little girl drew him slowly around the table until that letter "M" was reached. Then she sat down, waited for a second, and then gradually bowed until the hand which holds the pencil rested on the letter "M."

The subject noticed a slight, involuntary tendency on his part to assist the little girl by resisting slightly when she was moving away from the letter, drawing ever so little when she approached the letter, and when directly over it stopping short. In the subsequent letters he did everything in his power to neutralize this and to keep her perfectly limp. The little girl indicated letter after letter with unerring correctness. The subject then ceased to fix his eyes steadily on the letter.

The child hesitated more, but after an error or two pointed out two or three letters which had been thought of. The subject then shut his eyes, held his face upward, and while thinking of a certain letter, kept the table and those particular red pasteboard letters out of his mind. The child was at fault then, and walked four times around the table without being able to indicate anything. The subject then brought his eyes to bear upon the letters again and the child proceeded correctly.

As each letter was indicated it was called by Miss Scholes and set up against the cotton frame by Mr. McCoy. In a few moments the words, "E. G. Merick, Delaware, N. Y." were completed.

Several other members of the company thought of words which the child spelled out in the same way. This spelling covered the entire principle of mind-reading. The mind-reader can spell "Sebachanzan" as well as "Tom," and read the mind of a person who is thinking of the visceral commissure of a gastrophied as easily as the mind of one who is reflecting that the cow jumped over the moon.—Detroit Journal.

Scientific Investigation.

To the Editor of the Religio-Philosophical Journal:

Your announcement of a scientific investigation of spiritual "Telegraph" catches me again. There can be no form of theoretical ethics or religion founded on Spiritualism. It is a fact, as the phenomena of meteorology are facts, and like meteorology, it must be studied from its phenomena.

I have been disgusted with the performance of character reading before public audiences. "Such and such, and such years, were important in your life," etc. It is the most barren of anything I can think of. I'd rather have one communication written between ethics held by myself, showing force and intelligence, even if it be the best of the presence of the intelligence that it purports to be, than to have an hour's talk that I cannot follow. I have had just such a communication from Charles E. Watkins.

Now, since you intend to give your readers scientific Spiritualism, I'll read on.

The people that fancy facts are unreasonable. Spiritualism is not a matter of faith; it cannot be; it must be a matter of knowledge, and to have knowledge, it must be backed by phenomena—facts.

Milmsburg, Ohio. T. A. P.

The Rev. Percy T. Andrews, the Basingstoke clergyman who recently declined to take part in the work of the Basingstoke Temperance Society, on the ground that he would have to associate with "schismatics"—that is, Nonconformists, whom he declares to be "living in the sin of schism, the sin of Jacobson, the son of Nebab" has now (says Truett) in a subsequent correspondence, suggested that Nonconformists are "heathens and publicans," who are following in the footsteps of Korah, Dathan, and Abiram. One of the Nonconformists asked this reverend bigot the question:—"Are all who do not come within the pale of one Church to be shut out from salvation?" to which he received the reply:—"Those outside of the ark were drowned!" Priests like Percy T. Andrews are likely to make people feel that they would rather take the risk of being drowned outside the State Church than to associate with such mean people inside.—London Inquirer.

A Woman's Sweet Will.

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"THRESHING STRAW."

How to Root Out Error.

To the Editor of the Religio-Philosophical Journal: I had half a mind to tender you a moderate sized scolding, but you have bidden us in the JOURNAL of the 31st ultimo, such a jolly good optimistic "Happy New Year" as makes it difficult not to chime in and say "Whatever it is, is right."

In which direction, for instance, to-day is the vast power of the public press, taken as a whole, working most effectively?—to spread and strengthen the truths of newly demonstrated knowledge, or to bolster up and defend false theories? Methinks we will have to admit that it is in the latter direction especially in theological affairs.

How are the organized churches, with their Sunday schools and sickly revival meetings working? For rational truth, see how the organized churches, with their Sunday-schools and sickly revival meetings, are mainly working for the bolstering up and re-stamping upon the young and plastic minds of the people, the absurd bible-built theology and the poorly conceived bible God.

Evil weeds,—even though they may be but remnants of a plant growth, ones of use in the world's development—now destined to become obsolete—yet they are still found to be more tenacious of life, more luxuriant in their growth and more persistent in their laws for the propagation than the cereals so valuable for the life of sentient creatures, or than the forms of floral beauty we so much admire.

I was glad to see what Mr. Tisdale had spoken. I approve of even the eloquence and sarcasm of Ingersoll. They are of the blast of the "winds of heaven" (that friend Brown speaks of) needed to blow the chaff away.

We are astounded at times with the still prevailing ignorance and misappreciation manifested concerning the Jewish scriptures, in the face of the abundant and increasing knowledge of their origin and the abounding errors and mere legends they promulgate. Can not even your correspondent, Barton Brown, perceive the absurdity of his declaration in effect, that these abundant errors and contradictions do not affect "the value of a single text to which Christians appeal?"

Now, my dear brother and editor of the JOURNAL, this is all the scolding I have in store. We know there are two sides to this question concerning the best ordering of the everlasting battle between Truth and Error.

"Truth crushed to earth shall rise again:— The eternal years of God are hers; But Error, wounded, writhes in pain And dies amid her worshippers."

But, methinks, she dies soonest by the continued blows of Truth's brave followers; and lukewarmness in striking her but prolongs her life and leaves us to struggle longer, feeding upon the bitter fruits she cultivates.

In conclusion, allow me to add, that we have recently been invited by a Methodist brother to study a volume entitled "Natural Law in the Spiritual World," by Henry Drummond, F. R. S. E.; F. G. S., which is now attracting considerable attention, and was referred to, perhaps, in the JOURNAL. While differing from it in some things—markedly where the author says in its preface: "Science is tired of reconciliations between two things (science and religion), which never should have been contrasted"—yet we find in the book important ideas, newer, perhaps,

to the outside world than to the thoughtful Spiritualist.

We were particularly glad to see in his chapters on "Parasitism" and "Semi-Parasitism," that the writer perceives plainly and argues philo-sophically upon what has long impressed us: the very hurtful and degrading character of the foundation Christian doctrine of atonement by the blood of Christ, or by any other vicarious method. It will be a happy advance when the world at large rises to the full appreciation of this truth.

"Apropos of this, and as a trifling atonement for you to make, will you tresh one straw for me, or make up sufficient even were it the last, or the only one I ever offered you? It is the closing paragraph (which was somewhat obscurely punctuated, probably by myself) printed at the end of my article in the JOURNAL of December 31st. Please insert it (once) Quaker, as he will live and die by it."

"Moreover, let them appreciate and teach persistently the universal reign of law, in opposition to the corrupting doctrine, that crime and transgression have been vicariously atoned for. Until that idea be exploded, as contrary to Divine order and government, there can be no complete and lasting salvation for Christian, or any other people—no perfect growth either here or hereafter, in full accord with the Infinite Will."

Hockessin, Del.

J. G. J.

For the Religio-Philosophical Journal.

The Kabbalah Unveiled.

E. WHIPPLE.

It is a matter of congratulation that the general public have direct access at last to a portion of Jewish Kabbalah in an English dress. The Jewish scholar and Orientalist, S. L. MacGregor Mathers, has recently given us a neat volume of 359 pages, including three of the most important books of the Zohar—the Book of concealed Mystery, the Greater Holy Assembly, and the Lesser Holy Assembly; also an elaborate Introduction with nine well executed diagrams by the translator, which alone is worth the price of the book.

The Kabbalah contains the esoteric Jewish doctrine, and is undoubtedly the Kernal, fragment, or tenth part remainder of a body of occult teaching extant in the prehistoric ages, which was the back-ground out of which sprung the Egyptian, Chaldean, Indian, and Norse mythologies. The celebrated Isaac Tablet, whether its origin was Egyptian or otherwise, is at least a testimony that the people who graved it had access to the same fountain of symbology from whence the Kabbalah was derived.

The Kabbalists have a horror of everything which resembles idolatry; they, however, ascribe the human form to God, but it is a purely hieroglyphical figure. They consider God as the intelligent, living Infinite One. He is for them neither the collection of other beings, nor the abstraction of existence, nor a philosophically definable being. He is in all, distinct from all, and greater than all. His very name is ineffable; and yet this name only expresses the human ideal of His Divinity. What God is in Himself is not given to man to know."

Now, according to the Zohar, the visible universe is governed through the medium of the ten Sefiroth, which are numerical emanations from the absolute or negative ground of being, and constitute a nexus between the absolute and the real world. In other words, Deity is formed forth and differentiates into definable potencies which are the abstract forms of the ten members of a numerical series.

"All bodies have three dimensions, each of which repeats the other (3x3); and by adding thereto space generally, we obtain the number ten. As the Sefiroth are the potencies of all that is limited they must be ten."

The first Sefira is called Inscrutable Height, Kether, and Crown; the second, Wisdom, Chokmah; the third, Intelligence, Binah; the fourth, Love, Chesed; the fifth, Justice, Geburah; the sixth, Beauty, Tiphereth; the seventh, Firmness, Netzach; the eight, Splendor, Hod; the ninth, the Righteous is the Foundation of the world, Yesod; and the tenth, the Kingdom, Malkuth, also called the Bride, and Queen.

The first three Sefiroth form the world of thought; the second three the world of soul; and the four last the world of body—corresponding to the intellectual, moral, and material worlds. The first Sefira represents Unity, and stands in relation to the soul; the second stands in relation to the spirit or Astral body; the fourth in relation to the whole, realized in the quaternary, or material world; the fifth in relation to the vital principle; the sixth in relation to the blood; the seventh to the bones; the eighth to the veins; the ninth to the flesh; and the tenth stands in the relation to the material envelop, of the skin.

Again, of these ten potencies or emanations, three are masculine (2nd, 4th, and 7th); three are feminine (3rd, 5th, and 8th); and four are equilibrium or neutral (1st, 6th, 9th, and 10th). Thus, in each of the three triads of the Sefiroth is a diad of opposite sexes, and a uniting intelligence which makes of the three a unity. The masculine and feminine potencies are as the two scales in the balance, and the neuter potency is as the beam or pivot that joins them. Three of the neuter emanations constitute what is termed the Greater Trinity of Father, Son, and Holy Spirit,—the first Sefira, called Kether, the Crown, the supernal Father; the sixth Sefira, called Tiphereth, the King, the Son, who is a reflection or repetition of the Father; lastly the tenth Sefira, called Malkuth, the Bride, the Queen, the Kingdom, the Holy Spirit, which is God in Christ, the revelation of both the Father and Mother in the flesh, and the final realization of the supernal order upon the material plane.

Malkuth also represents Adam Kadmon, the archetypal man, and the restored image of Two in One.

The material. Therefore, to the three trinitities already noticed, a fourth should be added, which pertains to modality—a working, or serving trinity. It will be remembered that Kants 12 Categories are classed in four trinities—quantitative, qualitative, relational, and modal, and it is significant that the three terms in each group correspond exactly with the arrangement of each triad in the Kabbalah, answering to positive, negative and a third term that equilibrates the two. These categories are an exhaustive statement of the logical forms of thought, and they are deduced from the same basis as that upon which the Kabbalah rests.

It is further assumed that all souls are pre-existent in the world of emanations; that in their original state they are androgynous, but when they descend upon earth they become separated into male and female; and that finally, when the Bride or Kingdom descends and becomes fully established on earth, then will the supernal state of the two in one be restored, the sundered lives will be re-united, and the ideal order of the archetypal world will become an actuality on the earth. The Adam that was formed forth as male and female, had to be separated on the material plane as an incident antecedent to physical generation. Man in his restored state, when the evolution of his material structure is completed and the Kingdom of Malkuth is established, will represent the Tree of Life. "Great and strong, fair and beautiful. The beasts of the field had shadow under it, and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed by it." The Tree of Life is the united body, the tree of the Knowledge of God and Evil, the separated.

The letters of the Hebrew alphabet play a very important part in the Kabbalah, since each letter has a fixed numerical value. The references to IHHV, the tetragrammaton, the concealed Name, forms a valuable dissertation by itself.

Not the least interesting portion of this symbolism is its association with the zodiac, to which was assigned respectively 10 signs and 12 signs—one to represent the Tree of Life previous to the traditional fall, the other to represent the Tree of the Knowledge of Good and Evil subsequent to the fall. The Tree of Life signifies Adam Kadmon, the male, and in the image of the Elohim, male and female, two in one, which was its state previous to his fall into physical generation. No doubt the tradition of the fall involves a very important truth. In this prior state man on earth was a comparatively ethereal being, and the first six signs of the zodiac symbolize the gradual condensation of his structure by processes of involution, until he became externally a concrete and fully materialized being. Here into the male and female, he came divided into male and female, and the descent into physical generation was made; here the real struggle with matter began; here the race commenced its painful evolutionary ascent through material forms, and it will continue that ascent until each member thereof achieves a glorified body, which in Semitic phrase is the body of the resurrected. The last six signs of the zodiac occultly signify this evolutionary ascent.

As previously remarked, this prior state was represented by ten zodiacal divisions—Virgo, Libra and Scorpio being coalesced into one sign, which was then Virgo-Scorpio. Here is the trinity in unity, the two scales and beam in the balance, also representing the supernal Adam, and the restored Adam as he shall be when physical generation and evolution shall have fulfilled their mission. Scorpio represents the generative function, and it is significant, that with this function should be associated the mystical Tree of Life. Scorpio is the symbol of good and evil, and also of the mediator between the two.

As a good emblem it is symbolized by the eagle, as an evil emblem by the scorpion, as of a mixed nature by the snake. Since the descent into generation and until the establishment of the Kingdom of Malkuth, the zodiac is and will be properly represented with twelve signs by continuing the triple division of Virgo-Scorpio. For the external man of science the zodiac has an entirely different meaning. The sign Aquarius symbolically represents the restored unity of the divided man and the establishment of the Kingdom of Malkuth, wherein the God-Man will be revealed on earth both as Father and Mother. Toward the close of this century or in the beginning of the next century, the vernal equinox will enter constellation of Aquarius; those who meditate in secret attach some importance to the circumstance.

And the Twelfth was as a youth, and on his brow a star; his body and his limbs were radiant. And he held an Urn reversed, and a stream of starry luster was poured out of the Urn down over the earth. And out of the number of his glories was twelve times nine. "And he said unto me, Twelve; and again he said: Ten. And again he said: Light, Glory, Life. And I heard a song from heaven; but I was lost in a mystery."

I will here append a few selections from the Lesser Holy Assembly, which have a bearing upon the divided and the restored state of the man created in the image of the Elohim; a doctrine which was independently revived by Mr. T. L. Harris more than thirty years ago—in his "Lyric of the Morning Land," and which he has more fully presented in various prose works of a later date.

"Now these be the matters which we have propounded. The Father and the Mother adhere unto the Ancient One, and also unto His confirmation; since they depend from the hidden brain, concealed with all concealments, and are connected therewith. "But when that fountain of Wisdom, Chokmah, flowed down from Meza, the influence of the most Holy Ancient One, and dependeth from him, and when Alma, the Mother, ariseth, and is included in that subtle ether, then she, Alma, assumeth that white brilliance. "And the Scintilla entereth and departeth, and together mutually are they bound, and thence cometh the One Form. "And when there is need, one ariseth above the other, and the other again is concealed in the presence of its companion [by transposition of form]. "Unto his back adhereth closely a ray of most vehement splendor, and it flameth forth and formeth a certain skull, concealed on every side. "And thus descendeth the light of the two brains, and is figured forth therein. And the woman is figured forth her side, and is applied unto the side of the male. "And she is separated from his side, and cometh unto him, so that she may be conjoined with him, face to face. "And when they are conjoined together, they appear to be only one body. "Hence we learn that the masculine, taken alone, appeareth to be only half the body, so that all the feminine are half; and thus also is it with the masculine."

"So also here, when the male is joined with the female, they both constitute one complete body, and all the universe is in a state of happiness, because all things receive blessing from their perfect body, and this is an Arcanum."

The following résumé is quoted in Mr. Mathers' Introduction from Eliphaz Levi. "The soul is a veiled light; this light is triple: Neschamah—the pure spirit; Ruach—the soul or spirit; Nephesh—the plastic mediator. The veil of the soul is the shell of the image. The image is double because it reflects, alike the good and the evil angel of itself. Nephesh is immortal by renewal of itself through the destruction of forms; Ruach is progressive through the evolution of ideas; Neschamah is progressive without forgetfulness and without destruction.

"The body is the veil of Nephesh; Nephesh is the veil of Ruach; Ruach is the veil of the shroud of Neschamah. Light personifies itself by veiling itself, and the personification is only stable when the veil is perfect [as in the resurrection body].

"Souls perfected on this earth pass on to another station. After traversing the planets they come to the sun; and then they ascend into another universe and recommence their planetary evolution from world to world and from sun to sun. In the suns they remember, and in the planets they forget. The solar lives are the planets of eternal life, and the planetary lives are the nights with their dreams.

"Angels are luminous emanations personified, not by trial and veil, but by divine influence and reflex. The angels aspire to become, for the perfect man, the man-God, is above every angel." Turlock, Cal.

There is no right or privilege which we possess that has not been won for us by tortments of human blood. Trace it back to its origin and we find it baptized in blood. The Reformation convulsed Europe and required thirty years of warfare before it could prove its fitness to survive. Religious liberty cost the lives of three hundred thousand Hollanders, who perished in the dire conflict in which the power of Spain was shattered. Our national independence could only be secured by the sacrifices of one hundred years ago. Each generation has to fight grim battles in order to win rights and privileges for later generations. "Without the shedding of blood," it is said, "there is no remission of sins;" but it is equally true that this is the essential condition of human progress. No martyrs, no new truths; no victories without heroic death.—Alfred Williams.

I entrench myself in my books equally against sorrow and the weather.—Leigh Hunt.

A star for every State, and a State for every star.—Robert C. Winthrop.

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