No. 23

Readers of the JOURNAL are especially requested to no 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 incisents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will pe published as soon as possible.

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For the Religio- Philosophical Journal,

FROM HERE TO HEAVEN

By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 5.

Tests with Scales-The Crucial Test for Secret means-Proof that there is No Confederate-Some Metaphysical

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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 Tele-graphy," "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 instru-ment 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 was also well devised, because it was of a kind that the masses could thoroughly appreciate, as it requires no technical nor 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 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 which I had read on the subject of ievitation 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 engina was more complicated than

Dr. Wells gave us some light on the paradoxical feature by stating that the current of animal magnetism which they propel in-side the box, interferes with the force of gravity to some extent, somewhat as motion gravity to some extent, somewhat as motion in mechanics (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 imbar magnetic?" "Why does soft fron 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 posi-tions on and about the box, but all with the

tions on and about the box, but all with the same showing on the dial.

Then it occurred to ma 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, afteen ounces. I pressed gently down on the ard of the brack levels in the same that it was before without Mr. 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 actual-

ly 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 ap-plied at that point by some disembodied intelligence.

Col. Bundy arranged with me to repeat this experiment at some future time under cer-tain 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 ment 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 same as before. Mr. Rowley laid the fingers of his right hand on the top of the box. At showed less weight, but only one ounce fess instead of two. The sounder was operated by Dr. Wells and every dot and dash showed a pressure in the box of 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 com-pared 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 mid-dle and one-half of it closed the key perfectly. Of course this was an inperceptible 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 perfect-ly, 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 general 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' 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

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 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 flager nails projected through the loop. Thus it was impossible for him to overreach the loop and bend his flagers 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 sounders there was a gap or open space between the 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 pres sure from above, and the gap widened until the dots and dashes were perfectly made for 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 unim-

steady his right arm near the elbow. So much for the double scale dest. It needs no special gift of logic to discern the conclusions necessitated; viz.,

ployed in his lap except when he used it to

1. That the key in this box is actually

manipulated.

4 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.

5. That the force which operates this key, actually presses upon the end of the key

6. That there is no more pressure in the box at that time than just enough to close the key perfectly.

Much more might by 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

Now that it has been so clearly demonstrat ed 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 op-erating room. I took a seat opposite the door of the operating room, and Dr. Whitney went in there again, leaving the door open. Leould see the stranger's back, Mr. Rowley's face and the instruments on the table between them. 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 any where 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

hands are employed, your feet and other parts of the body being so differently situated at different times, as to preclude the pos-sibility 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

ox. [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 It will also 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

Mr. Rowley readily agreed to my proposal aid he had taken his instruments to severa 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 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

I went alone directly to my rooms, con-nected 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

As soon as I had connected the box, pened 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 pres sure upon any part of the box. Then I close 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 lone in my rooms with the out doors locked.

Within ten minutes, Mr. Rowley came, also lone. 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."

ou can't balk us.' G .- We don't want to balk you, Doctor; we

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 man-ner 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 ounder 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 couclusive 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 could be operated by you without detection, is so situated that no embodied intelligence unless it were about the box where your 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 discus-sions 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 fac-ulties 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 in-telligence." 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 abyse that awaits them. If they had said, some force which posesses 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 the Associated Press.

WHAT NEXT!

To-day while at Rowley & Whitney's office, 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 opposi-tion offered by interference of light,

I then asked Dr. Wells if he could move the then asked or. We is in he could have 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 mu-sic 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

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

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

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, either through research and study in this life, or by a knowledge stored up in the soul's experiences in a former life, and spontaneously bearing fruition in the present.

We Spiritualists are apt to think we have solved all the problems of the next world, and stand upon the mountain heights of supernal knowledge. We settle, out of hand, every question that comes before us relating to spiritual matters, and our backs are very prone to rise in a cat like arch of indignation if anyone appears upon the scene professing to know a little more than we do, and offering to throw a little more light upon our pet subject. We immediately put on smoked glasses; we decline to see their light; we show our teeth and our claws, and often turn and fly in a storm of snarling invectives and execrations.

But we have still a great deal to learn. Indeed, we have to go back to the very founda-tions, and learn the causes at work behind the phenomena which have primarily attracted our attention, and, like the dazzling rays of a light to which the eye has long been unaccustomed, have blinded us as to the nature of the light itself. As our mental vision clears and steadies itself, we shall begin to appreciate things at their true value. Meantime, until that does take place, we mistake shadows for the real objects upon which our in-tellectual vision should be fixed.

If we have been the pioneers along a road suffered by the neglect of other mental lead-ers through the lapse of centuries to become overgrown to the extent of total obliteration, we are learning that the same road was open to the peoples of ancient times; and remains open to the representatives of those ancient days still existent in the East. We perceive that one reason why the road was suffered to become overgrown and closed was because of certain superstitions and evil practices to which those nations became addicted, by which the nature of man became degraded and by following which he found himself at length brought up by a dead wall of nonprogression. Hence those nations have fallen into decay. They are either destined to drop off the tree of human life altogether as na tions, or, being electrified and vitalized by some new mental impulse received from younger nations, to become completely transformed, and thus enabled to march on with

A huge responsibility rests upon Spiritual ists, who have been made the consignees of a great truth, out of which a science can be evolved which, in its acceptance and study, must completely revolutionize the whole hu-man race. And that race, spurred on by the necessities of a gigantic mental evolution, by no means waits for the slow progress of Spiritualists; but its scientists, always on the verge of new discoveries which may land them at any moment in another world, have seized upon, and appropriated as a legitimate field of inquiry, one of the radicals of spiritual science, namely, mesmerism, or hypnotism. Already do they discover the extraordinary powers of the human Will, and the danger attending that passivity which has been in-culcated as one of the leading and most essential qualifications to be possessed by those whom Spiritualists have selected as their public exponents of truth and heavenly wisdom. It might be right enough to so accept them, were they always of a high and purified nature; but the very opposite is, as a general rule, too painfully apparent. The appalling catastrophes which may befall a hypnotized subject, passively, helplessly obedient to the will of another; the slow and gradual loss of all power of moral discrimination, under such deteriorating mental influences; and the fact that a suggested crime always leaves in the mind a germ of evil, which in moments of normal consciousness may eventually produce fruits of real and voluntary criminality, should open the eyes of Spiritualists to the dangers attending this muchlauded yielding up of our own wills, in a state of helpless trance, to entities we com-placently take for granted are good, but have no meaus of proving, except by experience, that they are; and to gain such experience we frequently 2nd ourselves irremediably plunged into sufferings and tortures which threaten to unseat the reason.

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, and bring him to lie down harm-less at the feet of the man he threatened to destroy. It is the Will which surrounds us with that invisible armor of defense through which the powers of evil cannot penetrate And this only safeguard the ignorant Spiritualist lays down at the feet of the first comer who would take upon himself the duties and responsibilities of guiding, for all intents and purposes, that most precious of all things
—a human soul. Now this spirit-guide becomes the mesmerizer, the hypnotizer, to
whom the ordinary medium yields himself es an instrument to do with absolutely as he pleases : to manipulate, as it were, mentally psychically, physically,—for what purpose That phenomena transcending the ordinary powers of man, called spiritual, may be pro duced by means of his passive body and soul He renounces himself; in short, he yields up his self-mastery; he becomes, to all intents and purposes, self-annihilated for a time, returning always into a body more or less weakened, a mind divested of a portion of its normal, healthful strength. For no one can perpetually and habitually yield to measure control without the mind losing gradually its powers, and approaching to a more of less its powers, and approaching to a more or less idictic condition, the body becoming a home unfit for the soul. It is the case with those who fre continually subjected to earthly mesmerizers for purposes of exhibition, who become gradually transformed, leading an incomplete earthly life, and a psychic life that must necessarily become more or less a blank. They become the psychical puppets of the hypnotizer; mirrors to reflect his will only. The evolution of the soul into higher spiritual conditions must, for the time being be arrested for them.

I am sure everyone can remember instance 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 weaknes which rendered them powerless to discriminate between good and evil. This condition ensues upon the abuse of mesmerism or hypnotism. It is the perversion of that state which, in its lawfol form, is the normal exatation of a purified soul, lifted above the earth, the body no longer a dead weight upon its softing powers; when it enters volunts. its soaring powers; when it enters voluntarily, and consciously, into a holy ante-chamber wherein it communes with the blessed and enjoys a foretaste of Heaven. From this state, attained by self-purification, the soul descends strengthened, still more purified,

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

less.

Mesmerism, or hypnotism, lawfully exercised, is the greatest of blessings to the human race; but every good may be perverted, and become transformed into a curse. In striving to learn the dangers of Spiritualism, we must endeavor to have our eyes spiritually opened to perversions. All that causes moral and mental deterioration, and physical in-capacity, is a danger, an evil. The object unceasingly held before the eyes of a true Spiritualist should be self-elevation and purification; that inner growth which leads to complete self-mastery in the first place, and in the second, to the mastery over every evil power in Nature.

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 susceptia clientèle intent only upon the most worldly objects, is a perversion of that which, on its legitimate side, destroys in us the world, the flesh, and the devil," and lifts us to the spiritual condition of those holy ones whose light, shines from afar upon our path—a Moses, a Gautama Buddha, a Jesus, or Appollonius of Tyana. This subject is far too vast and deep for

the space allotted to each contributor in "Light." One could easily fill a volume pointing out the blessings, and possible per-versions, of the grandest knowledge and powers it is possible for a man to obtain

The danger of thrusting oneself unprepared upon that world which, to our uncleared vision, seems a world of shadows; to invite with an idiotic lightness, the influence, nay, the control absolutely, of its unsuspected hordes of preying, malignant entities, whose functions in the service of nature are ranged upon the side of destruction; have been, and are, sufficiently proved by many catastrophes which, to our certain knowl-edge, have befallen those daring adventurers, lured by no higher motives than those of curicsity, or personal gain, however uncertain the latter might be; who have tried to seize by assault those powers and gifts which the spiritual man trains himself for, and with

which nature crowns his successful work.

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 do suffer, from a rash attempt to open a communion that for them may be mercifully closed. A spiritual man grows into this state normally; if a man forces it prematurely, it is dangerous for him. If a man immersed in worldliness could have his eyes suddenly opened to his spiritual or astral surroundings, he would be appalled, possibly driven mad. Yet this is what he invites to declare itself to him, to unfold itself to his sensations, when it is no wonder those sensations become of a most distressing nature, and if he does not succeed in regaining his previous state of protection, he is driven to commit suicide, or becomes insane.

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, and I can only say this much, a man reckons without his host if he imagines he can do anything at all with out them. It is as impossible to avoid them as to avoid the air he breathes. They are Na-ture's most industrious, most useful, most indispensable workers—on the side of evil as

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 noth-ing of the vicious and impure. It is for them more especially the danger exists, and it is of a most appalling nature.

Penetration into that unknown world is not, for all, the easy sailing which some Spiritualists represent, judging from the childish prettinesses we frequently meet with in print and in social life, upon a rip eless summer sea, our bar ne adorned with silken sails, flowers and ribbons, glittering in the sunshine; ourselves lolling at ease in ecstatic laziness, softly towed to Heaven by a smiling angel-guide, who kindly whispers gentle platitudes we rapturously welcome as the acme of Divine wisdom never dreamed of before on earth, surprisingly new, and exquisite; revelations, in short, just dropped from Heaven, fresh and hot, like breakfast rolls: said benignant angel-guide kindly saving us all trouble in the matter of becoming spiritualized, having smoothed for us a royal road of progression, our qualifications to pursue which are summed up in the one

word—passivity!

I do not wish to be too hard upon the pret ty, but injurious, sentimentalisms which have sprung up, like a ready crop of mush-rooms, under the agis of worldly or fashionable Spiritualism; but there are those amongst us who find that progression; or spiritual evolution, means hard work, and hard fighting, in which the soul must en-gage alone, if it would win its crown; and vho cannot by any means feel that every frisky sprite who thrums a tambourine over head at a dark scance, is necessarily an angel, and suited to guide a soul through vicis situdes of spiritual growth that have caused hours of poignant sufferings to some of the greatest saints on earth. All the other is child's play. Voila toute la différence!

NIZIDA, in Light, London.

Psychic Investigation.

A Criticism of the Methods of the American Society for Psychical Research,

To the Editor of the Religio-Philosophical Journal:

The Committee of "Experimental Psychol ogy," of the American Society for Psychical Research, have issued a circular, or their Secretary, Richard Hodgson, has done so, for the purpose of determining the nature of premonitory dreams. The purpose is "to ascertain the proportion between the number of persons in the community who have not had any such experiences at all; the number of persons who have had experiences coinciding with real events; the number of persons who have had experiences which, though similar to the foregoing in other respects, did not coincide with real events."

The first question asked is: "Have you with-

in 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 exceptionably vivid one, and of which the distressing impression lasted at least as long as an hour after you rese in the morning?"

There are eight/questions in all, and to each is a blank space for fifty answers. The last four relate to being touched or having that sensation when "no one was there."

From a great number of answers the proportion between those who receive such im pressions and those who do not, may be as-certained, 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? The entire series of eight questions, with their qualifying conditions, are a remarkable example of the pue rility of the method of investigation of those who attempt experimental psychology,—an example of "how not to do it," with the show of marvellous attention to detail and exactitude which would be right if exerted in the proper direction, but having no relation to the vital question at issue, are as ludicrous as the strutting drum-major before the martial band.

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 woo receive them and who do not, is not of the least consequence; nor has the fact that such dreams were re ceived within the past year," or "within the past three years," or "within the past twelve years," or "at any time during life," or "whether you were anxious at the time." The question is, are they ever received? Has any one ever had a premonitory dream that has been verified by subsequent events? The reception of such impressions indicates a sensitive condition, by no means common, and any number of negatives proves nothing.

The committee overlook an important fact, which vitiates 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. gather a mass of experiences on this subject with accurate details would be commendable, but to form a theory and issue a circular for the purpose of eliciting answers, which shall support such theory, is far from a correct method of gaining a knowledge of the truth. This circular should have been still more extended in its research, and put such queries as these: "Have you within the past twelve years, had a dream of the death of some person (whom you were not anxious about) while you were asleep, with your head to the north, and lying on your right side, and when you awoke were you refreshed by your sleep or otherwise? What day of the month and hour of the night did it occur; and what quarter of the moon? Did you mention it to any one at the time, and have you within the past year? Were you married or single at the time, and what were the remarks of your wife, if you had one?"

Consider, Psychical Committee, what a mass of rubbish you might collect, equal to the largest heaps your English namesake so industriously piles up, and which with rare ex-ception has no relation which ordinary minds can conceive, to the subject in hand!

Premonitions given in sleep we call dreams; those while waking, impressions, and the ages testify to the fact. The multitude who have not had the experience are not a quantity in this equation. One may be abroad on a starry night and see a blazing meteor in the heavens, while a whole city may be wrapped in slumber, nor see a gleam of light. We accept the positive evidence though opposed by negative testimony of a crowd. There is already enough rubbish gathered in the name of science, the most abused term in the language.

HUDSON TUTTLE. Berlin Heights, O.

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 sensation beneath its modest roof that needs no embellishment of pen to interest the people of St. Louis, says the Sunday

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 made him hostle 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 worst were stimulated by finding his wife and children huddled about the crib of little 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 buby seemed to be on fire.
"In God's name;" he cried, "what is the matter? What has happened to my darling

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 foom, 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 conscious ness, but her efforts were fruitless. When Mamie, her daughter, came home she dis-patched her for the doctor, but the doctor was out, and might not return for hours. Almost beside herself, she picked the child up in her arms and rushed out to invoke aid of the neighbors. Fortunately Mrs. Cadwal-lader, who resides opposite the Fields, is a professional nurse, and when she saw the baby's face she had no hesitancy in pro-nouncing the trouble catelepsy. 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, indorsed 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.

mistakably.

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 enddedly drawn.

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 morn-ing sun creeps over the hill top, the lumin-ous 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 surround-ing 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 Bertie 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 mystic rays shot forth from his curly head as sparks from a leyden jar, illuminating the gloom of the apartment and enveloping the upper part of the child's head with almost blinding brii-

liancy. Meanwhile Berty slept so serenely and naturally that there was little reason to fear the consequences, although Mr. Field was unwilling to await developments. He preferred to help developments along, and that same night there were no less than five physicians at the bedside of the tiny sleeper. When the usual restoratives had failed to effect, re-course was had to electricity. A small bat-tery was secured and the conductors placed in the child's hands and held there by the doctors. In response to a gentle current the child sat upright and opened its eyes. The bright little orbs traveled inquiringly from one face to another in the room and then his face was drawn up as though he was going

At this moment the phenomenon took an extraordinary turn. The halo around the child's head increased in brilliancy for a moment, and then its monotonous whiteness gave place to a deep blue, which was suc-ceeded by a golden yellow, only to be follow-ed a moment later by a rich violet hue. The blue and yellow returned after a little, blending their beauty with the yellow, and while the astonished witnesses to these wonders stood mute the light assumed all the colors

Meanwhile the muscles of the child's face had relaxed somewhat, assuming an expres-sion 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 various colors disappeared from the child's head, leaving only the luminous con-

dition which had preceded their appearance. The child had been several days without noursihment of any kind whatever, and it was determined to administer food through the mouth by injection. Some beef tea was pre-pared by Mrs. Field and the physician incharge, from whom, by the way, the facts concern ing 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 de-light of all, it was observed that the muscles the child's throat responded prompt 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 be-tween 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 superinducing cause of which has thus far bid defiance to scientific 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.

to the Editor of the Religio-Philosophical Journal

Our Lyceums have, as a rule, a system-atized 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 leather that has had its dive at tion of the intellect that has had its due at tention during the week. Liberalism is apt to run to such intellectualism that spiritual ity 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 endeav-

oring to systematize their work. In the infant classes they use carefully selected stories and fables, mythological tales, and in-cidents 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 imagin-ative 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 idea 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 tention 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

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 sys-tematized 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. Vessiot, 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 meaning actions. 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 regital, 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 will-ingly 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 for 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 ac-complished 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 read a higher class of books. Right reading produces right thinking, and right thinking,

right acting.
The class for young men and women, could e 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 man-hood and womanhood; the laws of purity; the temperance question—in fact all ques-tions of deepest moment to themselves and

From the infant class up we should incul-cate 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 Spir-itualism, 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 sub-

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 here inform themselves on the higher 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 under-

standing 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 always a moral sup-port, 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 on 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 couched in such rythmical language, that it is attractive to the pupil. For instance, if the lesson is on the protestion shildren own to lesson is on the protection 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 yceums.

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 majority of cases the selections contain no lit-erary 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, wosse 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 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 as-pirations in life; thoughts that inculcate virtue, patriotism, love of God, of father, of mother, kindness to dumb animals, and that

I will quote again from John Peaslee on the moral value of anthorial birthdays: "Anthorial birthday celebrations interest the pupils in the writer and his works as nothing lise 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 educate the moral and educate the state of that goes into a family is a moral and edu-cational force. This attachment of the chil-dren to those great and pure men and women is a touching and pleasing result of the cele-

It would be well to have portraits of our great men and women hanging up in our Ly-

ceum rooms. They act as an inspiration.
I believe in inculcating the idea of prayer. 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 quietens 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 diviner measure, the attributes of love and helpfulness which, in a greater or less degree, is the gift of all; and so we reach numer to that source of divine love and 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 Freeman Clarke says:—

possess. James Freeman Clarke says. Without reverence life loses 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 UBER PLACE, PHILADELPHIA, PENN.

COING 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 gale 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 swells 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, Toil in fruitless land follorn.
Aching head and breaking heart,
Love destroyed by Slauder's dart,
Drifting ship and darkened sea,
Over there will righted be,
—James G. Clark.

The Woman's Medical Club.

To Mrs. Lilian C. Randall and the Buffalo Courie the Woman's Conference is indebted for a report of the work done by their sisters in that city. The Courier says: That medi-cine 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 Eniversity. 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 offi-cers are, Mrs. S. R. Colgrove, president; Mrs. Lilian C. Randall, vice president; Miss Elizabeth Toynbee, 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 alumnæ 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 systems 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 Med-ical College: Much has been said and written of the unselfish devotion of a good wo-man; 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 delight-ful an aspect, and is proving even more charmingly fatal.

Years ago, one's idea of a nurse was em-bodied in Sairy Gamp. Her advent struck ter-ror 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 vile; 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 pleas-

bright, educated young woman, with a pleasantismile, 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 reguwho wish to enter, and the rules and regu-lations 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

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 au 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 per-form. 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 bazar. Mrs. Mary A. Livermore, president of the bazar, 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 Maud 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 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 Antipa-ter, Which? Supreme Court of Pennsylvania; The Sixteenth Amendment; Ethics of the Bar; Refraction of Evidence; Reform in Civil Procedure; Inter-State Commerce; Su-preme Court Decisions; Department of Medi-cal Jurisprudence; Editorial Notes and Re-

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 Chris-tian 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:) Con-tents: The Spiritual Idea of Salvation; Char-ity Studies; Johannes Rouge and the English Protestants; Egyptian Doctrine of the Future Life; A Search after Truth, ect., 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 usu al 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 Lorus. (Paris. France.) Many who are conversant with the French language find this an instructive and entertaining maga-THE PLATONIST. (Osceola, Mo.). An exponent of philosophic truth, with articles upon varied subjects for the thinker, philosopher

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

THE PREETHINKERS 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

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 des-tructive of happiness and health than in the human system. When the life current is foul and sluggist with impurities, and is slowly distributing its pois with impurities, and is slowly distributing its pois-ons 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 lassi-tude. Delay in treatment may entail the most seri-ous 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 re-stored to the blessings of health. All druggists.

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"Is to-day better or worse than ye terday? 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.—

laginaw Courier. It would behard 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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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 sease, 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

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 plying 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 | country whose mediumship can be utilized requirement; at the same time (3) carefully for independent, spirit telegraphy. But while paper advantage.

made Spiritualism a reproach in the eyes of

a world which at heart is in full sympathy

with its central claim, and fundamental

doctrine.

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 Jour-NAL'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 JOCRNAL, or at least, are more likely to be side tracked to make way for seemingly more immediate ly 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 failing 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 perfeetly clear to them if they will consult some acquaintence 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

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 h s 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 wo nen 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 parrowing, degrading and distorting religious truth, and levelling it to the grade of the

"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 guar i 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 oldiffusing 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 indif-

ference 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 centributions 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, like Professor 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 gerius; as an expounder of philosophic and religious thought he appears, especially in his recent discourse, to much

"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 Jour-NAL 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 imagebreaking effort and hence to them 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 freethought 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 Unity 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. Stabbins, 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 consistant 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 com-

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 | erally practiced by a ghost being played.

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.

GINERAL 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

Godin, founder of the familistere at Guise, France, is dead. He was married barely eighteen months ago to Mile. 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 mat-

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 compétent observers it is thought she may be commended to the publie without risk.

The Chicago, Rock Island and Pacific Railway Co. isshed 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, grocerries, 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 gen-

The property is owned by a man named Griffin, formerly an engineer, who is at present in California. He had the house built about three years ago, and his wife was said to have been very proud of it. A year ago last summer she died, and on her deathbed she vowed if her husband married again she would haunt him, and that no one should live in her house. This is the story current and of course gives coloring to the haunted house story.

Dr. E. W. H. Beck and wife of Delphi, Indiana, are now at Hot Springs, Arkansas, where they will remain for some time. The Doctor speaks well of the growth of the city, the wonderful curative properties of the waters and the genial people he has met.

The Christian Metaphysician is a bimonthly magazine edited by Prof. Geo. B. Charles, with L. W. Charles as associate editor. Office in Central Music Hall, Chicago. It claims to be "a guide to health and happiness," and if one can judge by its editors it must be a fairly good guide, for both are specimens of health of body and mind. Prof. Charles -he is entitled to be called Prof .aims to exercise good common sense in the treatment of disease; his system differentiates widely the Eddy doctrine. The Journ-AL does not assume to sit as arbitrator between the conflicting schools, but those interested should procure a copy of Prof. Charles's magazine.

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. Being subsequently asked what the Perkins' tractor craze was, Dr. Lyman explained that early in the century a New England doctor invented a device which he termed a "tractor," and which was a piece of metal or wood shaped like a singing-master's tuning fork. By aid-of this instrument the inventor claimed he could remove pain and disease from the body, the method of application being by passing it rapidly and repeatly over the afflicted part, thus magnetizing or charming the disease, then by other motions coaxing it along toward the extremities and finally beguiling it away from the sufferer by his fingers or toes. It was warranted a sure cure for fevers, rheumatism, gout and many other ailments, though different persons needed different tractors. With some a plain iron tractor was efficacious, while others required a steel fork, or a brass one, while wood was said to give better results with a few. "Of course," said Dr. Lyman, "it would be difficult to imagine a more ridiculous device, but a good many people were cured by it, or thought they were, which amounted to pretty much the same thing. The craze for Perkins' tractors spread over the country, and for a time the manufacturers were unable to supply the demand. The blue glass craze was a mild one compared to this craze for Perkins' tractors, about which the excitement was almost as great as that recently roused by the Christian science and faith cure healers. Dr. Smith and others of oldest physicians in Chicago will remember the tractor and the stir it created a half century or more ago"-Chicago Herald.

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. It is by Hon. A. B. Richmond of Meadville, Penn., and takes its title from the able paper written by him and published in the JOURNAL sometime since, which is incorporated therein. Mr. R. also treats of Bible Spiritualism, introduces Mr. C. C. Massey's masterly arraignment of Rev. Fullerton for the latter's attempt to create an impression that Zöllner was insane, and collates much high testimony as to the verity of spirit phenomena in convenient and condensed form. Though the book has not yet come to hand it would seem to be one worth owning. Price, \$1.25, postage free, and will be on sale at the Journal office in a few days.

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. For several weeks Kansas City has been a center of conflict. Footpads have made pedestrianism after nightfall decidedly hazardous. Robberies are of nightly occurrence. The murder of Allan M. Hynson on the night of January 11th by highwaymen brought a crisis and many arrests and fines of \$100 to \$500 each for vagrancy followed, until now the work-house is full and prisoners are discharged for want of room, and it is estimated that 250 loafers and idlers have left the city since the vigorous enforcement of the vagrancy act the vigorous enforcement of the vagrancy act inspired by the murder of young Hynson. While all this has been going on Sam Jones, Joe Jones and Sam Small have been ventilating religion and storming the works of fossilized saints with pugilistic vigor. The excitement continues and is said to be still on the increase and many conversions. the increase and many conversions are re-ported. The daily press gives from one to three columns to their sayings and doings. 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. It is the policy of these evangelists to denounce theaters, dances, and amuse-ments generally as the enemies of religion and morality, and they are not over particular and morality, and they are not over particular to select delicate language or euphonious epithets. In this sermon Mr. Dixey was called "A poor monkey on the stick, dancing, capering jabbering performances. An advertised gambler who got played for \$1,500 in San Francisco and had not the courage to the of the language of the standilities.

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 and
be as big a blackleg as any of them. If Sam Jones couldn't outfraw that sort of a cat I would not stay in town." The strange part of this is that Missouri law gives Mr. Dixey no redress except to sue the paper that pubno redress except to sue the paper that published the sermon! Nothing in the law, it is claimed, can touch the original perpetrator of the crime against character. Accordingly Dr. Mumford, editor and owner of the Times, was arrested on a charge of criminal libel. The case was called for Monday, the 16th, and adjourned to the 28th. The Times report says Mr. Divay declarate the whole story an incomplete the control of the case. Mr. Dixey declares the whole story an un-qualified faisehood. All this helps to adver-tise the revivalist and add fuel to the flames.

Dr. Thompson, Presbyterian, delivered a critical sermon on Christian Science last Sunday, which touches up the inconsisten-cies of Eddyism and shows from his stand-

cies of Eddyism and shows from his standpoint the unchristian nature of the Eddyschool of dogmatists. At the conclusion he
gives his people some gentle advice:

"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. I think it always a little unwise to investigate too far. I have thought so ever since I as a school boy, with a company of other boys tried to investigate Spiritualism. We easily got the table into a lively and communicative disposition. We became reckless and called up the ghost of one of our protessors who had recently died. He said he had a message for us. We waited breathlessly for the answer. Slow and solemn it came. He wanted us to get our lessons better. That broke up the circle. We had no use for that kind of a spirit. Healing of the body, my friends, is a delightful thing. But there maybe something back of it, not so palatable and not so wholesome. Have regard to the ultimate of your philosophy and the issue of your theology. Do not pay too high a price for good health. Above all, keep your faith in God. There is one infallible physician; one cure that never fallible: 'He healeth all our diseases' at the same time. 'He redeemeth our life from destruction and crowneth us with loving kindness and tender mercies.' Whatever becomes of the body and the life that now is, may the loving kindness of our God be our sufficient portion forever."

With some qualifications of the theological shadings in this quotation, it is whole-some counsel for Spiritualists. Many phenomenalists lose interest as soon as the "Ghost" offers reproof and wholesome advice. It may be dangerous to trust too far to the pretentious claims of "Christian Scient-

the pretentions claims of "Christian Scientists," or untried and uncultured mediums, however sincere they may be.

I am a little surprised to find Jesse Shepard exalting Theosophy and Christian Science above Spiritualism. Wm. Emmette Coleman has amply dealt with the Theophical side, and possibly, in his strictures, may have undervalued the "true inwardness" of have undervalued the "true inwardness" of Theosophy. But he says little about "Chris-I have found nothing in elther to substitute or supersede Spiritualism. I have never heard or read a new truth from the disciples of Christian Science. I find nothing true or useful in it that Spiritualism had not given me many years before Mrs. Eddy named her pet abstraction "Chris-tian Science." Nor do I see any evidence that the demand for genuine mediumship is abating. The age of phenomena is not past. No mental science can dispense with it and succeed. It will be a sorry day for this world when the door is closed upon the only method by which a continued life can be scientifically demonstrated. All the metaphysical systems ever conceived are dreamy vapor without the facts which Spiritualism alone can supply. All the mystic moonshine and superstitions assumption of fanatics cannot save the world from drifting back into medieval darkness or blank materialism, if the scientific methods of induction—predicated upon psychic phenomena are to be abandoned. Instead of disparaging medium-ship and flying to the wild chimeras floating like fog and drift upon a shoreless sea. earnest minds are studying the problem of psychic education and mediumistic culture. clearing the obstructions which ignorance and fanaticism have placed in the way, and building the science of life upon a rock that the storms of superstition and mobs of reckless, adventurers cannot disturb. In the 39 years that I have been a Spiritualist I have never seen a day that Spiritualism was not the brightest star in the heavens. I have never heard or read a valuable thought that was not cradled in Spiritualism and covered by its filial glory. All side-issues are but germs from its soil or drift upon its swelling tide. Let us encourage all who have reliable mediumship to cultivate and guard it as a priceless jewel.

LYMAN C. HOWE.

922 Cherry St., Kansas City, Mo.

THEOSOPHY 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 fanfaronade of pretended mystical truth, and the sooner the whole of it is buried deep in the waters of eternal oblivion the better for all human-This is the closing sentence of an article headed, "The Dangers Now Threatening Spiritualism." I do not for a moment question Mr. Coleman's motives in writing this tirade against what he calls Theosophy, and it is not for argument's sake that I reply That the gentleman is sincere and earnest is granted. It is also granted that if his premises are true, his conclusions are logical; but, to my mind. Theosophy is something entirely different from the "mongrel mixture" which Mr. Coleman has labeled Theosophy. It is not a concection compounded by Madame Blavatsky, Col. H. S. Olcott and Mr. Sinnett from a number of dying or dead religions neither is it the invention of one or any number of individuals. On the contrary, Theosophy is older than the human race, for truth was, is and always will be the same. Theosophy—Theo-Sophia—signifies, as we know, Divine Wisdom, and it is impossible for me or any man to define Theosophy, for one cannot define those laws which govern the universe, or that wisdom which is the foundation of every pure religion, and all higher science. There are no boundaries to this wisdom, and the best that we can hope, is, at times, to catch a gleam or ray from the great source of light. If we call this wisdom Theosophy, then Theosophy must include all that is true in every sect of every religion, Christian or heathen, Spiritualism included, as well as whatever is true in real science. The high law of love, or the attraction which holds together the particles of a pebble is, in either case, a manifestation of the same stand it like a man, but who squealed like a pig stuck under a gate and telegraphed it all over the country, seduced by a blackleg with a bouquet and here you are going to supply or breathed into each of us the breath of life

—that life manifested through the physical Chicago to Los Angeles, California 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 received in whatever form it is recognized as such, then is not a Spiritualist who is inves-tigating the phenomena from the standpoint of reason, accepting what he finds to be true. rejecting the false, is such a one not a Theo-sophical student in the sense that I have defined the term? It must be remembered that Theosophy is not a creed, but at the same time embraces whatever is true in all craeds; is not strictly a science, yet all science must be founded on the Divine Wisdom. From this it is seen that it is not necessary for a man to label himself a Theosophist to be one. Whoever is searching for knowedge or wisdom and is broad enough not to reject this knowledge because it comes in a form which at first sight seems objectionable or is unfamiliar, this person is a true Theosophist Whatever Madame Blavatsky, Col. H. S. Olcott, Mr. Sinnett, or any one, may say about Theosophy, has, to the majority of readers, the same weight as if written by Mr. Coleman. Let them accept what appeals to their reason, and so far as possible, prove it to their own satisfaction, instead of accepting on trust. I repeat: if any person has stated a certain thing to be true or false, it is the business of each one who reads or hears to test for themselves its truth or falsity, by the light of their own reason. Every at tempt to subject the assertions of others to this critical test develops and unfolds this power of discernment between the real and the unreal. With the right use of this fac-ulty will come finally that intuition which may be called knowledge with a certainty.

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, spir.tually, 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. As the spiritual is higher than the intellectual or physical, so must the highest forms or manifestations of that wisdom which we can recognize be found on the spiritual plane. The failures of the greatest philosophers and thinkers of every age who have attempted to touch the source of all knowledge through intellectual-ism shows conclusively that we must search for real knowledge on a higher than the intellectual or material planes. Intellectuality alone never knew the warmth of true love. Plato's soul love has little to do with the cold light of the brain. Before the eyes can be opened to read, the heart must feel, and the accomplishment of this means the ridding one's self of "all prejudices, of all crystallized thought or feeling, yet developing within the positive will," for this self-dependence of will is absolutely necessary for spiritual development. He who would work out of the ruts of life, out of traditional views must feel that he is reof traditional views, must feel that he is responsible only to his own self for his thoughts, his action, his life; or, as the au-thor of the Idyll of the White Lotus says: "The soul of man is immortal, and its fu-

ture is the future of a thing whose growth and splendor has no limit.
"The principle which gives life dwells in

us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires percep-

"Each man is his own absolute lawgiver the dispenser of glory or gloom to himself; the decreer of his life, his reward, his pun-

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 mys-tery of his being and of that greater life of which he is a part. A man of this type will take all in Spiritualism that appeals to him as true, and this will be his attitude toward teachings of all, from Jesus well as toward the consideration of all phenomena

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 con-sciousness, to be true? I do not think that the gentleman is prepared to call this unbi-ased search for truth what he has wrongly defined Theosophy to be-rubbish! Boston, Mass.

Jenks' Dream.

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 doughty 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. Giants as they were in size, the valiant pigmy proved more than a match for them. It was all so funny that Jenks woke up laughing. He accounts for the dream by the fact that he had just come to the conclusion, after trying nearly every big, drastic pill on the market, that Pierce's tiny Purgative Pellets easily "knock out" and beat all the rest hollow!

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. F. Dc. 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 presided to save young men from yie." which is needed to save young men from vice." A. E. Gibson, President of the Board of Education, in Greely, Colorado, says: "The book 'For Boys' is an admirable one," Postpaid \$2.00. Agents wanted. List of health books free. Sanitary Pub. Co., 161 La Salle St., Chicago.

"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 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 instruction. Mr. Powell's book is both deeply interesting and scientifically valuable." Price \$1.75. For sale at this office.

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been perma-nently 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

Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York

Advice to Mothers. Mrs. Winslow's Sooth-

without Change of Cars.

On January 1st the rate from Chicago to Califor-nia 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 man Palace Bullet and Drawing Room Sleeping Car Excursion, without change of cars, to Los Angeles, at the old rate of \$80 for the round trip. Excursion will leave Chicago, Thursday, February 16, at 12:05 p. m. (noon). Tickets good to return for six months. Passengers will have the privilege of selecting any route returning, and of stooping over at pleasur-within the limit of ticket. Sleeping-car accommo dations should be reserved at an early date. For further information and f r Passage and Sleeping Car Berth Tickets, call on or address City Ticket Office Chicago & Alton Railroad, No. 89 South Clark Street, opposite Clark Street entrance to Court House. ROBERT SOMERVILLE,

City Passenger and Ticket Agent.

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 Rallway--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 system-atically equipped with steam heating apparatus.

No matter what degree of cold may exist any-where along the line, an even temperature of heat s maintained throughout the interior of the train. As rapidly as possible, all through trains on the various other lines of the Chicago, Milwaukee & St. Paul Railway, will be provided with appliances for the heating of its coaches by steam.

The Ice Bridge at Niagara

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The Sou;h Side Lyceum of Chicago meets every Sunday fternoon . t 1:30 sharp, at Avenue Hall, 159 22nd street.

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

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The Spiritual Union meets in the Princess Opera House, 560 W. Madison Street, every Sunday at 2:30 P. M. Speaking, music and tests. Visiting mediums cordially invited.

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mencing Sept. 11th, Mrs. A. M. Glading will occupy the rostrum until Nov. 1st.

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Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Brat.4's Hall, southwest corner of Franklin and Ninth Streets, at the hour of 2:30 P M. Friends invited to attend and correspondence solicited. H. W FAY. Pres't, 620 S. Broadway. ISAAC S. LEE Cor. Sec., 1422N. 12th St.

LECTURES.

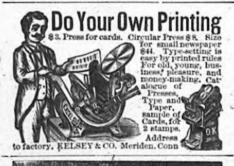
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Di

For the Religio-Philosophical Journal

A Western Home.

JENNIE P. MERCHANT.

Out on a Kansas prairie, Close by a silvery stream, Where life so quiet passes It almost seems a dream, There stands a cosy cottage, Bowered in creeping vines; Contented are its dwellers, For love light in it shines.

No paintings rare or costly Adorn the humble walls; No grand plano music In soothing cadence falls On ear and heart, like magic, As at the close of day, They gather in a circle, And yield to spirits' sway.

When twilight's hour is ended, The lamp is quickly lit And 'round the study table, Some happy people sit.
At hand is found the JOURNAL,
With always something new;
No friend could be more welcome, Or e'er esteemed more true.

Some names upon its pages Are in that home well known; They conjure up a picture Of "other days" long gone. So in that lowly cottage. The Journal's loved full well, And has the kindest wishes Of all who there do dwell.

An Interesting Seance.

A writer in the Herald of Springfield, Mo., gives an account of a scance at a private house in that city a short time ago. There were only a half dozen present. When the gentleman of the house suggested that the time had arrived for forming the circle a heavy noise was heard above, and a clear ringing voice said, "Come up stairs."

"All right," remarked one, thinking it came from a genuine voice.

"Hush," said my hostess, there is no one up-stairs, not a living soul in any part of the house—but in this room.

"You must certainly be mistaken," remarked one, for I heard the noise and voice distinctly.

All agreed to that. The house was closely examined up-stairs and down not a person could be seen. All went up-stairs where the seance was held, taking the precaution to fasten doors and windows.

The light was turned down and for five minutes The light was turned down and for five minutes all was asstill as the hour of midnight. Not a sound was heard but the faint beating of the hearts that sat around the table in the gloom of the fading lamplight. At last the faint footfails of some one coming up the stairs was heard, and as it approached it grew plainer and more distinct. The door opened and closed, yet nothing could be seen. Suddenly a clear boyish voice said "Mother, Good Evening!" The words seemed to come from the adjoining room and in a second all eyes were directed there.

An aged lads sat in the circle, and, with quivering lips and tear-dimmed eyes, sobbed, "It is the voice of my child—my b y that was killed at the battle of Wilson creek!"

"Yes, it is he, my dear mother; and I have come to greet you."

At these words the mother gave vent to her feel-

ings, and those that sat around the table saw, as the tears stole down her thin, pale cheeks and heard the heartbeats come and go, that her soul and thoughts were struggling with memories of long ago. She soon recovered from the sudden shock of sorrow, and said: "Albert, tell me where you are now and how you came there?"

and said: "Albert, tell me where you are now and how you came there?"
"Mother," he replied,—and the voice was soft and sweet,—"I fell, pierced by a bullet upon the margin of the little stream that flows through your beautiful city. The blood of the South and the blood of the North flowed down the stream in harmony together. The spirit that once dwell on earth—frail tankment that sort the bullet through my beating. together. The spirit that once dwelt on earth--frail tenement that sent the bullet through my bearing heart--is my comrade in the Spirit-world. For twenty years I have waited for this hour to come that I might tell you and forever set at rest the anxiety and maternal love you bear me. Here, forever happy in this spiritual world, surrounded by everything that is pure and lovable--where all, friend or foe in earth's frail existance, in this world are all compades together.

are all comrades together.

"Good by for the present," said the spirit. There was a ring of soft, sweet cadence in the voice that sent a thrill of sunshine and pleasure through the hearts

"Is Lieutenant Rogers present," enquired my

friend.
"He is," replied a volce, and the bedroom door slowly opened, and he appeared in citizen's dress, as he saw and knew him ere he was a soldier. With arms folded across his breast he stood erect, while the benyilful outlinss of his manly face were tinged with the rosy flush of health. A moment of ellence reigned and then in a clear musical voice he said:
"There are others here from the Spirit-world that
would like to converse with their friends, and it is
their wish that you invite so-and-so to meet us here
next Wednesday evening."

The light was turned up, and the room searched but nothing of a suspicious nature discovered.

The Nemesis of the Pulpit.

"You don't know what plague has fallen on the practitioners of theology? I will tell you, then. It is Spiritualism. Whilst some are crying out against it as a delusion of the devil, and some are against it as a delusion of the devil, and some are sughing at it as an hysteric folly, and some are getting angry with it as a mere trick of interested or mischlevous persons, Spiritualism is quietly undermining the traditional ideas of the future state which have been, and are still, accepted—not merely in those who believe in it, but in the general sentiment of the community—to a larger extent than most good people seem to be aware of."

"The Spiritualists have some pretty strong instincts to pry over, which, no doubt, have been roughly handled by theologians at different times. And the Nemesis of the public comes in a shape little thought. handled by theologians at different times. And the Nemesis of the pulpit comes in a shape little thought of, beginning with the snap of a toe-joint and ending with such a crack of old beliefs that the roar of it is heard in all the ministers' studies of Christendom! Sir, you cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd husings mee men of science profession. business mea, men of science, professing to be in communication with the Aritual world, and keeping up constant intercourse with it, without its gradually reacting on the whole conception of that other life."—O. Wendell Holmes, Professor at the Beschking Table p. 10 Breakfast Table, p. 10.

Prof. Stowe's Visions.

The late Rev. Prof. Stowe of Hartford was endowed with similar power, or, if we must say it, was subject to similar hallucinations. As a child he had been many times punished for telling lies before he been many trans punished for tening has before he learned that he was in this respect different from other people. The character of his visions may be illustrated by a simple incident. A young lady visiting at his house was standing, one summer noon, under a large tree before his door. She wore a white gown and happened to be steadfastly gazing at the house as Prof. Standards and down states and at the house as Prof. Stowe came down stairs, and stood at the open door. They looked at each other a minute or two without speaking, and then she smilingly approached and rallied him on his silence. "Oh, it is you!" he replied merrily. "I could not tell

whether it was you or a vision."

Prof. Stowe never laid any stress on it—never, to my knowledge, attempted to investigate or to pursue it. I think that he believed it to be real, to be an actual vision of actual pessons, objects, scenery, but he, too, was impressed by the weight of the world's contrary experience, and he stoutly maintained that he would never undertake to pronounce whether they were objective or subjective, a real vision of real persons or the fiction of bis brain. Whatever it was, he took great enjoyment in it, and believed, I will not say simply in the future world, but' in the invisible world as profoundly as he believed in the visible world.—Gail Hamilton.

What Does it Signity?

To the Editor of the Religio-Philosophical Journal

I have lately attended a few of the informal meetings held here, of the "Christian Scientists" of the Hopkins echool, of Chicago. I have heard much that was of interest to me and considerable that I could not help taking exception to. The exceptional part is where they deny Spiritualism and mediumship as having any hearing on the science. In my humble opinion, if there had been no mediumship, there would be no Christian Science. The science is an emanation, or as I would term it, a side light, and answers a very good purpose as such; but when it comes to ignore Spiritualism and mediumship, in the true sense of the word, it makes a great mistake. They tell me that no advanced spirits return—only those who are earth-bound. So much by way of preface! On the evening of November 3d, I attended one of the meetings presided over by a practitioner of the science from Chicago. She was a bright, genial little lady, but in the course of her remarks, she said she wished it understood that Spiritualism and mediumship were not to be confounded with Christian Science; that she always gave her patients to understand that there was nothing of the kind in her manner of healing; that mediumship led to innumerable evils, and then quote-the case of a Mrs. I have lately attended a few of the informal meet her manner of healing; that mediumship led to in-numerable evils, and then quoted the case of a Mrs.

of Battle Creek, Mich., who had written her to see if she could not cure her from the effects of

to see if she could not cure her from the effects of what mediumship had imposed on her, viz. the ruin of the physical; that she was a wreck in about every sense of the word. These are not just the words used, but the same in substance. She also cited other cases or points.

I could hardly keep from questioning her in regard to some of her arguments, but kept still. After retiring for the night I pondered over the matter for some time. I awoke about four the next morning, and while wishing I had said thus and so, suddenly there was held up before me this symbol or picture: A beautiful ilon stood before me in all of his majesty, and in his mouth he held a mouse; held it firmly by the middle, so that it was indented or drawn in, but very plain. The mouse was of good proportions and as sleek as a kitten.

and as sleek as a kitten.

The lion stood there for a moment, then vanished.

I was wide awake; my eyes were closed, and the room was dark. The symbol seemed to me a very significant one, and a couple of days later I called at the rooms of the lady who had seemingly called forth the greatest rightness symbol, but found the the rooms of the lady who had seemingly called forth the mental picture or symbol, but found she had returned to Chicago, Mrs. Lyman, the president and Mr. Theodore/Moller, the secretary of the school here, were in her stend; so I related my experience, and also what I had taken exception to. Mrs. Lyman—said: "Mrs. Van Horn, that was a beautiful symbol!" and Mr. Moller with much feeling said: "I can interpret that for you, and it has a deep significance." deep significance."

I said, "I should be pleased to have you do so."

"You are the lion. You have the strength, the power, and the ability to do. The mouse—is Spirit-ualism, that you have been following so long, and it

s only a mouse."
I said, "Thank you, but I should never give myself the credit of being the lion, although I should much like the power." # He said, "My interpretation is right."

Another friend in Little Rock, Ark., interprets it thus: "When I read your description of your visit to the Christian Scientists, and of your vision, I was both astonished and instructed; astonished to see how cleverly your spirit friends presented to you (in what was really a genuine closed eye, clairvoyant sight on your part) a picture presented by them to lliustrate their estimate of Christian Science. The lion represented Spiritualism; the mouse Christian Science and mind cure. The mouse was fat because he was a parasite in the mouth of the lion (Spirituhe was a parasite in the mouth of the lion (Spiritu-alism). Remove the lion from behind the mouse and like all parasites it would shrivel up and pass away, simply because it is too self-conceited to see the power that out of consideration for its weakness has up to the present time declined to crush it (Christian Science) between his jaws; while Spirit-ualism has the lion of strength, ability to do, as its supporter! The other (Christian Science) has only the pretunsions and corresponding ability of the supporter! The other (Christian Science) has only the pretensions and corresponding ability of the mouse to live in the greater! The medium in question was very silly when she tried to saddle her sins upon Spiritualism. To receive, one must be passive; to overcome temptations, positive, If the medium had kept these two laws of nature in view she would never have fallen save by her own consent, and in that consent she asked for what she received.

I have also had "Esop's fable of the lion and the mouse," given me as an interpretation; in this case I was the mouse. I am inclined to take that view of it. What next, and what does it signify?

Milwaukee, Wis. MARY VAN HORN.

The Home Circle.

To the Editor of the Religio-Philosophical Journal

In the family with whom I board—all skeptics—manifestations of a most remarkable nature have occurred, and which have entirely changed the old line of thought. To accomplish this result required but two nights of actual development. The medium but two nights of actual development. The medium is the domestic, a girl about 18 years of age. Although she had been in the house six months, there were no indications that she possessed rare mediumistic qualities until on the evening of the 27th of December, at which time she sat down by a table to read, and loud rapping immediately commenced. For twenty minutes before she sat down I had been sitting in a big arm chalcillatening to the light rans sitting in a big arm chair listening to the light raps on my collar, cuffs and on the arms and back of the chair. I at once suggested that we place our bands upon the table. We did so and the rapping grew louder. There was also telegraphing, the same as comes on my collar and cuffs, only much louder. After a while we gave her pencil and paper and she wrote dependently, telling us things that she could not have known anything about. This was on Tuesday night. On Thursday night we again sat. There came raps as loud as on the previous evening; also telegraphing and dependent writing. Finally the slate was suggested, and was tried, the girl holding it in one hand beneath the table. She took it out and, behold! there appeared the name of my landlady's spirit nusband. Again the slate was placed under the table and another name was writ-ten upon it. A number of names were afterward written upon it. Were we surprised? The words do not express it.

written upon it. Weep, we surprised? The words do not express it.

But fearful lest there might be some fraud about it, I resolved. A test the matter and did so most thoroughly the next night. The girl is right-handed and only writes fairly well. We had her hold the slate in the left hand. The writing came that the same We could hear it rainly and were just the same. We could hear it plainly, and surprised to learn how rapidly it was done. celved numerous tests—tests that were sufficiently strong to prove the genuineness of the writing.

Science and Veracity.

So far as my experience goes, men of science are neither better nor worse than the rest of the world. Occupation with the endlessly great parts of the universe does not necessarily involve greatness of character, nor does microscopic study of the infinitely little always produce humility. We have our full share of original sln; need, greed, and valugiory beset us as they do other mortals; and our progress is, for the most part, like that of a tacking ship, the resultant of opposite divergencies from the straight path. But, for all that, there is one moral benefit which the pursuit of science unquestionably bestows. It keeps the estimate of the value of evidence up to the proper mark; and we are an constantly receivthe proper mark; and we are are constantly receiv-ing lessons, and sometimes very sharp ones, on the nature of proof. Men of science will always act up-to their standard of veracity, when mankind in gene-ral leave off sinning; but that standard appears to me to be higher among them than in any other class of of the community.

I do not know any body of scientific men who could be got to listen without the strongest expres-sions of disgusted repudiation to the exposition of a pretended scientific discovery, which had no better evidence to show for liself than the story of the sev-lis entering a herd of swine, or of the fig-tree that was blasted for bearing no figs when "it was not the season of figs." Whether such events are possible or impossible no man can say; but scientific ethics can and does declare that the profession of belief in them, on the evidence of documents of unknown them, on the evidence of documents of unknown date and of unknown authorship, is immoral. The observed applopists who insist that morality will vanish if their dogmas are exploded, would do well to consider the fact, that, in the matter of intellectual veracity, science is already a long way alread of the churches; and that, in this particular, it is exerting an educational influence on mankind of which the churches have shown themselves utterly incapable. — From "Science and the Bishopa," by Prof. T. H. Huxley, in Popular Science Monthly for January.

INTUITION.

Extraordinary Genius in a New York Evening School.

William Ulysses Scott lives with his father at No. William Ulysses Scott lives with his father at No. 743 Sixth avenue. He was born in Hoboken, N. J., seventeen years ago. It was at Public School No. 8 in Jersey City that the boy's peculiar gift was first noticed. The class teacher noticed that when the boys were "doing" arithmetic Scott always had his answers first, but never could show any work or tell how he got the result. He was suspected of copying from his neighbors; but, watch as he might, the teacher could not detect the cheat, if it was a cheat. Whenever the work and the explanation were required Scott could count on having a "failure" against him on the record. The stereotyped colloquy was something after this fashion:

Teacher—Scott, how did you get that?

Teacher-Scott, how did you get that?

Scott—I dunno.

At last, being completely baffled, the teacher conferred with the principal. Mr. Elgas determined to know the truth, to solve the mystery, and to punish

know the truth, to solve the mystery, and to punish the knavery if any should appear. How he proceeded is best told in his own words:

"It was an examination. I put Scott on the front seat, far removed from any other boy who might be inclined to 'lend a hand.' I gave out a problem—a pretty difficult one, I thought—and then, while talking to the teacher, kept Scott constantly in the corner of my eye. In a very short time Scott had laid his pencil down and stopped work. I thought to myself, I've got you now, my boy; no chance to cheat this time.' With an air of triumph I said: "Scott?" He read the answer, and it was right."

"Let me see that slate,' I said.

"He passed it. There were a few scattered figures with no apparent relation, and that was all Said I:

"Scott, how did you get that?"

"Scott, how did you get that?"

"Then I knew that I was dealing with an ex-traordinary youth and that he had suffered great in-

Scott is in the highest arithmetic class in the evening school. It is a "senior school," no one under 16 being admitted, and the young men of his class master the entire subject of arithmetic as found in ordinary text books. Scott knows it all as well as he knows his letters, but he persists in remaining in the class because he loves the work. He calls it

"brushing up."

A week or so ago the writer visited his class.

There were half a dozen problems on the blackboard -problems in interest, discount, cube root, etc. All were busy but Scott. I examined his slate. All the answers were there, but nothing to show where he got his answers from. I said:

got his answers from. I said:
"Scott, how do you do this?"
Scott replied: "I dunno."
At the request of Mr. Elgas, the principal, Scott consented to give a little exhibition of his powers after school before all the teachers in the building. When the last-class was dismissed the party assembled, and Mr. Elgas gave out this problem:

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. Great

was the astonishment of the pedagogues.

2. Extract the square root of 1.844,164.
Scott wrote as follows:

1,844,164(1,358. It did not take him longer than it takes to read

the figures.

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

V.015625 .125. Cube 123. Scott used the following figures: 1,845,000

1,860,867 answer. He began at the left and wrote toward the right

each case.
 Extract the cube root of 41,063,625.

341,063,625

15,867

In no case did it take as long to solve the problem s it takes to relate it.

Multiply 3,689 by 2,475. Scott wrote again, without hesitation:

2475 92225 92225 9130275

The result was challenged by one of the specta-tors, who had obtained a different result by the long-hand process; but Scott, examining his figures a moment, insisted on their accuracy. When the a moment, insisted on their accuracy. When teacher examined his work he found Scott right.

2 7. Problem, 2401

Solution by Scott: 5,764,801 Problem—Find the cube root of 130,323,843.
 Instantaneous answer—507.

9. Multiply 845 by 875. Scott's solution—739,375 answer. 10. Find the exact interest (counting 365 days to the year) of \$785 for 134 days at 7 per cent. Solution—2041.00

45 20.455 .29 20.17

"How does he do it?" is what the pedagogues said.
Scott says he "dunno" himself. He seems to know
the binomial theorem by intuition; he sees results
as soon as he looks at a problem. This implies a
sort of mathematical imagination by which he is able to hold before his mind's eye long and intricate combinations of numbers. The answer seems to stand forth to his mind as harmony falls upon the ear a unity, though produced by a combination of sounds. It is clearly a talent, not an accomplishment. Plato discusses the question whether "virtue" can be taught, and arrives at a negative conclusion. Certainly Scott cannot impart his secret to another, any more than Blind Tom can tell how he plays the plano.—New York Sun.

Equality Among Men.

The Detroit Plain Dealer (colored organ) says:
"The Protestant church can never be a power in
the conversion of Afro-Americane to Christ until 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. To the Catholic church is due the credit of seeing deeper into human nature and the motives that sway its will. The equality of men before God will not be accepted by men who practice inequality among themselves. Humanity is next to godliness—in fact, it is the natural consequence of it. Men who tell us we are degraded, and act toward us as if we were hopelessly so, are sent to imbue us with moral principles who by their acts declare that if we possessed them they would not recognize our worth as men. Some of these men feel called upon to excuse their course for introducing men to audiences whom they admitted to be learned, eloquent, and refined. The whole course of nature not tinged with godliness rebels against such two-faced 'proceedings; every conception of manhood is nauseated by them. If the Catholic church is to set an example to the world in this matter, that church, is an age in advance of Protestant ideas. Earnest, self-sacrificing work bears fruit among the beathers of Africa; can it fall among the in upon the fundamental principles of the Earnest, self-sacrificing work bears fruit among the heathens of Africa; can it fall among unacknowl-edged religiously-inclined people? Eliminate preju-dice from religious practices, and the world is open for the greatest religious revival since Luther. Prejudice sits in high places; it excludes the poor from our fashionable churches, and the Afro-American from common worship-except to himself."

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 than the duty of being pleasant?—which, in view of the fact that no other duty is so easy of performance, and costs so little, seems passing strange, particularly when, of all people in the world, Christians ought to be most cheerful in their social relations.—J. MacDonald Oxley. In Sunday School Times. Donald Oxley, in Sunday School Times.

The Spiritual in Nature.

Spirit and matter are so interlinked that it is no easy task to draw a line of demarkation between the two. Modern science, it is true, has a tendency to destroy all spiritual force underlying matter; but there is a tendency to underestimate if not to annihilate matter in some phases of religious thought; according to one there would be no spiritual God; according to the other there would be no personal God. The true Christian conception is that we make great account of both—that matter is the outward movement of a spiritual force running from the lower to the bigher, until it leads up to a conception of God as an actualized personality. Science, being concerned with the material, the tangible, can very easily rule out the immaterial, the intangible. Religious thought, being concerned with the ideal, the spiritual, can very easily ovarlook the position and importance of the real, the bodily. The Spirit and matter are so interlinked that it is no the ideal, the spiritual, can very easily ovarlook the position and importance of the real, the bodily. The great fact to be remembered by each is that there can be no separation of spirit and matter,, soul and body; and while the two are not identical they are yet organically combined.

Throughout the whole empire of nature we are confronted with such wondrous beauty, such gigantic movements and inexplicable phenomena, that we facel it was do not seen a spiritual force, and spiritual force and spirit

feel—if we do not see—a spiritual force underlying nature in all its varied manifestations. To reason, as the modern scientist does, that matter is self-pro-ductive from all eternity is simply to controvert his other deduction, that the lower is always sacrificed to the higher. If matter is self-endowed then matter be-comes our God and draws us down to itself, thus turning evolution into revolution which is neither ecientific nor philosophic. Man is acknowledged to be the highest form of matter and he is, physically, an evolution out of lower forms, but no theory of evolution can ever fully account for

no theory of evolution can ever fully account for the spirituality of man.

There is, even, the approximate presence of this spiritual power in the natural world below man. There is an intonation underlying, all the music of nature that awakens an antiphony in the human soul. The ripple of the waters, the beating of the waves, the crash of "heaven's artillery," even the patter of rain drops against the window pane—all these so chime in with the emotions of human nature to convince us that the spiritual power in man is the same spiritual power undertoning these varied sounds of the elementary words. And the higher we go in the scale of creation the nearer does the sympathy become. The music of birds and does the sympathy become. The music of birds and the tones of a pet animal are much more sym-pathetic than the thunder's roar or the noise of the tumbling cataract. The fragrance of the flower or the sweet scented inhalations of newmown hay really thrill us with pleasure; and while all these delights come to us along material nerves yet before there can be this action and reaction of nature and the nerve-sense there must be spiritual power, to a greater or lesser degree, underlying the bond of

sympathy between the two.

Then, again, all the outward operations of human mechanical skill are simply the embodiment of spiritual force. The locomotive, the electric telegraph, and all the complicated machinery of modern years, are simply human mind externalized. When we look at an intricate piece of inechanism we see we look at an intricate piece of mechanism we see embodied thought, localized genius, so that, back of every leverer's movement, back of all the play of machinery, we see the spiritual power that is the real, animating, directing principle of mechanical force. So is it in the fine arts. Statuary is human spiritual power mobilized; a finely executed paint-ing is nly an artistic mind brought out of itself; a superior musical rendition is the human soul's out-let: a grand poem is spirit, but into rythm. From let; a grand poem is spirit put into rythm. From the lowest form of inanimate nature to the noblest achievement of humanity the thoughtful mind will see spirit underlying matter and permeating it at every stage of its development.

It is to be regretted that man, the grandest and most glorious realization of nature, should be so in-different to the spirituality underlying it. The utili-tarian spirit of the age does not regard nature apart from its service to man. Many look upon a mighty waterfall not to see it tossing gems into the air or weaving its drapery into rainbows, but to calculate the weight of machinery it will drive. The lightning is not often contemplated as a wonderful autobio-graphy of the Delty, but it is drawn from the clouds and made the bearer of business and diplomacy. Light is not considered so much "the garment of Cod?" at it is the words which were the base Light is not considered so much "the garment of God" as it is the means by which man may be benefited; clouds are not considered His "chariot" so much as they are the vehicles bringing nourishment to the crops of the field by which trade and commerce are advanced. The ocean is not regarded so much "the mirror of His almightlness" as it is the grand highway for the ships of man's enterprise and industry. All the varied beauty and loveliness of our earth are not in existence for many who can hear no music but the buz and hum of machinery—who can inhale no fragrance without placing a who can inbale no fragrance without placing a premium upon its value—who can admire no radiance of gems a d jewels without estimating their worth in dollars and cents. If we go out into the brightness of these beautiful Autumn days, if we fall in love, even, with the loveliness of wood-land and meadow, and yet see in all this no in-dwelling heaven-no intimations of a heavenly Father—then our spiritual culture is poor and weak, and our Christianity far below the standard of that Lover of nature who taught his disciples to "con-Star of the West.

The Metropolitan Church for Humanity.

To the Editor of the Religio-Philosophical Journal:

Sunday last, Mr. Charles Dawbarn favored the Metropolitan Church for Humanity with a discourse on the subject, "The Future of Modern Spiritual-ism." A large audience, many personal friends and admirers, filled the beautiful audience hall, and were

dully repaid by his instructive and pleasing address.

This Sunday, Mrs. T. B. Stryker, the regular speaker, drew a large audience, who listened with close attention to the discourse. Subject: "The Origin and Destiny of Man." It was full of interest and

profoundly bandled.

At the close of the discourse, Bright Star, one of guides, stated that Mrs. Stryker had not been developed as a platform test medium, but realizing the littense desire of all to get some personal evidence from the Spirit-world, they would do the best they could. Several satisfactory tests were given, names with unmistakable facts, which were acknowledged

by those receiving them. Mr. and Mrs. Warren Sumner Barlow, Mr. Samuel Terry and several others, recognized and acknowledged the truthfulness as to names, descriptions and character readings.

Bright Stars Aid Society, composed of ladies of

this church, which took care of twenty-one poor children last winter, and who this fall clothed and purchased an entrance to a life flome for an old lady 77 years of age, began its winter work last werk, with a full treasury. Great credit is fue to Mrs. J Stewart Smith, its secretary, an untiring, indefatigable worker in seeking out the poor and those de-serving of charity, carrying out the objects of this so-ciety, "Aid to humanity, materially and spiritually." New York City, Jan. 15th. G. D. C.

Notes from Onset.

ANNUAL MEETING.

The annual meeting of the Onset Bay Grove Association was held in Eagle Ball, Boston, January 11th, 1888, at 11 o'clock A. M. Seventy-three of the one hundred shares of stock were present. President W. D. Crockett called the assembly to order, and read the call for the annual meeting. E. Gerry, Brown, clerk, read the records of the previous meeting, and the treasurer, E. Y. Johnson, read the report of the condition of the Association. The following officers were appearance aleged for the port of the condition of the Association. The fol-lowing officers were unanimously elected for the ensuing year: President, William D. Crockett, Bos-ton, Mass.; Vice-President, George Hosmer, Boston, Mass.; Clerk, E. Gerry Brown. Boston, Mass.; Treas-urer, E. Y. Johnson, Warren, R. I.; Directors, Alfred Nash, Chelsea, Mass.; Simeon Butterfield, Chelsea, Mass.; Cyrus Peabody, Warren, R. I.; W. W. Currier, Haverhill, Mass.; Mrs. Jennie P. Ricker, Boston, Massachusetts.

Massachusetts.

Agent B. H. Bourne reports 70 families domiciled at the grove for the winter.

The Children's Lyceum meets regular every Sunday at Pavilion Hall. D. N. Ford, conductor.

The outlook for 1888 is full of promise, the routine business being prepared as fast as possible by the several committees in charge. by the several committees in charge.

January, 1888.

W. W. CURRIER.

Dr. Manson, an English physician, has been summoned from Hong Kong to take medical charge of the young Emperor of China.

Notes and Extracts on Miscellaneous Subjects.

Words are wise men's counters but the money of lools, - Hobbes.

He who waits to do a great deal of good at once,

will never do any.—Johnson.

In matters of conscience first thoughts are best; in matters of prudence last thoughts are best.—
Robert Hall.

Never be afraid to doubt, if only you have the disposition to believe; and doubt, in order that you may end in believing the truth.—Leighton.

A spotted dog that follows the delivery wagon of a carpet store in Philadelphia wears an oilcloth on which is printed an advertisement of his owner's wares.

Over four thousand jugs of whisky were shipped in two days during the holidays to prohibition coun-ties in Alabama and Mississppi from Mobile. One boat took 2,500 in a day.

There lives at Monticello, I.J., Uncle Stickle, who taught Uncle Dick Oglesby to play the fiddle. The first tune Gov. Oglesby leaded was "How Tedious and Tasteless the Hours."

A large wild deer was shot the other day in the timber south of Harristown, Ill. It was one of a herd that had been driven from the Okaw river bottom last fall by the extensive forest fires. One small cloud can hide the sunlight;

Loose one string, the pearls are scattered; Think one thought, a soul may perish; Say one word, a heart may break. Adelaide A. Proctor. Of the twelve men, including William Lloyd Garrison, who met in Boston on Jan. 6th, fifty-six years ago, and signed the constitution of the Anti-

A farmer in North Carolina has a wife that he is really proud of, and with reason, for she can split 200 fence-rails a day, and has done it time and again, and he says that it is a common thing for her to dip seven barrels of turpentine a day.

Slavery society, only one, Oliver Johnson, now sur-

Baltimore has many well-to-do negroes among its citizens. There are nineteen whose aggregate wealth is \$800,000. Of these, Joseph Thomas, a boss stevedore, is worth \$80,000, and James L. Bradford, a grocer, is quoted as worth \$50,000.

Miss Emily Eleanor Woodward, aged 20 years, of Greenwich, England, died recently from tight lacing. She had eaten a hearty supper, and hur-riedly dressed herself to go out. The pressure around the waist, combined with overexertion, caused death.

A man's first care should be to avoid the A man's first care should be to avoid the re-proaches of his own heart; his next, to escape the consure of the world. A man is more sure of his conduct when the verdict which he passes upon his own behavior is warranted and confirmed by the opinion of all that know, bim .-- Addison.

Competent engineering authorities assure us that in five years we shall be able to go round the world in forty days; and go in all the comfort and with all the security of our modern civilization! And are not such facts the voice of God, speaking out of the cloud to His people to go forward?—Missionary Review.

Rats during the last few months have greatly annoyed the farmers in the vicinity of Faney, Ill. A big rat hunt occurred there the other day. W. C. Condit was the captain of one of the sides hunting the rats and succeeded in killing 7,000. The other side, with S. D. Miller as captain, killed 5,462, making a total of 12,462. ing a total of 12,462.

An old white horse that had served many years in hauling street cars was led along the street the other day by a little boy in Wyandotte, Kas. Every time a cable car stopped the animal would jump in front of it, and only by force could he be induced to get out of the way. When the cars glided on without horses he appeared greatly puzzled.

The experiment of giving halfpenny dinners at the Birmingham (England) schools has been so successful that farthing dinners have been tried and nearly succeeded. Two hundred and twelve thous and farthing dinners were given last year at a cost of less than 39-100 of a penny. The attendance at the schools has greatly increased, and the good effect upon the temper of the children has been astonishing.

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. The other day he was requested to hand in his resignation. This be refused to do, and a party of about 200 men called at his house and administered a coat of tar and feathers. They then gave him six hours to leave the country. He left before sunrise the next morning.

Prof. G. F. Wright in his recent visit to Alaska discovered a queer passage in the XXIII psalm, as translated into the language of the natives. The missionary who made the translation found some difficulty with the first five words. "The Lord is my shepherd," because in Alaska there are no domestic sheep and no shepherds. But he thought that he had got over the difficulty until he heard an Indian read the passage, and then he found that he had made it read: "The Lord is a first-class mountain sheep hunter."

A French dandy went to a photographer to get his A French dandy went to a photographer to get his picture taken. When the job was done he refused to pay, on the ground that the picture did not look like him, and he left the establishment. Next morning he passed by the place and saw his picture hanging in the show-case, and under it were the startling words in big letters: "The biggest fool in the whole town." He rushed into the store and abused the photographer. "But, my dear sir," said the latter "since the picture doesn't resemble you what in the world are you complaining about?"

A precious stone of much interest is an opaque white hydrophane discovered in Colorado. The finder has named it "magic stone," because, as usual with this mineral, it possesses, the property of becoming absolutely transparent if water is dropped slowly on it from one to three minutes. It is so porous that it will absorb its own weight of water. It quickly recovers its opacity. The finder suggests that the stone be used for seals, rings, and scarfpins, as by reason of its opacity it would completely conas by reason of its opacity it would completely con-ceal portraits, mottoes, or mementoes, which could be brought to view when desired by the application of a little water.

The important roles which cavalry and artillery play in the art of modern warfare make it interesting to know the total number of animals which the leading countries of the world can throw into the field of battle. Here, according to the latest statistics, is the list: Russia, 21,570,000 horses; America, 9,500,000; the Argentine R-public, 4,000,-000; Austria, 3,500,000; Germany, 3,350,000; France, 2,800,000 horses and 300,000 mules; England, 2,790,-000 horses; Canada, 2,624,000; Spain, 689,000 horses and 2,300,000 mules; Italy, 2,000,000 horses; Belgium, 383,000; Denmark, 316,000; Australie, 301,000; Holland, 125,000, and Fortugal, 88,000 horses and 50,000 mules. It will be remarked that Russia heafs the ing to know the total number of animals which the mules. It will be remarked that Russia heads the list by an enormous majority.

The following are excerpts from the school examination papers and essays of "original thinkers" in grammer and high school grades given by the Boston Journal of Education: "Jaundice, a scandal"; "Mosquito, a child of white and black parents"; "Herodotus was a descendant of Herod the Great, and he was king of the Jews"; "The Afyans spoke the French language"; "Virgil was a great American author"; "Diogenes was a great philosopher and a successor to Alexander the Great"; "Longfellow wrote 'Paradise Lost' and 'Paradise Regained'"; "Hawthorne wrote 'Moses from an old Manse'"; "Plato was the Father of Language, and his language was so perfect that it is said that if Jupiter were to speak he would speak Plato." The following are excerpts from the school ex-

Every man lives in a three-story house. The lower story is partly underground. There he eats and drinks. This is his physical nature. Many men never leave this basement. There they live and there they die, never entering the stories that lie above. The second story rises above the first. From its windows the outlook is wider, the light in it purer. This is man's intellectual department. Some go up into the second story often and, though they go up into the second story often, and, though they do not abandon the basement, they use it mostly only for eating. Then there is the third story. This is the highest. Here air and sunlight and outlook are at their best. This is the spiritual realm. Few rise into it. In too many cases dust and cobwebs are the sole occupants of what should be the choicest part of the house. The wise man, while he does not abandon the basement or the second story, loves the third best of all, and there spends much of his time.—Dr. Josiah Strong.

How I Shall Know.

ANTOINETTE VAN HOESEN.

How shall I know that friends are wholly true? How shall I know that love is true and leal, Though in most anxious arder one shall kneel Though in most anxious ardor one shall kneel
And for return of their devotion sue?
That loss and sorrows and regretful rue
Come not to me. I will now look me 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 pelf
And raising me up in his gracious trust.
Will place my hand again upon life's helm.

A MIND READER 'AT TWELVE.

Little Eva McCoy's Interesting Feat-The Power Born in Her.

"Papa, I believe I can read minds like Seymour," said little Eva McCey on Sunday four weeks ago.

James McCoy, her father, was sitting in the parlor of his house, at 94 Porter street, reading an account of mind-reader Seymour's work. Mr. M. was born a genius, and consequently he is not rich. Among the many trades which he has acquited are those of marble cutting and shoemaking. He is a draughtsman by profession. Some fifteen years ago Mr. McCoy was something of a mind-reader himself. He had seen mind-reader 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.

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 brother's 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 waltzed directly up to the thimble and placed her brother's hand upon it. Several other tests indicated clearly that the child was hot mistaken when she thought she could imitate Seymour.

Just now Mr. McCoy is employed in R. G. Scholes & Son's shoe shop, 177 Michigan avenue. Lastright Mr. Scholes arranged a small scance for the amusement of his gfriends 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 chrir 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 hig, 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 thick of."

The Journal man had given his name on entering, so he thought of the name and birthplace of a prominent Deuroit 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 deal of the reporter and was ready for work.

"Now," said Mr. McCoy, "fix your mind upon the

ready for work.

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 Journal did so. The little girl drew him slowly around the table until that letter "M" was reached. Then she paused, wavered for a second, and then gradually bowed until the hand which wields 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 arm 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 by ward, 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 minreading. The mind-reader can spell "Nebuchadnezzar" as well as "Tom," and read the mind of a person who is thinking of the visceral commissure of a gastrophod as easily as the mind of one who is reflecting that the cow jumped over the moon.—Detroit

trophod as easily as the mind of one who is reflect-ing that the cow jumped over the moon.—Detroit

Scientific Investigation.

To the Editor of the Religio-Philosophica, Jo

Your announcement of a scientific investigation of spiritual "Telegraphy" 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 slates held by myseif, showing force and intelligence, even if it be no test of the presence of the intelligence that it purports to be, than to 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 decry 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.

Miamisburg, 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 Jeroboam, the son of Nebat," has now (says Truth) in a subsequent correspondence, suggested that Nonconformists are "heathens and publicans," who are following in the footsteps of Korah, Datham, and Abiram. One of the Nonconformists asked this are following in the footsteps of Korah, Datham, and Abiram. One of the Nonconformists asked this reverend bigot the question:—"Are all who do not some wishin 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 ark than associate with such mean people inside.—London Inquirer.

A Woman's Sweet Will.

SE.

She is prematurely deprived of her charms of face She is prematurely deprived of her charms of face and form, and made unattractive by the wasting effects of ailments and irregularities peculiar to her sex. To check this drain upon, not only her strength and health, but upon her amiable qualities as well, is her first duty. This is safely and speedily accomplished by a course of self-treatment with Dr. Pierce's Favorite Prescription, a nervine and tonic of wonderful efficacy, and prepared especially for the alleviation of those suffering from "dragging-down" pains, sensations of nausea, and weakness incident to women—a boon to her sex. Druggists.

For Rickets, Marasmus, and all Wasting Disorders of Children.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. "I have used Scott's Emulsion in cases of Rickets and Marasmus of long standing. In every case the improvement was marked."—J.M. Main, M. D., New York.

To Assist Nature

In restoring diseased or wasted tissue is all that any medicine can do. In pul-monary affections, such as Colds, Bronchitis; and Consumption, the mucous membrane first becomes inflamed, then accumulations form in the air-cells of the lungs, followed by tubercles, and, finally, destruction, of the tissue. It is plain, therefore, that, until the backing rough is relieved, the bronchial tubes can have no opportunity to heal. Ayer's Cherry Pectoral

Soothes and Heals

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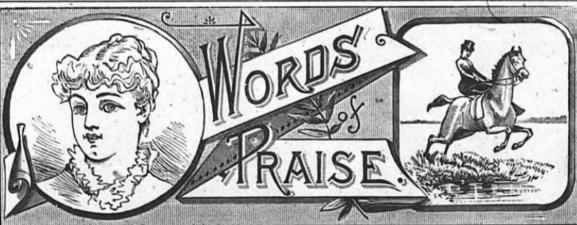
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Again she writes: "Having taken several bottes of the 'Favorite Prescription' I have regained my health wonderfully to the astonishattending to the duties of my household.

TREATING THE WRONG DISEASE.

Many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous exhaustion or prostration, another with pain here or there, and in this way they all present alike to themselves and their easy-going and indifferent, or over-busy doctor, separate and distinct diseases, for which he prescribes his pills and potions, assuming them to be such, when, in reality, they are all only symptoms caused by some womb disorder. The physician, ignorant of the cause of suffering, encourages his practice until large bills are made. The suffering patient gets no better, but probably worse by reason of the delay, wrong treatment and consequent complications. A proper medicine, like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery.

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was a dreadful sufferer from uterine troubles.
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JEALOUS

Of Crystal, Mich., writes: "I was troubled with female weakness, leucorrhea and falling of the womb for seven years, so I had to keep my bed for a good part of the time. I doctored with an army of different physicians, and spent large sums of money, but received no lasting benefit. At last my husband persuaded me to try your medicines, which I was loath to do, because I was prejudiced against them, and the doctors said they would do me no good. I finally told my husband that/if he would get me some of your medicines, I would try them against the advice of my physician. He got me six bottles of the 'Favorite Prescription,' also six bottles of the 'Discovery,' Tor ten dollars. I took three bottles of 'Discovery' and four of 'Favorite Prescription,' and I have been a sound woman for four years. I then gave the balance of the medicine to my sister, who was troubled in the same way, and she cured herself in a short time. I have not had to take any medicine now for almost four years."

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As a powerful, invigorating tonic, it imparts strength to the whole system, and to the uterus, or womb and its appendages, in particular. For overworked, "worn-out," "run-down," deblitated teachers, milliners, dressmakers, scamstresses, "shop-girls," housekeepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic. It promotes digestion and assimilation of food,

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"Favorite Prescription" is a posi-tive cure for the most complicated and obstinate cases of leucorrhea, or "whites," excessive flowing at monthly periods, pain-ful menstruation, unnatural suppressions, prolapsus or falling of the womb, weak back, "female weakness," anteversion, re-troversion, bearing-down sensations, chron-ic congestion, inflammation and ulceration of the womb, inflammation, pain and ten-derness in ovaries, accompanied with "in-ternal heat."

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WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, BUFFALO, N. Y.

"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 colding, 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 "What-ever is, is right." Perhaps you are like some of the rest of us, occasionally halting between two theories. Sometimes when the mood is on, we think the human world is progressing along first-rate—about as fast as is wholesome for it to do and "keep its head." At other times a seemingly dark side will turn towards us and everything appears to be at sixes and sevens, on the high road "to the dogs." Now: which is the true view? and in what way ought we to work? are momentous questions. The knowledge now in the world is wonderful to behold and rapidly increasing—the facilities for the teaching and spread of that knowledge are proportionably great and the means for actualizing its diffusion are ample. But is not our age also filled with error of root as deep and more thoroughly ramified throughout the structure of society? And at the same time are not the wonderful facilities for the spreading of knowledge equally available for the maintenance of error more so even as error appears better or-ganized and more completely "at one" with the selfish instincts of humanity—more thoroughly working hand in hand with the lusts of greed and power?

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 jatter direction aspectably in the logical affairs. direction especially in theological affairs.

How are the organize i churches, with their Sunday schools and sickly revival meetings working? For rational truth, see how the organized churches, with their Sundayschools and sickly revival meetings, are 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—and even looking blindly towards setting the world back again into the devil's spawn of sacerdotaism, by meddling with the safe-grands of for governmental constitution so guards of our governmental constitution so wisely provided by our fathers.

From the light of recent experiences in several directions I am painfully compelled to answer, especially as respects the churches, that the weight of their influence is on the side for the maintenance of error. The scolding had in mind for you was that in the Journal of the 31st you made it a point to "specially approve" the views of friend Barton Brown printed in the same number, headed 'Threshing Straw, wherein he advanced ideas of very doubtful practical correctness.

Evil weeds, -even though they may be but remnants of a plant growth, once 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 of propagation than the cereals so valuable for the life of sentient creatures, or than able for the life of sentient creatures, or than the forms of floral beauty we so much admire. When the careful husbandman finds growing in his fields the "Sodom-apple" or the "Canada thistle," of almost ineradicable root—the "Ox-eyed Daisy," scattering its seel over his pastures by aid of the winds of Heaven, ultimately crowding out all the sweet nutritive grasses that feed animals so needful in civilized life—the "Blue-bottle-fly" -once a garden nursling-now speading and propagating above ground and below--both from its seed and from its bulbous root—more determinedly the more rich the ground be made and the more industriously it be cultivated-these or any other hurtful plantswhose name is legion-what does he do? Does he mow the tops off to keep them from seeding? Does he pull or dig them up, root and branch, wherever he can get at them, exercising a constant vigilance? or does he say, "Let them alone! You are only 'threshing straw!" Go on and plant your corn, sow your wheat, make your ground rich,—the 'tares' will soon 'blow away,' but be not afraid a single grain of wheat will be carried away with them?" The foolish husbandman says this—not the wise one. The latter knows, there are some evil weeds that can not be eradicated by an industrious cultivation of useful plants alone. The ground must be kept clear by constant industry and watch-fulness. The price to be paid for the growth of Truth, as well as of Liberty, is eternal vigilance.

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 declaraeffect, that these abundant errors and

tion in effect, that these abundant errors and contradictions do not affect "the value of a single text to which Christians appeal?"

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

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

But, methicks, she dies soonest by the con-tinued 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. It seems to me that as long as the organizations above alluded to continue persistently to teach errors manifest to the best sense of this age, thereby poisoning the very tender roots of the growth of Truth, it becomes us to work with equal or greater industry, giving "line upon line and precept upon precept," even though some persons think we are "Threshing Straw."

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 Drum-mond, F. R. S. E.; F. G. S., which is now at-tracting considerable attention, and was referred to, perhaps, in the Journal. While differing from it in some things—markedly where the author says in his 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, Spiritualist.

We were particularly glad to see in his chapters on "Parasitism" and "Semi-Para-sitism," that the writer pecceives plainly and argues philosophically upon what has long impressed us: the very hurtful and degrad-ing 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 thresh one straw for me, of importance 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 again.. as a "testimony" from your friend (once Quaker) that he will live and die by:

"Moreover, let them appreciate and teach persistently the universal reign of law, in opposition to the corrupting doctrine, that crime and transgression have been vicari-ously atoned for. Until that idea be explod-ed, 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."

J. G. J. Hockessin, Del. For the Religio-Philosophical Journal. The Kabbalah Unveiled.

E. WHIPPLE.

It is a matter f or congratulation that the general public have direct access at last to a portion of Jewish Kabbalah in an English portion of Jewish Kabbalah in an English dress. The Hebrew 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 assembly diagrams by the translator

well executed diagrams by the translator, which a one is worth the price of the book.* The Kabbalah contains the esoteric Jewish doctrine, and is undoubtedly the Kernal, fragment, or persi tent 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 Islac Tablet, whether its origin was Egyptian or otherwise, is at least a testimouy that the people who graved it had access to the same fountain of symbology from whence the fountain of symbology from whence the Kabbalah was derived. Eliphaz-Levi says:

"The Kabbalists have a horror of everything which resembles idolatry; they, however, ascribe the human form to God, but it is a purely hi-roglyphical figure. They consider God as the intelligent, living Infinite One. He is for them neither the collection of other beings, nor the abstraction of exist-ence, 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 it is not given to man to know."

Now, according to the Zohar, the visible universe is governed through the medium of the ten Sephiroth, which are numerical emanations from the absolute or negative ground of being, and constitute a nexus be tween 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 num-ber ten. As the Sephiroth are the potencies of all that is limited they must be ten."

The first Sephira is called Inscrutable Height, Kether, and Crown; the second, Wisdom, Chokmah; the third, Intelligence, Binah; the fourth, Love, Chesed; the fifth, Justce, 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 Sephiroth 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 Sephira represents Unity, and stands in relation to the soul; the second stands in relation to the life principle; the third in relation to the spirit or Astrai body; the fourth in relation to the whole, realized in the quarternary, or material world; the fifth in relation to the vital principle; the sixth in relation to the blood, the seventh to the blood. the blood; the seventh to the bones; the eight to the veins; the ninth to the flesh; and the tenth stands in the relation to the dermal envelop, the skin.

Again, of these ten potencies or emana-tions, three are masculine (2nd, 4th, and 7th); three are feminine (3rd, 5th, and 8th); and four are equilibrating or neuter (1st, 6th, 9th, and 10th). Thus in each of the three triads of the Sephiroth is a duad 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 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 Sephira, called Kether, the Crown, the supernal Father; the sixth Sephira, called Tiphereth, the King, the Son, who is a reflection or repetition of the Father; lastly the tenth Sephira, 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 in the flesh, and the final realization of the supernal order upon the material plane. supernal order upon the material plane. Malkuth also represents Adam Kadmon, the archetypal man, and the restored image of Two in One.

The Sephiroth are further divided into three pillars—the right hand Pillar of Mercy, consisting of the masculine emanations; the left hand Pillar of Judgment, consisting of the feminine emanations; and the middle Pillar of Mildness, embracing the equilibrating of matter emanations. ing or neuter emanations. The middle pillar is called the Greater Trinity; but as there are four emanations in the middle pillar, Yesod stands as the connecting link between tiphereth and the Kingdom—the reproductive foundation by means of which the Kingdom descends and becomes realized upon the material plane. These ideas are rendered far more lucid in Mr. Mathers' Introduction by means of the diagrams already alluded

Another very important kabbalistical idea is, that the trinity is always completed by, and finds its realization in, the quarternary; hence the Four Worlds of the Kabbalah—the archetypal, the creative the formative, and

to the outside world than to the thoughtful | the material. Therefore, to the three trinities 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 preexistent in the world of emanations; that in their original state they are androgynous, but when they descend upon earth they be-come 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 Good 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 IHVH, the tetragrammaton, the concealed Name, forms a valuable disser-

tation 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 man made in the image of the Elohim, male and female, two in one, which was his estate 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 the composite organism be 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 therof achieves a glorified body, which in Semitic phrase is the body of the resurrec-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 balances, fitly representing the supernal Adam, and also the restored Adam as he shall be when physical generation and evolution shall have fulfilled their mission. Scorplo represents the generative function, and it is significant that with this function should be as ociated 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 equi-nox 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 the num ber 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 sea of mystery."

heaven; but I was lost in a sea of 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 age, 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.

cealments, and are connected therewith. dom, Chokmatha, floweth down from Mezla,

the influence of the most Holy Ancient One, and dependeth from him, and when Aima, the Mother, ariseth, and is included in that subtle ether, then she, Aima, 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."

tain skull, concealed on every side.

"And thus descendeth the light of the two brains, and is figured forth therein.... And the woman is extended on 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 con-

joined 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 mercies are half; and thus also is it with the feminine.

.... "So also here, when the male is joined with the female, they both constitute one complete body, and all the universe is in a *May be procured at the Journal office for \$3.00 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; Ruachthe soul or spirit; Nephesch—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 the soul. Nephesch 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 Nephesch; Nephesch is the veil of Ruach; Ruach is the veil of the shroud of Neschamah. Light per-sonifies itself by veiling itself, and the per-sonification 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 recom-mence 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 days of eternal life, and the planetary lives are the nights with their dreams.

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

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