Truth wears no mask, bows at nohu man skrine, see neither place nor applause: she only asks a hearing.

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

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gor the Keligio-Philosophical Journal. FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Tele graphy, and Kindred Topics.

PAPER NO. 7.

The Remaining Propositions Established Facts, Physical and Metaphysical-A Metaphysical Experiment-Deductive Proof of Independence of Will-The Subject of Identity Introduced.

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From the very nature of the case, it is easier to reach the masses by demonstration of physical facts than of metaphysical facts. Yet it must be remembered that facts of mind are just as certainly facts as are facts of matter. Let not the reader then, who is unfamiliar with intellectual philosophy or unaccustomed to reasoning on subjects that are purely mental, think for a moment that this phase of the question is too ab struse for him to understand. True, it is a reflex science-the mind turning in upon itself and examining its own actions-but if the proofs in point are drawn from the ordinary intellectual experiences of everyday life, they may be appreciated by everyone; because every one's mind is capable of considering its own experiences as far as they go.

In the strictest sense, all our experiences are mental. Physically speaking, the eye does not see; the ear does not hear; the hand does not feel. It is the mind within that sees, hears, feels, etc., through these organs as the medium of communication with the outer world. In other words, your body is simply a medium for your spirit, and under all ordinary circumstances, it is a better medium for your spirit than for any other spirif, because more readily controlled by yours. I have said "your spirit," but a moment's reflection will convince any person that one of these is a superfluous word. In short, your spirit is you. You are as much a spirit to-day as you will be a hundred or a thousand years hence. Learn to regard yourself, then, just what, in fact, you are,—a spirit controlling a body as a medium,—and much of the mystery of metaphysics will instantly vanish. instantly vanish.

But to resume the propositions. The first three under Mental Science have already been proved, but I shall yet offer more testi-mony on the third. The fourth is so related to others that they should be proved first. Therefore, I shall proceed to the

"5. That the flow of animal magnetism is not subject to Mr. Rowley's will.

In the course of some seven months' ex-perience in which I have had almost daily interviews, and always for physical or meta-physical experiment, I have had scores of proofs of this proposition, coming in a way that was incidental to other main purposes For instance, while we would be engaged in a lively conversation, or laughing heartily at some witticism from Dr. Wells, or sud denly surprised by some caller or some accident, I have very frequently heard the sounder go on intelligently saying whatever Dr. Wells had to say, while at the same time

it was evident to any one witnessing it, that Mr. Rowley's mind was entirely absorbed in what he himself was talking or laughing about. Frequently during "spirited" con-versations, when Mr. Rowley would be speaking rapidly and emphatically on something which he was anxious to say, Dr. Wells would break in on him in the height of his enthubreak in on him in the height of his enthusiasm, as if en purpose to demonstrate that he (Dr. Wells) could use that instrument, even though Rowley's will was thoroughly bent on something else; and Mr. Rowley, seeing that I was listening to the sounder, and knowing that I could understand that, would go on and finish what he had to say. Thus I have often heard him talk intelli gently to others while the sounder talked something entirely different, but talked in-felligently, to me. As I have said, these were numerous, but incidental. In a certain sense they are the more valuable for being incidental, as excluding design on his part; but to give precision to this as to the physical experiments, I concluded to try one as a test for the benefit of those who cannot come and spend weeks and months in order to get this evidence incidentally.

A METAPHYSICAL EXPERIMENT.

89 EUCLID AVE., Jan. 12, 1888.

Memorandum: Found Mr. Rowley alone during noon hour, and tried the following: I gave Mr. Rowley a newspaper which I took at random from among several that I hap-pened to have with me. I asked him to read rapidly and loudly from a certain column to which I pointed at random, and beginning in which I pointed at random, and to read to Dr. Whitney with a view of impressing him thoroughly with the truth of what he was reading. Then I requested Dr. Wells to converse with me through the sounder while dr. Rowley was thus reading to Dr. Whitney. Mr. Rowley read about half a column, during which time Dr. Wells talked to me on the sounder, using entirely different words from those Mr. Rowley was reading and on a sub-ject altogether different. The experiment was absolute proof that what was sent on the sounder was independent of Mr. Rowley's

It is true that a man can in a passive way hear two or three persons talking at the same time, and understand part of what they Tall say. So, too, a man who is thoroughly familiar with the business in hand, may go on writing business letters that are largely of a routine nature, and at the same time keep up his side of a friendly chat with his neighbor. One may also read from a paper, and by reading more slowly and with less at tention to the meaning of what he reads, he may hear and understand what is said, a fewwords at a time, on something of a common

place character.

In a physical way, one may use several members simultaneously, and the more different their uses, the more successful he will generally be. Thus he may walk and talk and do both at once about as well as he could do them separately. But there are physi-ological reasons for all these shades of dif-ference. Those portions of the brain and spinal cord which are employed in directing and controlling the lower limbs, so far as concerns actions that have become matters of habit as in walking, are not at all employed in the reasoning and reflection which is done while talking. The same is true of the nerve centers used by the mind in controlling the movements of the tongue. But when two things are undertaken which require two or more uses of the same phreno logical faculty, the case becomes unite dif-ferent both physiologically and psychologi-cally. For instance, it is difficult for you to add a column of numbers, while some one standing by and speaking aloud adds another column. Yet you are only passive as regards his column, and under no obligations, and not even desirous of hearing it. But now suppose you are the active party in both these uses of the same faculty. Take two columns of figures standing side by side. Can you simultaneously foot them as independent columns? Well, then, can you foot up a column that is written, while you intelligently compute interest with your pencil?

last is a parallel case to the one in point. That is, supposing Mr. Rowley could control the flow of his magnetism so as to operate this instrument at will; he is asked read one thing while he writes another. and at the same time composes what he writes, and at the same time knows nothing n advance of what he is to read. It is man ifest that he could not do these two things at the same time, even if he were allowed to have his hand on the key lever and to operate it by the most easy and natural method. But the two things were done at one and the same time, and Mr. Rowley did the reading. There

fore, some one else did the writing. I am aware that there are some wonderful prodigies who can make a marvellous, use of some of their faculties. They are generally far below mediocrity in all but that special gift. If any one thinks to dispose of Mr. Rowley on this or any such hypothesis, he may be referred to the proofs deduced directly from the physical experiments and also briefly mentioned below.

Now let us cross-question Nature. Some imes what appear to be weak points in the testimony, when viewed in their true light. are the best evidence that the witness told the truth, the whole truth, and nothing but the truth. As this experiment proceeded, I observed that Dr. Wells, or rather his operator, John Rife, had difficulty in getting cur-rent enough to operate the key. The reading of one thing and the writing of another would go on perfectly for a time and then

when Mr. Rowley would become most vocif-erous and emphatic in his reading, the sounder would hesitate and for a moment stop in the middle of some word where it was stop in the middle of some word where it was evident that the writer knew what he wanted to say, but had not strength to say it. Presently the two would operate together again for a minute or two, and as the sounder would begin to get in its work most rapidly and emphatically, Mr. Rowley would get stalled on some easy word which he had in mind, was looking at with his eyes, stammering at with his tongre, and yet he could not say it. Verily, here was a problem. Enough had been perfectly done, to demonstrate beyond all doubt that two independent wills were acting simultaneously. Why could they not work so for an hour as well as five minutes? The following question and answer

will explain:
G.—Now, Doctor, why/cannot you operate just as easily when Mr. Rowley is reading as

when not?

Dr. W.—You see, in operating through Mr. Rowley, we being strictly spiritual, and not directly connected with the material, it is necessary for us to use a part of his magnetic brain impulse to make the connecting link between the spiritual and physical. We will try, though, to take enough of it with us into the box, if possible, and use it in that way, if it can be done, just as it is in independent slate writing. Our use of his magnetism is entirely independent of his sentiments or belief, or even his desire for us to use it. His will cannot change a word or make any difference on what we say. Now let him will that we write a sentence that you give him, and we will write something else in spite of him.

G .- That would not demonstrate anything, because there is no demonstrative evidence that he wills what I tell him to will, nor that he does not will exactly what you write. To us who know him to be honest, the testi-mony is valuable, but in a strictly scientific sense, it is not worth anything. By the test already tried, our proof is perfect, for we put him under conditions where we know he cannot will what you write, and then, if you write, we have demonstrative evidence that he does not will what you write. In shorter words, what we know he cannot do, we know he does not do.

The experiment was repeated with still more striking success, but after a few minutes the magnetism which they had taken into the box with them, seemed to become exhausted, and they had to call on Mr. Rowley's brain for more. The call was pretty sudden, for at the moment that the sounde began to fail, Mr. Rowley's head was pulled well over toward the slate, and for a moment he stammered and seemed bewildered. He soon recovered and both operations were con-tinued, but not so rapidly.

This proposition, "That the flow of animal magnetism is not subject to Mr. Rowley's will," is also proved by direct deduction from the physical proofs taken in connection with the proposition already proved, "That Dr. Wells is an independent intelligence." That is, if the physical environment is such that Mr. Rowley cannot exert his will upon the key through his bodily organs, and the key is operated by animal magnetism and by an independent intelligence, then the flow of animal magnetism must be directed by said independent intelligence. In other words, whatever proves that Dr. Wells is an independent intelligence, proves that his own will and not Rowley's directs the flow of magnetism.

Much more might be said in proof of this proposition, but enough has been said to make it conclusive. I will, however, mention the fact that Mr. Rowley has never studied medicine, and has no technical knowledge of anatomy. The perfect free-dom and accuracy with which these intelli-gences use technical language, and their profound knowledge of chemistry and many other sciences of which Mr. Rowley knows comparatively nothing, are abundant proof that the communications originate with some other beings than Mr. Rowley, and are, hence, not subject to his will. That is, if he cannot make them at all, he cannot make them better, or in any way different from what they are.

Add to these facts, the fact that the communications often contain commonplace information of a kind that from the very nature of the case, Mr. Rowley could not be apprised of, and the proposition is doubly demon-strated. For instance, it is a common thing for Dr. Wells to diagnose cases that are hundred or a thousand miles away, and when doing this at the request of some friends who are present, he will often describe the house, the furniture, the surroundings, other members of the family, etc., etc., etc., to satisfy said friends that he has found the right The additional information thus vouchsafed often discloses matters that were at the time unknown to these friends, or any one present, but which are subsequently verified. It is very common for patients who are present to be told of bruises or other injuries to various parts of the body,-such as hernia, etc., or any striking peculiarity or malformation that is not visible to an earthly physician, just to assure them that they are actually being examined by one who sees them as well internally as externally. Now, it is impossible for me to do Mr. Rowley justice in a scientific point of view, without thus alluding to Dr. Wells in his professional capacity. For my own part, I can but regard his professional work as a fit subject for the strictest scientific investigation, but it would require several volumes to contain the report-

It is all of such a character, that even if Mr. Rowley had his hand on this key and operated it to all appearances in the ordinary way, he could still be able to prove "It is not I that speak to you, but the spirit that is within me." We will now examine the

"4. That the communications received through this instrument are independent of Telegraphy, Mind Reading, Trance, Clairvoyance, Hypnotism, Statuvolism, Psychometry, or any other psychological operation possible for human beings to perform."

Four of these psychological states, Trance, Clairvoyance, Hypnotism and Statuvolism, are excluded by the absence of the necessary somnambulistic conditions or symptoms. Of the others, we might take up each one and prove it separately and independently of the rest; but we can wipe them all out at one sweep by direct deduction from propositions al-ready demonstrated, thus: If, during the operation of this instrument, Mr. Rowley's mind is free to do such things assigned by others as shall engross his entire attention, his mind is in its normal state, and there-fore not psychologized. Hence the communications received through this instrument are inde endent of any psychological opera-

Of cource the abstraction of part of his magnetic brain impulse may weaken his power to concentrate his mind upon any given subject, but that does not interfere with his ability to think as he pleases, so far as he can think at all. The facts already es-tablished necessitate the conclusion that his brain is used physically, as a battery for generating a certain force, not mentally, for

reasoning and volition.

The next two propositions rest upon physiological proofs. The Propositions are

"6. That different states of his health af-

fect the supply of magnetism."
"7. That different states of his mind affect the supply of magnetism."

The first of these appears to be purely physical in its nature and it would seem should have been classed among the physical propositions instead of the mental, but I have placed it here because the two are so closely related.

What ever affects his mind, as, for instance, great embarassment, deep regret, violent hatred or strong emotion of any kind, will, through the mind, affect the nerve functions, and through them will affect almost all other functions. But the generat-ing of animal electricity and magnetism is known to be carried on in the nervous ganglia as a function of the nervous system. Therefore, "Different states of his mind affeet the supply of magnetism.'

Different states of his bodily health also affect the nerves and their functions. To prove that, we say, Different states of bodily health affect the state of the mind. Every one knows this by his own experience. But the mind can only be affected through the medium of the nerves. Therefore, "Differ-ent states of his health affect" the nerves and thence, "the supply of magnetism.

Aside from these deductive proofs we have those depending on what has been observed by many witnesses, as to the action of this instrument when Mr. Rowley was in different states of mind or body or both. One of the most striking of these instances was witnessed by the Editor of the JOURNAL, on Dec. 4, 1887 Dec. 4, 1887

Colonel Bundy and myself had called on Mr. Rowley on Dec. 3, and found him suffering so from a sick headache, as to be unable to do anything more than to meet us in the reception room and express his regrets. He met us very pleasantly, but was so sick that in spite of his smiling face and cheerful manner, any one would say from his looks, that he ought to be at home and in bed. In the midst of his explanations, Colonel Bundy placed his hand kindly on Mr. Rowley's shoulder, and said, "My dear fellow, judging from your looks to-day, there is no need of any apology."

He made an appointment to meet us the next day, and as already reported,—"Mr. Rowley has not recovered much from yesterday's sickness, and we have considerable difficulty in getting things started. It is the first time that I have witnessed any serious delay. After waiting some time, the communications came in a broken manner, but they [the operators] evidently have to draw on his system for every spark of force, just as they want to use/it."

On this occasion it was ten or fifteen minutes before we could get anything connectedly beyond short expressions of three or four words at a time. Colonel Bundy's reputation as a critical investigator seemed to embarrass Mr. Rowley and affect his mind with something akin to "stage fear." He was as-sured of our confidence in his integrity, but, as every public speaker knows, this feeling comes upon him at the first, though he may be eyer so sure that his audience is in perfect sympathy with him.

Dr. Wells expressed himself as in some measure affected by the conditions and said: Dr. W .- I wish Brother Bundy to go back to Chicago with full conception of the importance of this means of communication. It is the most satisfactory means of communication that we have ever found yet. It is entirely independent of the operator. cannot get our forces so arranged as to do ourselves justice, as the medium's power is weak this morning, and then he is menta ly disturbed and that adds to our discomfiture. I cannot even rise above mediocrity for this

(Continued on Fifth Page.)

WELLSFUL OF WICKEDNESS.

Mr. Charles D. Lakey, the Unanimously Elected Secretary of the Chosen Company Selected to Witness a Series of "Test" Séances for Materialization with Mrs. E. A. Wells, says that After a Number of Séances he was Convinced of the Genuineness of the Manifestations, but was Afterwards Undeceived by Finding a Confederate. He Declares Mrs. Wells then Confessed Her Wrong doing. The Probability of Fraud Corroborated by the Testimony of Dr. Northrop. Awful Depravity Somewhere.

I take up this morning, Dec. 31st, 1887, a copy of the Religio-Philosophical Journal and find an article which I wrote weeks ago, and which the editor informs me he could not find room for until now; an article that endorses the genuineness of the mediumship of Mrs. Wells.

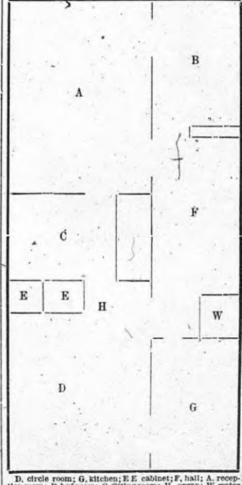
A week after that article was written the astonishing phenomena presented at the se-ances referred to caused me to regret that I had written so guardedly. I at once wrote to the editor, saying to him that I should require ample space, and that I desired to furnish a full report of the scances. The answer came back that I could have all the space I

And now I must say all that I have to say in one article. It is to be regretted that the article cannot be made brief; but it will be interesting reading, and to all thoughtful and earnest Spiritualists it will be found to contain hints and suggestions that may help them in their search after truth.

I have a story to tell, a true story, and my duty is done with the telling, for I do not purpose entering into any controversy. After every sad expose of the base creatures who traffic in the things that the human heart holds most dear, some one arises and calls attention to a wonder that is only to be accounted for on the ground of genuineness. And let me further say that at the present moment the facts I am about to relate are known to but five people in the city of New York, each of whom has been pledged to secrecy. Yes, one other knows, the wretched woman who has confessed it all, and her miserable accomplice, she knows; and I have very good reason for suspecting that back of these two and a score of sympathizing friends, fellow workers, men and women who live by the vilest trade that ever thrived in a civilized state, each and every one of whom has learned more or less of the calamity that has befallen a common cause, getting their knowledge through the medium and her assistant.

For my own part, after fully uncovering one of the most successful frauds that has ever cursed Spiritualism, I have tried to keep cool and see what the enemy will do when left to herself. Hence this paper is written and forwarded to the editor of the JOURNAL with a request that he hold it until the proper hour arrives for its publication; while. in the meantime, every effort is being made by earnest men to obtain further facts.

Let me begin where my first article stops. At that time six séances had taken place, and when the last was held, Friday evening, Dec. 23rd, there had been about a dozen more. do not think that any more wonderful spiritual manifestations, to all human appearances, have ever taken place in this or in any other country. The diagram here given will show a cabinet standing in the corner, where solid walls meet, separated into two com-partments by a heavy netting.



D. circle room; G. kitchen; E. E. cabinet; F. hall; A. recej lon room; B. bed room; C. sliting room; H. organ; W. wate

THE OTHER SIDE.

A Sermon by Rev. John F. Herrlich at Elmira, N. Y.

And Elisha prayed and said: "Lord, I pray thee, open his eyes that he may see." And the Lord opened the eyes of the young man and he saw, and behold the mountain was full of horses and charlots of fire round about Elisha. II Kings, 6:17.

We live in an age of progress and investi-gation. The drift of many writers is in a psychological and preternatural direction Stevenson, Conway, Owen, Russell, Bronte, George Eliot, and many other writers have set many people thinking. Thinking what? Thinking that "there are more things 'twixt heaven and earth than have been dreamed of in our philosophy;" thinking that there is a vast realm of mental, spiritual and psychological powers and possibilities which lies as yet unknown and unexplored but within whose boundary lines advanced thinkers have now entered. Humanity is ever asking the question: "Have we heard from the other side, and what is the proof of it? What will be our condition on the other side, and how do you know it?" All through the Old Testament scriptures we read of the nearness of the spiritual realm to the material; that they are not lying leagues and Thinking that "there are more things 'twixt terial; that they are not lying leagues and leagues apart, but that they border and touch upon each other; but does not the communication, the contact, continue in this present day? Yes, if it ever did! and let us not be deterred in examining or investigating this subject because a great Bible fact and a sweet, holy consolation has been perverted by some for deceit and money. The mere fact that you and myself do not see a thing does not prove that it has no existence. The mere fact that you and myself do not hear a thing does not prove that it may not be heard. The mere fact that you and myself do not feel a thing does not prove that it may not be felt. The mere fact that you and myself do not understand a thing does not prove it beyond the grasp and comprehension of others more spiritually refined or strangely gifted. But some say these strange and unusual things are against the laws of nature. But by what warrant does any one assume to determine what the laws of nature permit or do not permit? Dees any one presume to know it all, or has God revealed to any cold ungifted materialist the whole range of mental and spir-itual powers and possibilities? What mean those occasional instincts, intuitions and flashes of wonderful capabilities unless to show that the soul and spirit now are only in their budding infancy? There may be sounds, sights, existences all about us, which, for want of power to see, or hear or feel, may go unseen and undiscovered by our ordinary

We may walk through some fair garden a midnight with the lilles and carnations, the azalias and roses all about us, but unseen and unrecognized on account of the darkness, and only when here and there a whiter bloom gleams out and sweet, faint odors from un-seen sources steal through the dewy stillness, do we feel and know that we are in the garden amid the shrubs and flowers. Now, shall we doubt the existence of the flowers because we cannot see them? So, too, we may sit on some hillside with the glorious landscape spread all around, yet owing to the dark pail of night thrown over hill and val-ley we can see nothing of nature's wide-spreading loveliness. But it is all there just as real and existent as though a summer's sun were pouring his beams down upon it. The fact of conditions being such that we do not see or feel a thing does not militate against its reality or existence. You wake up of a summer's morning and the air is filled with mist and fog and the whole atmosphere about you is distinctly visible. You can see but a little distance through it. But in a short hour it is all gone; everything is clear, and all has become visible! Has anything been lost—is anything gone? No. Only a change of atmospheric conditions! What before was visible, by contact with heat, by attenuation has become invisible! So all through the material world invisibility does not prove many things about which we doubt and wa-ver simply because, in our intellectual and spiritual feebleness we cannot comprehend them! We may lay it down as a fixed fact that in moral, spiritual and intellectual things that which has taken place in the past is possible in the present and future! through the scriptures we read of angels and ministering spirits. "Are they not minis-tering spirits sent forth to minister to them that are heirs of salvation?" In our text we have a scene which has its analogy in the illustration of the garden or landscape obscured by the midnight! If the tourist wait till the darkness has been lifted the grand scene will spread before him. It is there just as grand and as real as it will be when he sun is in his meridian splendor, but conditions are such that he cannot see it. So it was not until the Lord had opened the young man's eyes to see spiritual things, that he saw the horses and chariots of fire round about him? They were there but the physical eyes could not see them. So, too, there are many things. Yes, the grandest and best things in God's great universe which now we cannot see. We cannot see the human spirit with its powers of lave and best extended. with its powers of love and hate-of thought and sympathy, only as it plays upon the face and features! But who ever doubted its existence or separate identity from the human body? The mind now reigns in the material body. It controls matter by will power and is conscious in itself of its separateness and superiority over inanimate matter! The human being, unlike the brute, sees intui-tively beyond sense and recognizes the unknown which the seen and known predicts and indicates, and so he lives in the enjoyment of Gat which he expects and looks for as well as the things which come to him in the present time. This is reason, instinct, intuition, to feel and to realize what is and what may be from what we now see and expectations and the beautiful to the control of t

perience and to know the future and the hidden by the analogies and intimations of the

present. Had we not the power to perceive truths and facts beyond the sphere of our senses we would be little better off than the brutes that perish. And the fact that man

reasons and infers beyond material things is

itself proof positive that his mind is not material nor a merely material production. By

a reasoning process we get a glimpse of all the reconciling possibilities which we so much need to explain to us our present mys-

verious and often incongruous existence the apparent inequalities and inconsistencies with divine love, wisdom and justice.

What we know not now we may know hereafter. Facts present are intimations of facts

in the future—reason and intelligence predict what the love and wisdom and justice of God must work out for us in-a realm beyond

this. Existence must run on a line of the higher analogies of life and every just expectation fairly founded on present experience is

in the nature of a true prophecy, being in harmony with those laws by which all things are wisely ordered. Everything demonstrates

that the soul possesses powers and endowments which the senses could not confer upon us. Our senses are constituted for this world and we are to enjoy it. But our undeveloped spirits are constituted for a still higher realm of existence and achievement and if our very natures are not false in themselves we must in all fairness realize those promises and expectations God has placed within us, just as instinct and intuition were not placed by the Creator in birds, insects and animals to mislead, but to direct and guide them. God would not deceive, therefore there must exist the things predicted! Reason and aspiration prophesy the future, and the prophecy must be a true one! "We now see through a glass darkly"—the mist and the darkness shut off from sense and vision a myriad things ultimately to be revealed to us. Do we come in contact with a spiritual realm of realities and existences?

Let us for a moment speak of the discover-ies which demonstrate that even in the material world of sight and sound and hearing. there is a vast realm which lies beyond the range of our present senses. We need not dwell upon the modern discoveries in the telephone, the microphone, the microscope and telescope, which reveal to us how we are narrowed down eyen in our physical senses, and that is only because of our limited fac-ulties that we do not see and hear and know vastly more of what lies about us. And if this be so in regard to the material world is it not even more true of the intellectual and spiritual? Who does not feel at times the pressure of narrowness and limitation? Who does not feel that they are not all they could be? Who does not feel powers and possibilities struggling for growth and expansion. In everything of a mental or spirals of the struggling for growth and expansion. itual nature, whether it be in regard to civi-lization or the individual's growth and progress, time enters in as an essential element God bestows this higher knowledge just as the race or individual is fitted and prepared to receive it. The world has been advancing through its various grades and stages up-ward, and God has dealt with humanity just as the wise schoolmaster deals with his scholars. He has promoted it according to its fitness and attainments and now, in this its fitness and attainments and now, in this age, the best scholars are being advanced into the highest grade—the last class—the preternatural and spiritual. Do we come in contact with the spiritual realm? My friends, this may be a utilitarian age and although we may seek the positive and material, yet, "Man does not live by bread alone." He lives to improve and develop as much as to exist. In fact, his intellectual and spiritual development is his only real and true existence.

That which brings home to our conscious ness the greatness and vastness of God's realm of life and nature, even though we see it not all with our eyes, nor hear it with our ears nor touch it with our hands, is something more than mere impractical theory Who does not realize that there is vastly more to God's great universe than what we see in the dust and matter about us? Do you ask what is the use, the benefit of these higher and deeper thoughts and investigations? I say this life is not our true and real abiding place and though during our tenancy of a few years it behooves us to use our best energies in the cause of our earthly welfare and happiness and the interests of those near and dear to us, yet if our permanent dwelling place is soon to be established else-where and if, as the years go by, our affec-tions are stealing thither before us, if the home circle is gradually dissolving here to be re-established in another region, shall we re-gard it as a matter of mere idle curiosity to endeavor to ascertain whether knowledge of and contact with that spiritual realm is per-mitted us now before we reach it? With many homes the majority are already on the many nomes the majority are already on the other side? Is it idle and irreverent to hope and dwell upon its blessed realities and precious inmates? Is it weak and foolish to dwell upon visions and memories of our sainted loved ones? No, my frienls, such thoughts come from our highest and hollest longings and impulses?

The word of God teaches and re-teaches the contact and intervention of that spiritual realm with this world! The Bible gives instance after instance that have come to those more preturnaturally and spiritually gifted and nowhere does it say that henceforth they were to cease forever!

And why should we suppose that there is less interest in heaven for this earth now than in the days of the apostles or patriarchs? We have the inspired record of the return of five persons from that other realm of existance to this one. The Prophet Samuel to Saul king of Israel, Elijah and Moses and Christ on Tabor. Our Lord himself after his resurrection and the Apostle Paul after being caught up into the third heaven! The gospels declare that after the criticifixion that "Many bodies of the saints which slept arcse and came out of the graves after his resurrection and appeared unto many." And in the Old Testament scriptures angelic visitations were many and frequent. All they great poets and writers mention such occurrences. Milton says: "Millions of spiritual creatures walk the earth unseen, both when we sleep and when we wake!"

"Why come not spirits from the realms of glory,
To visit earth, as in those days of old,
The times of ancient writ and sacred story,
Is heaven more distant or has earth grown cold?"

Is heaven more distant or has earth grown cold?"

Nay is not this truth an essential element of our religious faith? It is that cold, practical skepticism of those who are morally and spiritually unfitted and unable to grasp or perceive spiritual and intellectual things of this higher order, who say that these things which are glorious and possible to finer and more gifted natures, are incredible or impossible! Is it so that there are ministering spirits sent forth to do heaven's errands of goodness, love, tenderness, persuasion and influence? They come, they go. We cannot tell whence they come nor whither they go! But they enter the silent chamber where some loved one is slowly breathing life away and wait with folded wings the departing spirit and at times we can almost feel their presence! Nay, may not the fact of their presence! Nay, may not the fact of their presence, discovered to eyes that the nearness of death has given the beginning of a power-to see spiritual existences, be due that radiant expression which lights up many a dying face as the curtain of life is falling upon time and rising upon eternity? "There is joy among the angels of God over one sinner that repenteth," said our blessed savior; was that stirring utterance only a pretty figure of speech with no objective reality? No—careless of the empty events that agitate worldly society; intent on other strifes than money, position and earthly projects; and with thoughts fixed on a kingdom and existence which must endure forever, they rejoice in every accession which that kingdom receives and in the rank and condition which a death-born soul will enter upon within it! In the lowest, poorest wretch who cries out in his sorrow and regret, "Lord be merciful to me, a sinner!" or in the coming of a prince or leader who has loved his Lord and served his fellow-

men! Make all the allowance you can for figurative language and poetical allegory. yet there remains vast, calm and not to be mistaken, the firm faith of thousands, proven by a strange and indefinable experience, and by the testimony of the holy scriptures, the fact of the reality and influence of the world of spirit and spirits upon our lives and actions—contact with that other realm of existence and the wonderful and preternatural powers with which some are gifted! We may not be able to explain modes and proesses but we are left to find our way along that mysterious path by the light of reason, analogy and by the testimony of thousands who have had a deeper knowledge and higher experience! That light may be, as yet, obscure and dim but it will come more clearly as we are fitted and prepared to receive it. If the world has arrived at that point where it is crying for more light, higher and clearer disclosures of what the soul is and will be, so that faith and hope may have a more cer-tain and tangible basis to rest upon, I be-lieve that God will bestow it upon us! The light may now be imperfect and the dislosures and revelations insufficient to satisfy a doubting and skeptical curiosity, whose very lack of faith and spirituality unfits it for these higher gifts and revelations, but it must shortly come to those more advanced and spiritual thinkers! In the dimness of this present life we may not have the full light but there will be flashes and intimations clear and unmistakable! We may be destined to wait "till the dawn breaks and the shadows flee away" for the clear, glorious sunshine, but we believe that that which we now see and meet on the borderland—in this twilight existence—these strange intima-tions and flashes—only foreshadow and predict the glories and marvels which await God's children in his kingdom beyond this, The gleams and the odors we catch now, but then, with spiritual eyes, in the clear sun-light of that other realm, we will behold the full-blown buds and flowers now obscured by the darkness. For then, in God's spiritual paradise, a new light and new spiritual eyes will reveal them to us, and instincts and intuitions, yes, and new powers and senses which now lie latent and undeveloped will spring into life and reveal them to us! there are many things which I do not see but which I know have an existence. No one has ever seen the spirit of one with whom he has been in daily contact. He has only seen the face upon which the spirit beams or reflects itself. We may not be able to see with material eyes these angelic visitants, but are there not times when we feel the near presence of our sainted loved ones? Why may they not hover near us in our lonely walks and in our meditative and solemn moments? Do we not at times feel them near when the lengthy shadows hallow and sanctify the eventide? Do we not feel them near in moments of impending danger or when affliction and sorrow like a dark neal embrand are well embrand as a sorrow that at such a solemnia and sorrow that at such as the solemnia and sorrow that are solemnia as the solemnia and sorrow that are solemnia as the solemnia and sorrow that are solemnia and sorrow that are solemnia as the solemnia and sorrow that are solemnia and sorrow that are solemnia as the solemnia as pall enshroud us? Who can say that at such times there is not an objective reality to the strange consciousness of some near contact with a living presence? Who can positively say that angelic existences or our departed loved ones cannot revisit this earth and make themselves known to feeling, to instinct, to impression, and in some of our higher and more exalted moods even to an illuminated material vision? It has been so in the past, who can say it may not be so in the present and in the future?

True Eclecticism is Better.

to the Editor of the Religio-Philosophical Journal

With your kind indulgence I would like to present to the readers of the Journal some thoughts excited by reading your editorial of the 14th inst., headed, "Faith versus Physic." It appears that Estella Whitney, 11 years of age, of Brooklyn, "had been sick for five days," and Mr. Whitney telegraphed to Julius A. Dresser, a celebrated Boston mind healer, to see what he could do. Mr. Dresser telegraphed back that he would begin treating the child from Boston. "Within 24 hours after Mr.Dresser put his mind-telegraph at work in Boston, the patient in Brooklyn was "apparently well."

was "apparently well."

Three physicians had decided that the little girl had remittent fever, and that "a turn for the better could not be expected before ten days." I judge that they did nothing for the patient to interfere with the vital forces of the system. If such is the fact, in other words, if there are three physicians in the city of Brooklyn who prefer to do nothing rather than do wrong, let us thank God and take courage. Such physicians ought to be brought forth and exhibited as the light of the world and the salt of the earth. They must have been pure enough to have imparted (whether they knew they were doing it or not) some healing magnetism to the patient. On the other hand, if they were the kind who join with their good and counteractive (so that all their patients are not killed) magnetism, bad drugs, they should have said that a patient that ought to recover in five days under proper treatment could not be expected, under bad treatment, to be better.

"before ten days,"

Aside from the sure magnetic influence of the three physicians, who or what was giving Estella healing treatment during the five days before Mr. Whitney telegraphed to Mr. Dresser? The plain answer is, good old "Dame Nature" who is the worst understood, yet best nurse and physician on earth. She can heal a young patient much quicker than an old one, especially if not interfered with by meddlesome doctors.

Estella might have been better before Mr. Dresser began his treatment, yet the better was

Estella might have been better before Mr. Dresser began his treatment, yet the better was not observed by father nor mother. I will give one among many illustrations that I could on this point. Several years ago I treated a man who had been very sick for about three weeks. About a week after I could see an improvement in his symptoms, he told me that he was no better and that he was thinking of sending for another doctor. While I was trying to convince him of his mistake a neighbor came in and spoke to the patient, "You are looking better." He replied, "My looks are very deceiving, then, for I am no better." He did not give any other doctor a chance to perform a miraculous or deceptive cure, yet he recovered.

cure, yet he recovered.

On the 9th inst. I was called, in great haste, to see a boy, eight years old, who had been vomiting much of the time for about twelve hours, and was suffering great pain, at times, in the region of the stomach and liver. The vomiting continued about every two hours, for nearly five days. The matter thrown up was very bad appearing bile, and grew less and less in quantity to the conclusion of the vomiting. The tongue became very thickly coated. The patient slept perhaps half of the time, at intervals, during the nights. He wanted nothing to eat, but expressed frequent desires for cold water, which was denied him; the appetite was not forced, because it is worse than foolishness to put food into the stomach when it cannot be digested. Six days after the appearance

ing was suspended, the tongue was clean and the appetite had returned. On the 16th inst. he went to school. In indulging his appetite he was not unwisely exposed to the dangers of "ice cream" as Estella Whitney was. He had been too sick for such kind of looking-glass-and-hammer indulgence; probably Estella had not been.

A summary statement of the treatment of the little boy's case was an encouragement of what Nature had started—the throwing up of the offensive matter—the dilution, of it so as to cause its ejection as easily as possible. I aimed to remove the pain by removing its cause. Hot drinks were used because more relaxing, diluting and cleansing than cold. A little of a mixture was given, having for its chief ingredients, lobelia, capsicum, peppermint and valerian, being a safe emetic, stimulant, antispasmodic and nervine, without stupefying or intoxicating. Hot catnip and sage teas were given without limit and according to thirst. A hot foot bath was employed every four hours, when awake, and frequent hot applications were made over the stomach. Enemas and a little senna tea were given.

Of course, my mind was as anxious as any mind-cure or faith-cure doctor's mind could have been for the relief of the patient; yet how could the little boy recover until he got rid of the bad matter causing his suffering? A carbuncle cannot be removed or changed to nothing until it has had sufficient discharge. Likewise, an overflowing gall-bladder must have time and a chance to empty. A mind-cure doctor who could have began treating the patient the fifth day after he began to be sick would have had a better chance to tell about a sudden cure, than if the mind-treatment had began on the first day of the sickness.

day of the sickness.

The best mind-cure advocates receive right from anywhere and reject wrong from everywhere. Because a large class of badly educated doctors have gone to the wrong and dangerous places in the mineral, vegetable and animal kingdoms for drugs, the opposite extreme should not be taken that there are no safe and necessary drugs for the sick. Popular wrongs about materials should not drive us to think that mind is everything and matter nothing. Because it is best sometimes to operate on an abscess with something besides the mind, that does not give liberty to operate on flesh with a saw or

a poisoned lancet.

Because many drugs in common use should never be employed as medicine, that does not make it clear that all harmless drugs should be kept out of the sick-room. It must be admitted that wrong or officious attempts at aiding nature are worse than to let nature alone, and one example which will last while memory remains, must be presented. If the lamented Garfield could have been placed among hepeful friends who had confidence

among hopeful friends who had confidence in natural laws, with nothing to use but good air, light and heat, pure water and proper food, and common sense, he would have stood about 99 in 100 chances to have recovered, whereas, under the poisoning, narcoting, stuffing, meddlesome and erroneous treatment he received he had not a single chance to be healed. False medical science and foolish Christian science need some alterative treatment.

some alterative treatment.

The little boy patient that I treated is the youngest of a large family of children, and, consequently as you said about Estella Whitney, is "naturally the pet of the household." In the argument I wish to present the case of a patient who is the head of a large family, and, consequently, regarded, under all the circumstances, with great interest in such family. Cases like both often cause a foolish or almost insane and dangerous excitement. When more people learn to keep out of the sick-room or be reasonable and unfrightened, less patients will be scared to death or drugged to an injurious or killing insensibility. It is a sad condition of things when the friends of the sick require more attention than the patients, and will not be comforted unless the patient is either eating or sleeping. Stuffing and stupefaction are not remedies. An increased attention should be given to the laws of life, health and disease. There should be more teaching and learning of common sense and less respect for nonsense—there should be more study of God's laws than something about him that never can be learned.

never can be learned.

On the 10th of last October a man 53 years old was taken with inflammation of the stomach, accompanied with severe pain. What few teeth he had were poor ones. His business called him away from home much of the time, where he had eaten hurriedly, with cold dinners. I found him vomiting and suffering. I gave a helping hand to nature in her efforts to clear the stomach of undigested food and other bad matter. I gave him treatment similar to that which I afterwards gave the little boy patient. In about six hours the pain was gone, but some soreness remained. In about a week he was on the road attending to business, and has continued at work ever since. Of course, I had given no bad treatment to be overcome.

Let us take another view of the cases. If I had followed the popular way and given both of my patients morphine and whisky, according to the severity of their suffering, or treated their pain instead of its cause, what have I a right to think would have been the result? The ofttimes demonstrated answer is this: The result would have been death in a few hours, a lingering sickness or some chronic disease. Another question: Could any other mind-cure doctor (for I believe in a reasonable mind-cure) have done any bet-

If there is too much blood about some sensitive vital organ, and consequently, too little at the surface or extremities, it is nonsense to always depend wholly on the mind to equalize the circulation. If there is some foreign or effete matter within the body it is foolish to try to will it out, when such will-power can be aided by some safe emetic, cathartic or diaphoretic. It is not quite as foolish, however, to try to will or pray such matter out of the body, and not interfere with nature's ways, as to fasten it in the system with morphine. It is better to suffer wrong than to do wrong. It is better to endure a pain, in a curable case, than to weaken the healing powers of the system with narcotics, and thereby kill or endanger life. An ulcerated tooth never was removed by a mere exercise of the mind or by sending of petitions to heaven. Also, such tooth should not be extracted by any means or instrument that will endanger the patient's life or be very liable to lessen his future enjoyment.

Consistently, reasonableness and common sense are better than false theories and killing or injurious practices. A true eclecticism is better than any one system or practice.

G. W. King, M. D. King's Station, N. Y., Jan., 1888.

which was denied him; the appetite was not forced, because it is worse than foolishness to put food into the stomach when it cannot be digested. Six days after the appearance of the trouble the pain was gone, the vomit-

Christian Science.

Extracts from an Address Delivered by J. J.
Morse, at San Francisco, Cal.

Plainly and emphatically the question has no relation to the subject of modern Spiritualism, save only, shall we call it, a negative relation, for the Christian Scientist repudiates the Spiritualist. Why? Because the annals of Spiritualism present records that will equal every achievement accomplished by the Christian Scientist. You have only to turn to the literature of the movement to find cures equally remarkable, apparently, as miraculous and startling, as ecemingly impossible, as are any of those that are associated with the literature of Christian Science. But here is the point. May we not look at home just for a moment? The healer who works under the influence of a spirit, is a Spiritualist, and Spiritualists do not believe in the divinity of Jesus Christ; they do not believe he was born of the Virgin mother; they do not accept the divine inspiration of the Old or New Testaments; they do not believe the Trinitarian doctrine; they are a people outside the pale, and the Christian Scientists say, "What shall we do? We cannot deny their facts; they are too powerful in the community now to be sneered down. What shall we do? Steal their thunder, use it on our stage, and then say 'What holy people we are.' So, instead of the healing medium, instead of the healing medium, instead of the healing medium, instead of the church, let us fall back upon the Spirit-world, let us have the anointed Jesus of the church, let us fall back upon the Apostolic teachings, let us steal the doctrines of Spiritualism and apply them in our own churches, and so accomplish the same things that the Spiritualists are accomplishing in their department, and then let us say. 'Behold, we have the spirit and the truth of real Christianity working in our midst to-day, and you have no need, beloved brethren, to go over to those dreadful Spiritualists, who will lead you astray from the true God.'"

That is all there is when you get right down to a rational and plain consideration of Christian Science.

That is all there is when you get right down to a rational and plain consideration of Christian Science. We repeat, that within the ranks of the religious community this movement has done good; that for a certain class of persons who are interested somewhat in spiritual phenomena, and who do not draw the line so closely between orthodoxy and heterodoxy, it has done much good, and being a fashionable thing, and, as a consequence of having the sympathy of the established orders of religious teaching, it grew up like a Jonah's gourd in the night, but perhaps it may wither just as fast when the light of reason's sun descends upon it. In the meantime it has called attention to the influence of the mind upon the body, as well as the influence of the body upon the mind.

What is the issue of it all? It is that the

What is the issue of it all? It is that the trend of human thought is in the direction of the higher dynamics of life, a recognition of the fact that there are those subtle forces in existence. That is the scientific, rational and practical issue of it.

But if we take its issues upon its own ground, it is but another prop to ecclesiasticism, another support to the decaying systems of theology, sectarianism and dogmatism. But in taking this ground it absolutely defeats its own purposes and knocks the foundations from underneath its own existence. The world does not want to go back to the past, the world is outgrowing the irrational and mystic doctrines that have been associated with popular theology for ages. I see now no necessity for an individual incarnation of God, or for any of the theological faiths and doctrines that have been associated with the life and character of the man of Nazareth. The rational and intelligent Spiritualist is practically acquainted with the realm of forces, that the Christian Scientist says he knows so much about; and he knows in spite of the denials of Christian Scientist, that the spirits of the dead do exist, and through their mediums they can accomplish the healing of the sick.

We part, then, with the Christian Scientist in all kindness and in all sincerity. We have nothing in common with him, nor he with us. He stands apart from the movement of modern Spiritualism as it is to day. Let him take his Jesus, his bible and his doctrines, and hug them to his bosom, finding comfort therefrom. He has a right to them. We do not stand in need of them. You as rational and intelligent Spiritualists may listen to all he may tell you, but when you have gathered all he can present, you will find that you are already familiar with it.

Let us do our best to remove sickness and evil from human society. Rather than imagine that a man is not sick when he is ill, do your best to build up an honest understanding of life in all its conditions, so that sickness and wrong may become impossible in future ages by reason of the righteous living of the world. If you wish to purge away the errors and evils, then, by the practice of justice, by honest living, and virtuous thinking, by earnest purposes and noble desires, purify your own lives and bring your own individual existence into harmony with the eternal principles and justice of God. Then though you be not a Christian, though you be not a Spiritualist, though you be a Nothingarian, if you are in harmony with right and justice to all mankind, then you will have within yourself all that Christian Science can give you if you accepted its teachings and embraced its philosophy.

We ask you to bear in mind that we do not deny whatsoever of truth there may be in this system, but we do say at once and forever remove all sectarianism, all the barriers and limitations, and open up the domain of truth for all mankind. Then there will be no Christian Scientists, no Metaphysical Scientists, no Spiritual Scientists, but there will be intelligent, spiritually minded men and women who are living in harmony with the universal principles of God, and by their harmony and unity therewith proving the reality that the brotherhood of man is independent of all religious distinctions and theological definitions, and that it rests in the heart of humanity itself and is anchored in the very soul of Being.—Carrier Dove.

"L'Annee Scandaleuse" is the pleasant title given to the year 1887 in France. Scandals of all kinds, and among all classes and professions, simply abounded last year, crowned at the close by the presidential scandal.

Here are some answers actually given to questions in the examination papers at an Eastern school: "The feminine of bridegroom is bridesmaid; of shepherd, shepherd girl; of Jew, Jew lady; of lion, female lion; of actor, actorist."

Seventeen negro farmers of Attala County, Mississippi, each year give a prize to the one of their number who-raises the largest hog. The prize for last year was recently taken by Elam Meek. His hog was 23 months old and weighed 615 pounds.

Early February Magazines Received.

THE ATLANTIC MONTHLY. (Boston.) The THE ATLANTIC MONTHLY. (Boston.) The fresh and fascinating story of E. H. House entitled Yone Sauto: A child of Japan reaches an important crisis; several characteristic chapters are added to a Despot of Broomsedge Cove, and the serial story by Mrs. Oliphant and Mr. Aldrich is concluded. Among the prose articles, those on The Medea of Enriques, and no The Marriaga Celebra. of Euripides, and on The Marriage Celebra-tion in Europe, are particularly valuable. George Parsons Lathrop contributes an article on George Meredith, and James Breck Perkins an essay on Madame Necker. Endy-mien, a poem by James Russell Lowell, de-serves especial mention. The Gifts of the Fates merits commendation, and the briefer poems are literary gems. There are also reviews, notices and the contributor's club.

THE POPULAR SCIENCE MONTHLY. (New ork.) Ex-President White opens this number with new chapters in the Warfare of Science; Lieutenant Charles C. Rogers pre-sents an account of the progress of the work done on the Panama Canal, Hon. David A. Wells continues his series of Economic Dis-turbances; Dr. Mary T. Bissell, writing on Emotions versus Health in Women, insists upon the training of young women to think and be useful; Mr. G. P. Serviss gives the final number of his delightful papers on As-tronomy with an Opera-Glass; Mr. W. Bernhardt has an instructive paper on Vegetable and Animal Albumens; and the Address of Prof. E. S. Morse on What American Zoölogists have done for Evolution, is concluded.

THE FORUM. (New York.) Senator S. M. Cullom contributes The Government and the Telegraph, which will be found valuable reading; Prof. W. T. Harris asks the ques-tion What Shall the Public Schools Teach? tion What Shall the Public Schools Teach? How Protection protects, by Judge Kelley should be read by the protectionists and the free traders; the series of Books that have helped me is continued by Judge Rebert C. Pitman; Prof. John Tyndall has an essay about the sky. There are also the following good articles; The Mechanism of the Singing Volca: My Paligions Experience: The Torrid oice; My Religious Experience; The Torric Zone of Our Politics, etc.

THE ECLECTIC MAGAZINE. (New York.) The Duke of Argyl's article, The Power of Loose Analogies opens this month's installment of good reading. Casar Borgia will interest many, also The Model; Irish Secret Societies is timely; the Marquess of Lorne contributes Who were they? A Maltese apparition; this Is followed by Stage Ghosts, and the Life and Letters of Charles Darwin. The Rosicrucian Brotherhood, by Arthur Edward Waite will attract many who are looking for anything new upon this subject. Many other articles from popular writers aid in making this a

WIDE AWAKE. (Boston.) The frontispiece, a picture of John Quincy Adams, accompanies an instructive paper, being the second one in the children of the White House series; another article of value is about Rosa Bonheur, by an intimate friend of the famous animal painter; The story of an Ambuscade by Paul H. Hayne occupies six pages; and Mrs. Preston writes about this author's childhood. There is a good gem paper, With a Diamond Collector, another good one by Mrs. Leonowens and another telling the boys how to make various kinds of Snow Forts and Snow Houses. The serials are delightful and the poems and pictures add much to the amusement of the readers.

ST. NICHOLAS. (New York.) A touching Russian Christmas story entitled Michael and Feodósia begins the number, and is ap-propriately illustrated; the story of Sara Crew is pleasantly concluded; Diamond-backs in Paradise tells of the rattlesnakes encoun-tered during a winter in Florida. In The Story of an Old Bridge will be found a historical sketch of London Bridge; High tides torical sketch of London Bridge; High tides in the Bay of Fundy are explained in an amusing story, and ¡Lieut. Schwatka, in How a Great Sloux Chief was Named, gives the origin of several appelations; Drill: a story of school-boy life is begun; The Astrologer's Niece has quaint designs. There are other interesting features and the usual poems and lingles.

BOOK REVIEWS.

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

SWEDENBORG THE BUDDHIST, or the Higher Swedenborgianism, its Secrets and Thibetan Origin. By Philangi Dasa, Los Augeles, Cal: The Buddhistic Swedenborgian Brotherhood. Large 8 vo. Paper. pp. 319.

Suddistict Swedenborgian Brotherhood. Large 8 vo. Paper. pp. 319.

The general reader is probably not familiar with the teachings of Theosophy. He has heard of the Theosophical Society, whose accredited foundersand representatives are Col. H. S. Olcott and Madame Blavatsky. He may have heard that the movement which has found expression in this organization is claimed to have been initiated and directed by certain mysterious personages called "Mahatmas." who reside in the recesses of Thibet or on some oasis in the desert of Gobi. He, of course, knows that wonderful powers are alleged to be possessed and manifested by Theosophical adepts, such as the projection of the double, the precipitation of writing, the bodily transference of letters, jewelry and various objects, through great distances in a moment of time. It is to be presumed that he is aware of the fact that the English Society for Psychical Research has through its agents investigated some of the cases of occult phenomena claimed to have been produced through Madame Blavatsky, and has reported them as frauduledt.

The writer is of the opinion that Theosophy has

ulent.
The writer is of the opinion that Theosophy has made little progress toward public favor in conse-quence of the prominence that has been given to its claims for occcultism as related to physical phenomena. While the public likes wonder-working and the emotional, it has but little respect for the won-

der-worker.

That phenomena occur that transcend our interpretation of natural laws; that certain persons possess and exercise powers that seem beyond the limitations of common life and experience, are facts well established in the judgment of all candid and persistent investigators. And it is quite credible that the special training recommended to the Theosophical neophyte may lead to the development of such power. The writer greatly doubts the wisdom of seeking the cultivation of super-normal physical power.

The esoteric side of Theosophy, however, is well The esoteric side of Theosophy, however, is well deserving of the careful consideration and patient investigation of every thoughtful mind. It is the experience of the writer that it brings into something like harmony and accord, the many and apparently utterly diverse systems of religious thought, and illuminates the darkest problems of human experience and destiny to that extent that they no longer to affect white.

perience and destiny to that extent that they no longer baffie solution.

The book whose title heads this review will aid the general reader in obtaining a fair understanding of the more general features of Theosophical exercises as developed from Buddhism.

Under the form of a symposium, the author introduces a Buddhist devotee, a Buddhist monk, a Chinaman, a Parsee, an American woman, an Icelander, an Aztec Indian, a Brahmin, and Swedenborg. The gist of the discussion is to maintain the thesis that the peculiar teachings of Swedenborg are not only in accord with Buddhism but are substantially the same. The argument is very ably maintained on the part of the Buddhist monk, but the recording of our posthumous Swedenborg but the recording of our posthumous Swedenborg is more ingenious than convincing, and fully justi-fies his Buddhistic cognomen, "the-man-that-gotfies his Buddbistic cognomen, "the-man-that-got-mixed." The other parties to the debate contribute to the main end by such statements of their several

articles of faith as tend to indicate the general similarity and agreement in basic elements. The whole tends to the recognition and presentation of Theosophy as the modern exposition of the old wisdom-religion that includes all creeds and is now coming to the front to supersede the insufficient

creeds of the day.

His description is interesting, spirited and in-structive, and set forth with a quaintness of diction

that is at times decidedly humorous.

As a contribution to Theosophical literature it is well adapted to general comprehension, and will repay

CHRISTIAN PNEUMATOPATHY. By Wm. I. Gill.
Boston: Carter & Karrick. Price, \$1.50.
The author of this book has long been an occasional contributor to the Journal, and he is the author of several works of elaborate metaphysics. This work sets forth Mr. Gill's views on the practice and philosophy of mental healing. He has very little in common with the Eddy-school, either in spirit or ideas. He is thoroughly Theistic and his Christianite is of the broadest type.

Christianity is of the broadest type.

Instead of repudiating science and the laws of physical nature, this work treats them with intelligent respect, and shows how those laws are not only a fact, but a metaphysical and practical necessity

and benefit.

The book argues that the ultimate end and law of the universe is a law of goodness, of health and perfection. This is argued from the ideal of moral and intellectual conception, and from the normal tendency of all known law, sensible and supersensible. This is strengthened and perfected by the conception and conviction of the existence of Delty as the infinite impersonation of all ideal thought and moral intuition. A reasonable proof of such a being is found in our spiritual nature as seen in the loftiest of human characters, in its incipient action in the most unworthy and most undeveloped; and in the manifest stream of tendency in all things to educe, develop, strengthen, discipline and perfect the moral and spiritual life. The same truth is indicated in the zoological progress from the lowest rank of sentient beings up to man and the gradual development of man by the severe discipline of natural law in both the sensible and spiritual realm. This conviction once attained, a logical result is the adoption of an optimism worthy of infinite perfection in relation to the limitations which necessarily appertain to the finite.

This introduces the great and difficult problem of The book argues that the ultimate end and law of

tion in relation to the limitations which necessarily appertain to the finite.

This introduces the great and difficult problem of the relation of the finite to the infinite, and though all previous efforts at its solution have been very unsatisfactory, our author attacks it with the serene confidence that all further effort will only be an elucidation of his demonstration. His positions are that God only is eternal as the infinite and absolutely perfect; and their as such he has the power of absolutely Loat God only is eternal as the infinite and absolutely perfect; and that as such he has the power of absolute creation, which is an increase in the sum of being and existence, in distinction from evolution, which is only a change in the modes of that which previously existed in other modes; that the created is from its necessary nature as creature finite or variously limited in its powers and capabilities; that therefore finite minds are liable to error, that they acquire knowledge by exportance through the acacquire knowledge by experience through the ac-tion of forces operating with uniform regularity, whence the possibility of pain, disappointment and multifarious conflictions are in the initial conditions of development inevitable, disciplinary and educa-tory. Thus what is called natural evil is a real and painful experience in innumerable forms and con-ditions; and Infinite Perfection could not prevent it without preventing what said Perfection must achieve. It is a real evil as a painful experience; but it has a mission of goodness, and shall not utterly and ultimately fail of its end. Hence it does not exist for its own sake and it is to be avoided as much as possible always, and the supreme law of duty is to diminish it all we can and replace it with its oppo-site. This suggests a law of bealing for both Crea-tor and creature. This law is to be found and fol-lowed by the creature as one of the conditions of his

well-being.

In the study of this great law, pneumatopathy finds that one of the great facts and principles is, that all is mind or spirit—one infinite spirit and an indefinite number of created finite spirits, and nothing else; that there is no matter as a different substance with an opposing set of qualities. This is a necessary inference from the spiritual nature of God, who could not create anything so opposite to his nature as matter has been expounded to be. It is necessary to a conception of the logical and metaphysical unity of the universe, and to a consistent exposition of all psychological phenomena. Above all it is necessary to the doctrine of mental healing; because mind is always opposed by a substance whose qualities are all the opposite of itself. Matter, then, is a thing which has its own laws which are not subject to the laws of spirit, neither indeed can not subject to the laws of spirit, neither indeed can they be. Here the action of mind is obstructed and debarred. It has no natural right of dominion. Hence the doctrine that mind is the only healing agent must be abandoned or it must insist that mat-

ter so-called is only a series of modes of mind.

Yet because matter is a mode of mind, it has its offices in relation to all other modes of mind, and some of these are indicated and partially expounded in their bearing on the philosophy of mental healing and well-being. The author argues that the human mind has an indefinite power of direct agency for preserving and restoring the bodily health. This power of course is not lost by death; and so we may power of course is not lost by death; and so we may receive ald here from spirits who have left our sensible form. But the great and ultimate reliance is on the Infinite Spirit, who is perfect Life and Health, and the only ultimate source thereof. Such is a very brief outline of Christian Pneumatopathy.

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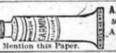
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The Future of Mediumship.

The general subject of mediumship is a matter of first importance from whatever point of view the question is studied. Too frequently the matter is dealt with from the professional standpoint only. In such case a partial, and often but a distorted, view of the problem is presented. The professional side of mediumship does not represent the only aspect of the subject, for some of the most wonderful mediums have been developed in private families, wherein suggestions of payment would be at once resented.

Then, again, too much stress has been laid upon the results of mediumship and not enough upon the means by which those results have been obtained; while scarcely any attention worthy the name has been given the effects of mediumship upon the individual medium. Spiritualists as a class are, it must be admitted, and to their shame, almost as much in the dark upon the physiology and psychology of mediumship to-day as was the case when the movement started forty years ago. 'The reason of so little advance is that up to this time they have sacrificed a study of the nature and effects of mediumship to persistent search for its most esults. Phenomena have been sought for themselves, not for the laws they revealed. It cannot be denied that the result has been bad. Admitted ignorance of these laws has been to Spiritualists their weakest spot; pretenders have not hesitated to take advantage of it. The plea of, "Well we do not know all the laws of mediumship yet," has been used by many a rascal as a cloak to cover up delinquencies. True we do not know nor can we expect to know just yet, all the laws of mediumship, but surely more could have been learned ere this if a determined effort had been made in this direc-

Undoubtedly mediumship is the cornerstone of the demonstration of life after death. Equally true is it that mediumship is a natural possibility-more or less marked in various individuals, most likely in all. While it may also be admitted that the exercise of the developed faculty is as legitimate a subject of sale as is the ability of preacher, singer or actor, though something of taste and delicacy must be argued in a quasi religious movement like ours. But it cannot be too distinctly borne in mind, that if mediumship has its pleasures, it also has its penalties as well. Those penalties apply to the medium and the Movement alike, and are important factors in deciding the future of this peculiar

The future of mediumship involves three special points: (1) The number of professional mediums; (2) the amount of private mediumship, and (3) the propriety of seeking such development. Past and present experience clearly shows that professional mediumship has brought with it many dangers and disadvantages; that as a calling it begins to show symptoms alike of degeneracy and degradation; that there are "rings" and "combines" of the more reckless practitioners who are thus united for mutual support and the transmission of useful information; that the guileless inquirer is pumped for points which are duly passed on to the next professional to whom he is effusively recommended. That all this is true needs no saying to those who are on the inside track. To the prescient observer there is no doubt that public professional mediumship will surely not increase in volume here-

nomena is but an expedient, not a permanency. As to mediumship in private there can be no question that the quantity of it is beyond compute, and that such mediumship is the safeguard of true communion with the unseen world. As mediumship can be developed in private home life, and as the first purpose of its exercise is to hold communion with those gone before, it follows, that as the desired result can be obtained at home, the development of domestic mediumship will ultimately supersede public mediumship. and will thus result in the retaining of mediums where they are safest, i. e., within the protecting sphere of the family circle. Most surely the balance will shift from professionalism to privacy in the near future.

What is likely to be the future of mediumship from a scientific point of view? Very soon Spiritualists as a body must take up the question or else mediumship will result in a modern form of white man's obi, and a new flood tide of evils afflict the public. There must be classification of the phenomena into their proper groups,-as for instance, those phenomena that are the product of spirit workers, those that are due to the exercise of psychic powers of the individual, and those which are the joint results of mundane and supra-mundane causes. Emphatically, in this connection, the future of mediamship will be more of scientific veriflability and precision, resulting ir less of the confusion and incertitude that now prevail, therefore bringing great gain to the careful observers who will yet arise to deal with the subject as it deserves and needs.

But it is, perhaps, in an understanding of the effects of mediumship upon mediums that the ultimate determination of the future of mediumship can be perceived. The persistent use of any phase of mediumship cannot fail to be injurious. By persistent use is meant its uninterrupted and unrestrained exercise, where no attention is given to physical or mental hygiene, where forces of body, nerves, mind and spirit, are drained and redrained daily. There can be but one end in such cases-collapse! To be continually under a foreign domination surely undermines personal character and independence. To constantly exhaust nervous force means ultimate paralysis. Indiscriminate development of mediumship has been and still is one of the great errors of Spiritualist work.

The future of public mediumship will be a reduction of its volume; a greater certainty in its'operations; a higher type of persons developed for its practice. Already the cry is heard, "Fewer 'wonderful' mediums-more reliable ones," These trials will profit Spiritualists in the end, no doubt; and if every thoughtful reader will heed these words there is no question that the future of mediumship will be of such a character as will add greater lustre to the science of psychology, nobler illustrations of personal character, and give greater certitude to communion with the world beyond. The safe ground at all times is that facts prove mediumship and rest thereon; but let there always be careful discrimination between mediumship and mediums. The one is a fact in nature that cannot be argued out of existence; the other, often, alas! exhibits the weakness of the flesh in a manner so glaring that one is thankful the cause does not depend upon the individual-

A scientific examination of the subject under consideration is the only road to a use- to the conviction that they had been too ful and honorable future for mediumship and mediums alike. The sooner this is recognized and acted upon, the better for Spiritualism and the world.

Wealth and Society.

Dr. R. Heber Newton is one of the most fearless and outspoken as well as most brilliant representatives of the New York pulpit. On Sunday, Jan. 15th, he delivered a sermon devoted to the money getters of the social world. The front seats of his church where occupied by a large number of wealthy men, "Unearned Increment" was the significant subject of the sermon.

Dr. Newton argued that the wealth-making power is a function developed by the social organism. He presented clearly and endorsed fully Spencer's view that society has the main characteristics of an organic structure; that as various functions are evolved by the individual body, so are various powers evolved by the social body, and each serves the whole organization. All our social institutions are organs of the "grand man." The wealth making power is thus evolved in society as a social organ. Private property is called into being that there may be a commonwealth, and the individual is dowered with the ability to get riches to the end that the whole body may be enriched. The rich man says, "I have made my own money." But who made him? He was not consulted about his parents. He was capitalized by others. His successful use of his personal capital has been furthered by circumstance. Education put the capital out at high interest and fortune favored him with good chances. The combined power of others made his power possible. Multitudes of men, he never knew how, united in the complex processes of our civilization to labor for him, all other lines of business converging upon his own to make it profitable. In all wealth there is an unearned increment, a share which in equity belongs to the commonwealth.

Such, in substance, was the main thought advanced by Dr. Newton who concluded by saying that since society gives men the power to get wealth and demands the right use of that power, it may, failing to find that

gan. Those who are acquainted with the doctrines of Socialism can appreciate the radical character of these utterances. They touch one of the most vital questions of the day-questions which cannot be evaded or ignored. But for this fact they would not have been listened to by a New York congregation composed of many of the capitalists of the city. Those who are not socialists, see that there is something wrong in the inequitable distribution of the products of labor, and that there is an "unearned increment," in wealth which in some way should accrue to those whose labors have contributed to produce it.

In these days when men are found extolling the individual, as though he were an isolated independent unit, and when "Anarchism" has its defenders and apologists, it is well that the people be reminded of the interests of society, without which the individual would be nothing. It is well that eminent teachers like Dr. Newton point out to the wealthy classes the important fact that the conditions of their wealth and most of the factors in its production were produced for them and not by them, and that if society owes them its protection of their just rights, they in return owe society whatever "unearned increment" there is in their hands. Wealth must not be used in the future against the welfare of society, as it too often has been and is now used. It must be made conducive to the best interests of the social organism.

Mrs. Eliza A. Wells.

In the JOURNAL dated February 19th, 1887, appeared an account of the detection of Mrs. E. A. Wells while giving a scance for materialization at the residence of Mr. and Mrs. Henry J. Newton in the city of New York. This scance was one of a series of "test" experiments, and for many reasons the affair possessed more than usual importance. The Journal's account consisted of a brief letter from Mr. and Mrs. Newton, in which they said,.... "She was detected by Mr. Wm. R. Tice, one of the committee, while personating the spirit of his deceased wife, in what at present seems unmistakable fraud"; and a statement in detail by Mr. Tice explaining the particulars of the exposure.

Those who read the account of the exposure last year will recall it: Mr. Tice on being invited up to the cabinet entered the compartment where the medium should have been, and found there only an empty chair with the medium's dress, shoes, etc. A light was obtained and Mrs. Wells was discovered to be out of her compartment and in that of the spirits, though it had been supposed that the partition of fish netting rendered it impossible for her to get there. Mr. Tice in his account says, "Mrs. Wells was revealed to all present (dressed) with her underclothing only, and a white gauze vail drawn tightly over her face and body."

At the time of the exposure, Mrs. Wells was an officer of the 1st Spiritualist Society of New York and on intimate social terms with Mr. and Mrs. Newton. Mrs. Newton in speaking of the lamentable affair a few weeks after said, "I should not have felt worse that night had it been my own sister." Following the exposure, the next Monday we think, Mr. and Mrs. Newton had an interview with Mrs. Wells, and this together with a further study of the circumstances finally led them hasty in their judgment and that the medium was innocent of any intentional deception. This conviction seems to have been further strengthened by communications received, as Mr. Newton believes, from spirits through several mediums. The theory of unconscious personation was accepted as the true explanation of the affair by the friends of Mrs. Wells. Judge Cross prepared a lengthy statement embodying the testimony of a number of witnesses and of the medium, which was published in our esteemed Boston-contemporary under the title: "Mrs. E. A. Wells Vindicated. The most convincing proof of Transfiguration ever yet furnished to the World."

Judge Cooss characterized Mr. Tice's act in the following terms:

The whole transaction was the very worst exhibition of ignorance and brutality which has ever get occured in the endeavor to prove materialization a lie and defame an honest medium, and you, Mr Editor, are allowed to publish so much over my signature. It was a cold-blooded attack, and a viclation of hospitality shameful beyond example.

The supporters of Mrs. Wells held with considerable unanimity to one or the other of two theories: (1) That the skeptical attitude of Mr. Tice attracted mischievous and diabolical spirits who desired to injure Spiritualism and who took possession of the mediums. (2) That Jesuit spirits accredited with special hatred toward Spiritualism stepped in and took advantage of the passive medium. But in either case Mrs. Wells was not in any sense either responsible or guilty. The great body of Spiritualists held that neither of these theories was tenable and that it was unnecessary to go behind the plain facts admitted by all parties to the affair.

A few weeks after the exposure, another series of "test" seances by a select company of friends was inaugurated, but this time at the apartments of the medium. In the JOURNAL of May 14, 1887, Mr. Newton contributed an interesting account of some of the demonstrations at these scances. This was followed in the JOURNAL of July 2d, with an eleven-column report of the "Test Committee," signed by Mr. Newton, which consisted of a history of the manifestations extending ever a period of two months, tegether with a review of the original exposure. The report, on its face, established the claim of of the preceding February. A somewhat extended and careful canvass made soon after the publication of this report failed to uncover a single person whose views of the original exposure had been reversed or modified by it. This is mentioned merely to show tnat those who believed Mrs. Wells guilty in the first instance did not have confidence in the apparent results of subsequent scances. Matters remained in this condition, and for good and sufficient reasons it was deemed best to institute another series of "test," experiments. Mr. Charles D. Lakey was chosen as secretary of the company holding these séances with Mrs. Wells; some weeks ago the JOURNAL published a very favorable preliminary statement from him, and in this issue it publishes his final report, which is fortified by a brief statement from another member of the circle.

That the publication is utterly distasteful and unpleasant both to us and our correspondents, must be-apparent. But these gentlemen feel they have a duty due to the public, and we can do no less than to give them a hearing. That the publication will stir up much discussion is certain, but we hope that no bad blood will be generated and that the opponents and advocates of the claims of Mrs. Wells will credit one another with good motives and honest intentions. Where the interests of a great cause are at stake, where a question of vital importance to psychical science is in issue, there should be no blinking facts nor shrinking from a thorough exposition of moot questions; neither should a difference of opinion blossom into personal dislike or disrespect. No amount of argument will settle this affair; it is one of facts, of direct and circumstantial evidence.

The statistics of illiteracy in Massachusetts show that the number of illiterates in that State in 1885, was 122,263; of these 45,550 were males, and 76,713 females. Of the entire number, 96,770 are reported wholly illiterate; that is, unable either to read or write. Of these, 37,464 are males, and 59,306 females. There are 25,360 in the State who can read but are unable to write-7,992 males. and the remainder females. The number of illiterate in 1885, between the ages of ten and thirteen years (these ages both inclusive) was 2,158; between fourteen and nineteen, 4,303; between twenty and twenty-nine, 8,947; between thirty and forty-nine, 16,544; fifty years and over, 13,774. Thus it is seen that in classifying the illiterate by age, there is a gradual increase from ten to thirteen, both inclusive, up to fifty. After that age is reached there is a gradual falling off. This is accounted for by the fact that the laboring classes, which includes all the illiterate population, are shortlived, though the falling off is due partly to the fact that many immigrating to this country in middle-life eventually learn enough of reading and writing to take them out of the illiterate ranks. It is rather mortifying to the sons of Massachusetts, whose State has been renowned for its pre-eminence in intelligence and culture, to have to read these statistics which show such a large per centage of illiteracy in the Old Bay State. No doubt the steady flow of a part of her intelligent native population to the West, during the past quarter of a century, or more, as well as the arrival of immigrants especially from Ireland and the Provnce of Ouebec, who have taken the place of American help in the cotton and woollen factories of the State, is the main cause of this large amount of illiteracy within her borders. The New England factories, while they have afforded employment to many thousands of the poor and ignorant who have come to our shores, and have enabled many individuals and corporations to acquire wealth, have contributed largely to reduce the average intelligence of the population of the State. The owners of this wealth should not now object to being taxed pretty heavily for public education.

For the last four years the adminstration of the State University of Iowa has been most disastrous to that institution. While the State has been generous, having from taxes levied upon the people, poured more than a third of a million of dollars into the University treasury, over and above what the former administration received, the Faculty, the JOURNAL is informed, has been entirely disrupted, the attendance of students has greatly declined, the alumni have been snubbed, and formal demands have been made upon the Board, claiming that life has been wantonly destroyed in one of the departments of the University. The Board has driven out faithful and efficient professors and has filled the vacancies which it thus created by subservient and inefficient youngsters, at increased salaries, while the men who have ruled with an iron rod, have been favored and extolled. Nearly two years ago was driven from the collegiate department, Prof. Gustavus Hinrichs, one of the ablest scientists in the West, on grounds declared by more than half the members of the Board ridiculous and unworthy of investigation. Partisan political influence seems to have had much to do with these changes, and with this decline in the Iowa State University. Cannot such institutions be put beyond the influence of party politics?

Capt. R. W. Shufeldt of the medical corps of the United States army, is the author of some two hundred articles relating to scientific subjects, many of them illustrated by numerous cuts prepared by himself. He was born in the service, being a son of Commodore Shufeldt of the navy, and has been acafter, while it is more than likely to decrease. right action of a social function, be tempted Mrs. Wells as a materializing medium and tively connected with the army since his

or more scientific societies, and has for years been in correspondence with leading scientific men of the world. All his spare timehas been devoted to scientific research. Buthe would not play the military dude and lead the german in Washington society, and three years ago he was assigned to Fort Wingate, New Mexico. Some months ago he requested the government to transfer him to some positiou where he could avail himself of the advantages of libraries and scientific museums in order that he might have better opportunities to give his leisure to scientific studies. The request was accompanied by personal letters from Huxley, Gray Owen, Agassiz and some forty other scientists. The request was disregarded, and in the Nation of September 1st, he spoke of the evident intention of the government to discourage attempts on the part of young officers to improve their spare time by devoting it to study. "For criticising his superiors in the public press," hehas been tried by a court-martial at Fort Wingate. Captain Shufeldt may have committed a technical offence, but that is slight in comparison with the folly of the government in encouraging dudism in the army, and discouraging the honorable and praiseworthy effort of such men to advance science.

The advocates of cremation are active in this city. A daily paper says: "Three attempts have been made to organize a company having for its object the building of a crematory in this city. A lack of subscribers to the capital stock was the cause of failure of two of them. At a late meeting. one of the gentlemen present who was connected with the last movement suggested that it might be well first to organize a socisty which should have for its object the advancement of the practice of disposing of the dead by incineration. The movers in this new enterprise are Mr. J. Q. A. Walker of No. 38 Madison street, Dr. L. Ottofy, dentist, of Milwaukee avenue, William F. Wiemers, lawyer, and W. H. Christian. Mr. Walker has made a study of cremation for some years, and has become an enthusiast on the subject. He has corresponded with most of the managers of furnaces in this country, and from the information in his possession he thinks the Buffalo furnace the most complete and artistic. Dr. Ottory has also made a study of the subject, and has visited the Buffalo furnace. He has descriptions of nearly all the furnaces in this country and some in Europe. Mr. Wiemers has applied himself to finding citizens of Chicago in favor of cremation, and has quite a list of names. It is found that a large number of ladies are interested in cremation, and it is therefore proposed to have the society and preliminary meeting open to them. Many have a fear of being buried alive, and the anticipated torture of slow suffocation in the tomb makes them advocates of cremation.

GENERAL ITEMS:

Next week we shall publish an interestin g article from Wm. Emmette Coleman. Subject: "J. J. Morse on Charity, with Comments Thereon."

W. Fowler writes as follows from South Australia: "I thank you for the efforts you evidently make to keep the greatest known truth in this world pure and free from deception."

As Lecky states, the inculcation of kindness to animals on a wide scale is mainly the work of a recent and a secular age. Yet in every community there needs to be cultivated greater sensitiveness to the sufferings of animals, and a public sentiment that will not permit them to be abused.

Mrs. Emma Hopkins will begin her February course of lectures on mental healing on the 20th inst., at 3 o'clock P. M. The class will meet at her residence 2019 Indiana avenue. Further particulars may be had by calling upon or addressing Mrs. H. at the above number. .

The two first Sundays in March, J. Clegg. Wright will be in Brooklyn, N. Y. He is not engaged for the last two Sundays in March, and the first two in April. He would like engagements in New England for those Sundays, if possible. Mr. Wright lately delivered a lecture at Providence, R. I., on "Spiritualism, a Science." It was listened to with deep in-

Milton Allen of Philadelphia, writes: "That we are passing very rapidly along this wonderful transition period of ours, is evident to a common observer. This fact was brought vividly to my mind by the reading of two editorials and two articles in the Journal of January 14th. The editorials were "The Impending Crisis," and "The Scientific Basis." The two articles were, "The Dangers now Threatening Spiritualism," by Wm. Emmette Coleman, and "Public Mediums," by Jesse Shepard. These four articles are deserving of very careful consideration, for their suggestiveness and significance.

A Chicago daily says: "Strange it is what silly superstitions prevail in the minds of some people at this late day, A great many good people hold a mild reverence for harmless superstitions in which their primitive grandparents placed implicit faith, but it is rather seldom they admit it. Only a few days ago Sheriff Matson received a very polite letter from a woman at Cerro Gordo, a little town down in Platte County, asking him to send one strand of a rope that had been used in hanging some person. Her little boy had been having fits for four years, and nine doctors had failed to benefit him. A neighbor had told her of the rope being used with success in such cases, and she was willing to pay any price. The sheriff was quite moved At best the public medium for tests or phe- to try heroic measures or to evolve a new or- resonerated her from all blame in the affair | fourteenth year. He is a member of a dozen | by the letter, as he could realize the fond

maternal instinct which had prompted it. but he answered without evasion that he had no rope to send, and the woman ought to know better, if she would only stop and think. than to encourage such a silly superstition.'

A movement is on foot in the Legislature of Massachusetts fooking toward legislation forbidding the fraudulent representation or personation of the spirit of a deceased person by any one at any séance or religious meeting.

The annual meeting of the Illinois Press Association at Bloomington, last week, was a successful affair. The members of the local press of that smart city, aided by the citizens. did the honors in good style. Mr. Owen Scott of The Bulletin is especially entitled to thanks for his untiring energy and thoughtful courtesies. Resolutions thanking the citizens and press of Bloomington and the railroads of the State for civilities extended were passed by the association. Mr. L. A. McLean of the Urbana Herald was elected President for the ensuing year. Mr. E. B. Fletcher of Morris Herald and Mr. Geo. W. Tatham of the Greenville Advocate, were retained as Secretary and Treasurer.

Thousands of Spiritualists east of the Mississippi who have listened enraptured to the eloquence of Mrs. Elizabeth Lowe Watson or read the brilliant and inspiring articles from her pen, will be delighted to know that she contemplates a visit eastward in May to remain until sometime in July, and that she will lecture in a few leading cities and possibly at one or more of the most important Spiritualist gatherings during her stay. Mrs. Watson writes us from her home, Santa Clara, California, that she does not wish to speak but a few times during her visit, we should therefore advise those desiring to secure a date to write her at once, for there will be numerous applications when once it is known she contemplates coming.

Celia writes: "Next Sunday evening, at 7:30, Mrs M. Ahrens will lecture and Mrs. Belle F. Hamilton and Prof. Barnes, two of our best test mediums, will demonstrate the phenomena of Spiritualism before the Young Peoples' Progressive Society, at Avenue Hall, 159 22nd Street. The friends are all invited to come. Friday evening. Feb. 17th, will be our masquerade ball, and we trust that we may have the pleasure of the presence of many of our older friends. The occasion will be one of enjoyment. During the intermission, a few literary and musical selections will be rendered."

From Here to Heaven by Telegraph. (Continued from First Page.)

All through this interview, Dr. Wells reminded me of a skillful penman trying to execute a difficult design with poor materials. In every effort, he seemed to labor under just such a restraint as if failure was likely to result from objective causes. In about half an hour the operating was much improved and we had a very interesting in-terview, most of which must be omitted from this number, because it has no bearing on propositions now in hand. Presently Col. Bundy asked:

"Is there anything in my mental or physical organization that obstructs your pro-

Dr. W .- Yes; not intentionally on your part, however, but we are fast overcoming it. appears that your thought waves are so positive, that you in a manner break up

Col. B .- I can readily see the rationale in this case; but take it with mediums in other phases. Can you, without experimenting, see if there is anything in my composition that should interfere with the manifesta-tions through other mediums?

Dr. W .- I think it is more in your reputation than your make up. If you had come in as Mr. Smith, it would not have botherd them [the spirits] much. It is not the effect upon themselves, but upon the instrument they have to use.

Much more testimony of this character is in hand, but it all points the same way, and is in perfect harmony with the conclusions already reached by direct deduction from known laws of physiology; viz.,
"6." That different states of his health af-

fect the supply of magnetism." "7. That different states of his mind af-fect the supply of magnetism."
We shall now consider

But that no variation in his mind or body affects the character of the message received,-that is, that the controlling forces make no use of his mental powers, and that therefore the communications are not tinged with his sentiments nor in any way influenced by his beliefs."

This conclusion is necessitated as a direct deduction from the physical proofs, and also from the metaphysical proof. "That the flow of animal magnetism is not subject to his will." The physical proofs as summed up in the last number, show conclusively that it is beyond the power of any man in the flesh to bring his will to bear upon the inanimate key in the box, for want of contact between the key and some animate organ. No variation in his mind, then, can affect the key to make it say anything, much less to say something different from what Dr. Wells desires it to say. Neither can any variation in his body affect it to say anything different, since his body is also powerless to make it say anything at all. All that variations in the condition of his mind or body can do is to affect the supply of power for the spirit operator to use, and even that is not subject to his will. The conditions are manifestly such that if the spirit operator has sufficient magnetism in hand with which to operate the key, he can operate it to make one set of characters just as well as another; that is, if he can say anything at all, he can say just what he pleases, regardless of Mr. Rowley's wish or will. Of course, such embarrassing conditions as want of supply, may in an in-direct way affect the flow of thought, and thus cause a message to be less eloquent in its diction or an argument less forcible in

its statement. But these conditions are of a purely circumstantial nature, and it would be absurd to argue from them that the message, so far as it goes, is not, ordinarily independent of variations in Mr. Rowley's mind or body. Even if the extreme case of the in-terview above mentioned be taken as an exception, it is immediately seen that "the ex-

ception proves the rule," for, without a rule there could be no exception, while it is also true that there is scarcely ever a rule that does not have an exception.

As before stated, (in Paper No. 1) in his usual health there are no delays and no symptoms of either mental or physical restraint. When he lays his hand on or near the box, the messages flow in at the pleasure of invisible operators, just as though the hand had switched into our circuit, an independent line from some distant clime.

had hoped in this number to treat the subject of identity, but there will be only room enough to introduce it. The third proposition "That the intelligences controlling this instrument are disembodied spirits," seems to call for something to prove their identity. We have abundance of this

their identity. We have abundance of this kind of testimony, but let us see first how strong our case is without it.

We have proved that our key in the box is actually manipulated,—that it is manipulated intelligently,—that the intelligence manipulating it is independent of us or of any one else, just as you are mentally independent of your neighbor. We have demonstrated beyond the possibility of a doubt, that some disembodied, individual being operates that key. The key is being operates that key. The key is differently operated at different times, just as different ones of us operate differently, and as all telegraph operators know, each operator's telegraphing possesses the same elements of individuality as his handwriting, his voice, his step, his playing upon a musical instrument, or his manner in any other respect. These beings use language. They use English language. They use telegraphic characters properly; therefore they are telegraph operators. They reason in the same manner that we reason. They make the same mistakes in the use of language that we sometimes make. They make the same mistakes in the use of the felegraph key that we sometimes make. They appreciate our variations of thought and feeling. Their diction is serious and grave, or brilliant and lively, and exhibits all the special proper-ties common to our diction,—such as Beauty, Sublimity, Wit, etc., etc. They are often witty, and they enjoy the same varieties of humor that we enjoy. They exhibit the same emotions, but it must be admitted that they are less easily disturbed in equanimity, less likely to become impatient, much less intolerant and far more charitable toward others than we are under like circumstances They may be in this respect superior to us, but they are still in a measure subject to the same faults and weaknesses, and in short exhibit all the varieties of metaphysical

character that we possess.

While they are thus, in general, as much like us as we are like each other, they are as different from us and from each other as we are different from each other. In short, they have all the attributes of human beings, except a hysical body. (In the light of the present investigation, it may be added that a physical body is only essential to the first phase of human life.) Thus they have a religious nature and converse with us intelligently and feelingly on religious topics. Some of them have ideas on these subjects that are very much exalted and full of originality, derived from an experience of which we know nothing, and much of which they can but dimly describe to our apparently benighted

understanding.
Different ones of them exhibit great difference of intelligence. For instance, one is a physician and his communications prove him to be thoroughly versed in all that per-tains to the theory and practice of medicine, by all the different methods or schools. His technical skill is wonderfully superior, and his application of it in a professional way is full of individuality and originality,—sometimes quite the reverse of ordinary practice, but, as the sequel shows, for good reasons. He has thoroughly established the fact that he can see disease, but he does not generally see symptoms. For instance, he does not see that a patient's head aches, only as he a certain diseased condition that is likely to produce headache. Although the same diseased condition produces different symptoms in different people, it must also be remembered that different diseases often produce the same symptoms. He sees the cause not the effect, and directs his attention to the removal of the cause. This explains why patients sometimes find that he says but little about their pains, etc., and often locates their disease in some other part than where the symptoms are manifested. The roots lie buried, but the branches which spring from them make a great display.

This physician calls himself Dr. Wells, and he is assisted by other physicians who some-times dictate their communications in such

times dictate their communications in such a different manner as to give every indication that they are different individuals.

Dr. Wells has not yet identified himself for reasons which will be given in his own words in the next number. For our purposes of argument, it matters not whether he is Dr. Wells or Dr. Smith. All that we need to gain our point on the possibility of spirit communications is that, these communications are from disembodied intelligences, or apprits. That has been perfectly demonstrated. In corroboration of that, however, we have the identity of several and shall give some of that testimony in the next number; mainly to silence the in the next number; mainly to silence the objections which might perchance be raised by a certain class of theosophists and others who insist on peopling the world around us with gods and subgods, demigods and imagi-nary beings of every conceivable ilk, rather, than admit this which is most reasonable, natural, desirable, and plausible, but which they have become accustomed to regard as impossible.

It argues nothing to cry "impossible," after a thing has become an accomplished fact. The splendid achievements of this age were just as impossible and even absurd to the ancients, but in the light of this achievement, it is now more probable that we shall soon demonstrate ourselves to be in communication with the inhabitants of other planets and systems, than it was but a cen-tury ago that we should have instantaneous communication with all quarters of this

little planet.
The grand truth of spirit return has now been demonstrated from a strictly scientific standpoint, starting from universally admitted premises, and absolutely necessitating every step, until the conclusion has not been reached and firmly established, but the way all along has been hedged and fairly buried under evidence upon evidence, with evidence to spare.

"Go, stop it, proud scorner. But 'tis all in vain.
You may as well bind up the hills with a chain;
The seas, yea, the depths of the ocean control;
Unfuse the vast ices that rivet the pole."

We ought not to be too anxious to encourage un-tried innovation, in cases of doubtful improvement. For a quarter of a century Dr. Sage's Catarrh Remedy has been before the public and passed through the severest fest and is pronounced the most reliable remedy for that disagreeable malady. Thousands of testimonials of its virtues. 50 cents per bottle. By druggists.

A Flood Tide of Excellence.

To the Editor of the Religio-Philosophical Journal:

I want to say how much I like the JOURNAL for the past few weeks. It is in a flood tide of excellence. Hudson Tuttle's late article on "Spiritualism vs. Christian Science," etc., is an admirable statement of the confusion that comes from losing sight of a clear central idea and wandering off until we lose its light and guidance. Look at all these faith-cure and occult matters in the light of the Spiritual Philosophy, and we see both their merits and their faults,—away from that

light we are in a miraculous mirage.

Wm. E. Coleman has contributed some articles of signal value. Others might be named. Your facts of spirit-presence are good and well proven—very necessary that such facts should be.

But another thought dwells in my mind. What a heavy task is yours! To edit your JOURNAL, to answer the many pertinent questions coming in, to look over the wide field of varied religious thought and give its best words, to examine and correct for publication, or put aside the many manuscripts sent you—these and other constant duties call for three times the thought and care and labor of hand and brain needed for managing a large weekly political or literary journal.

I know whereof I affirm, for I speak from experience in both fields, and just now "the spirit moveth me mightily to write," and try to impress your thoughtful readers with a full sense of the weight of your work, and of its great importance to the growth of such Spiritualism as will command respect and carry weight, and have lasting and growing influence.

I hope these few words may have some weight, and will not weaken them by adding Detroit, Mich. G. B. STEBBINS.

Radical Lectures by B. F. Underwood for 1888.

B. F. Underwood is prepared to lecture this season on the following subjects:

Wealth and Want.

Society and the Individual.

Aristocracy of Brain and Heart. The Evolution of Religion. Intuition in the Light of Evolution.

Religion considered from the standpoint of Science. 7. The Work and Influence of Charles

Darwin. 8. Herbert Spencer and his Philosophy.
9. Theories advanced and Philosophy. Theories advanced under the names, eism," "Agnosticism," "Monism" and 'Theism,"

The various theories of Idealism and

Realism.

 The Love and Study of Nature.
 Anthropology the Key to Theology.
 Current Theological Assumptions and Fallactes.

14. Answer to the Question, "What will you give in its Place?"

15. The Positive Side of Modern Liberal Thought.

16. Evolution vs. Creation. The New Science and the Old Faith. 17.

Why I am a Freethinker. The Importance of Completing the

Secularization of the State. 20. Radicalism and Conservatism. Characteristics of this Period of Religious Transition.

22. A Common Sense View of the Bible. 23. How Evolution reconciles the Experience-Philosophy with Intuitionalism. 24. "Faith-Cure" and Kindred Methods as

a study in Psychology.

25. Naturalism vs. Supernaturalism.

26. The Present Condition and Prospects

of Liberalism. For terms, etc., address B. F. Underwood, 86 South Page street., Chicago, Ill.

CHICAGO.

The Young Peoples' Progressive Society, meets every Sunday at Avenue Hall, 159 22nd Street at 7:45 P.M. The South Side Lyceum of Chicago meets every Sunday afternoon at 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 2:80 F. M., and 7:30 F. M. The public cordially invited, Admission five cents.

DR. NORMAN MacLEOD.

The Spiritual Union meets in the Princess Opera House, 560 W. Madison Street, every Sunday at 2:30 F. M. Speak-ing, music and tests. Visiting mediums cordially invited. Mrs. S. F. DaWolf, President.

The Young People's Spiritual Society meets every Sunday evening at 7:45 P. M., in Apollo Hail, 2730 State Street. First class speakers always in attendance, Admission free. E. J. Morron, President.

Spiritual Meetings in New York.

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

The Peoples' Spiritual Meeti'g has removed to Columbia Hall, 878, 6th ave., (formerly at Speacer Hall W. 14th St.) services every Sunday at 2:45 p. M., and 7:45 evening. FRANK W. JONES, Conductor.

Grand Opera House, 23rd Street and 8th Avnue.—Services every Sunday at 11 a.m. and 7:45 p. m. Conference every Sunday at 2½ p. m. Admission free to each meeting

The Metropolitan Church for Humanity, Mrs. T. B. Stryker, Speiker, holds its services Sunday afternoons, at 3 o'clock, in MacGregor's new and beautiful Hall, Madisou Avenue, Cor. 59th St. (Entrace, 42 E. 59th St.

Spiritual Meeting in Brooklyn, N. Y.

Conservatory Hall, corner Bedford Ave., and Fulton Street
—Services every Sunday at 11 a. M. and 7:45 F. M. Com
mencing Sept. 11th, Mrs. A. M. Glading will occupy the rostrum until Nov. 1st.

Resolver.

Brooklyn Spiritual Union—Sunday meetings at Fraternity Rooms, corner Bedford Avenue, and South 2d street Manuelers reance at 10:30 a. M., Alpha Lyceum at 2:30 p. M., Conference at 7:30 p. M.

Everett Hall, 398 Fulton Street. Conference every Saturday evening at 8 o'clock.
FRANK W. JONES, Conductor,

Saratoga Springs, N. Y.

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

St. Louis, Mo

Organized August 22nd, 1886. The First Association of Spiritualists meets every Sunday in Braz.d's Hail, southwest-corner of Franklin and Ninth Streets, at the hour of 2:30 r M. Friends invited to attend and correspondence solicited.

H. W. FAY, Pres't, 620 S. Broadway.

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Lassed to Spirit-Life.

M. W. Muzzy: The subject of this sketch was born. January 5th, 1806, in Hamilton, Madison County, N. Y.; spending his boyhood and early years of manhood in that vicinity and Stockbridge; moving from the latter place with his wire and two daughters to the then fas west (Wisconsin) in 1842. With the rude implements then in use in ploneer settlements, backed with great tailve hopefulness and integrity of purpose, did he begin to plant a home. / Five years passed, with alternate sunshine of prosperity and grappiling with ague and fever; then suddenly after a few day's illness his companion was removed by death, and a month later the younger daughter also,—the rhock proving nearly too much for him, the pain too intense for tears, a loss of interest in life for him, and as he believed for the departed,— annihilation. Mechanically he wrought from year to year; moving eventually from this home near Fort Atkinson to La Cross County, Wisconsin, to be near his remaining daughter. He departed from her presence, September 15th, 1887, at the age of 81 years, 8 months and 10 doys, to what he could now fondly call home after the forty year's pligrimage alone, yet not alone. A man of strong convictions, persistent inquiry, missing the society of loved ones, he was not afraid to Anvestigate the question. "If a man die, shall he live agidn?" He subscribed for the RELIGIO-PHILOSOPHICAL JOURNAL at its first issue, and continued life after each becoming to him a certainty, often saying, "The only sure evidence of a future life known is by spirit intercourse with and through mortals giving me joy in my weakness, and enabling me to say, I want to go home." He passed away in the ripeness of years, like a child yielding to peaceful slumber.

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While this paper STANDS FOR FAIR PLAT to all sects, parties and persons who honestly seek to speak the truth "with mailes toward none and charity for all," it, nevertheless, carnestly advocates the simple, pure, and progressive Religion of Jesus Christ. Independent of so-called "orthedex" creeds, and with no uncertain sound.

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JUST PUBLISHED.

REVIEW

Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSTLVANIAM BAR; AUTHOR OF "LEAVES FROM THE DIARY OF AN OLD LAWYER,"
"COURT AND PRISON," "DR. CROSST'S CALM
"IN THE VIEW L. FROM A LAWYER'S STANDPOINT,"
"A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every houghtful man and woman who has heard of the Seybert

Bequest.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest
of Mr. Seybert, the author gives in the first Chapter his After a happy and appropriate introduction of the sub-ject, with all needful explanations concerning the bequest of Mr. Seybert, the auther gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV. are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bulle on Seytimatism; Chapter VI. has for its motto. lieport of the Seybert Commission; Chapter V. treats ably of the Bible on Spiritualism; Chapter VI. has for its mottowing my Father's House are Many Mansloos?; Chapter VII. contains C. C. Massey's Open Letter on "Zollner" to Professor George S. Fullerton; Chapter VIII. gives an ideident which took place in 1854 at a meeting of the "American Association for the advancement of Science," with remarks made on that occasion by Professor Robeit Hare, etc., etc.; Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's testimony from his "liesearches in the Phenomena of Spiritualism," Chapter XI. gives further testimony from two wilnesses; Chapter XII., "Summary," and the Proscriptum, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw lish ton some disputed questions, while it cannot fail to bring out in hold relief the puerlieness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisit touch of pathes, its vigorors mentality, and, above all, its lorality to the highest principles of truth and justice—all combine to make this work a valuable addition to the advanced thought of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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Joices from the Leople. INFORMATION ON VARIOUS SUBJECTS

... the

For the Religio-Philosophical Journal. Time Flies--It is 1888.

* Years come in and years go out, And a thousand years are all as one, Then what is all this life about, And what is it all when all is done. away is the sad refrain, Gone to never return again.

By summer's heat and winter's cold, the sear of falls and bloom of springs, Year after year the story's told Of the flight of transitory things. Passing away with pleasure or pain Nothing the flying hours restrain.

All nature sings of the flight of time, The rocks of earth proclaim its age, But whether 'tis young or in its prime, Cannot be told by the wisest sage, But we know the universe sings this song, "Flying forever and ever along."

A nation rises, shines and falls, Another takes the vacant place, But whether great or whether small; They fill some blank in endless space. In every age, in every clime,

They've gone and lost in the mists of time.

The seasons come and seasons go. Bright skies succeed the darkest night,
A little joy, a little woe,
A day of hope, a day of blight,
And life is gone—what wondrous haste,
All that is left is a dreamy past.

The planets circle 'round the sun, Controlled by nature's changeless law, The universe in circles run—
The vastness fills the soul with awe, In all man's intellectual range, He finds no death, but only change.

And does man go to the silent dead? And is he lost forever and aye? Or is it a truth he has only sped, To a fairer land and brighter day? Death wakes to life--why should we sigh, There is no death-we never die.

At seventy years we watch and wait,
Knowing the end is drawing near,
Then friends will open the starry gate,
And wipe away the falling tear,
For we know they know 'tis our eventide,
And are waiting for us on the other side,

What if the years do hurry by, And life runs on with flying haste, We know-blest hope—we never die And death is but a gate that's passed, A new life then will be begun, And a thousand years be all as one.

-S. H. EWELL

The Value of Verseity.

We look for better things from Spiritualists than the clap-trap dodges of advertising amusement artistes. We claim to have a science, therefore is it our duty to observe the precise and measured terms that properly represent the calm deductions arrived at by careful consideration. We claim to have phil-osophical morality, therefore ought we to see that there is nothing unduly said concerning us, our work, or workers. If veracity is a capital element in a man's character, so is it likewise a prime element in the character of a movement like ours. Let our reports have fewer adjectives, but more veracity. Let reports be without comment of prejudice—cer-tainly without fuisome and sickening adulation. Judicious praise is well enough, but when it is laid

on like stucco upon a building it defeats the object held in view by those who thus plaster to please.

If there are those in our ranks who must be constantly praised, it is to be hoped that judicious editors will see that the overplus of oleginousness is expressed before the report appears. While in the case of those who, "to assist the editor," prepare their reports beforehand, let the work be facts only, no self-praise. These folks, though, often praise themselves, so that other places may attach a fictitious value to their services unappreciated in the places that know these "friends" (?) of the editor

Let us then have truth at all times. But do not let us fall into the bad habit of exaggerating our work or our importance. We might remember the fly on the coach wheel, he thought he turned the wheel—but he didn't! Without truth there is no honor. A cause that lies about itself is doomed to diagrace and deserves to die. Let us keep our pure faith free from falsehood, then will it be honored and respected even by our opponents.-The Carrier

A. J. Fishback, and His Ways.

To the Editor of the Religio-Philosophical Journal:

id true Spiritualist Pittsfield, Ill., writes me as follows: "A. J. Fish-back has united with the Christian Church. He is the only one who has ever lectured through this part of the country on our beautiful philosophy, and we are at a loss to know his object in going back-wards. I hope you will give your views in the dear old JOURNAL."

Mr. Fishback some twenty-five years ago was a Universalist preacher, and went over to the Spiritu-alists, taking all his Universalism with him. He retained the method of thought and manners of the minister, and never attempted a scientific exposition of the spiritual philosophy. He relied on the bible, and was apt in his application of texts.

When he visited this locality (Northern Ohio) he gave out that he was extremely wealthy, and his wife cared for his family Miscouri and was greatly on.

cared for his farm in Missouri, and was greatly op-

posed to his lecturing.

That he has returned to the old fold, is not at all strange. Spiritual lecturing did not furnish the golden shekels he coveted, and his wife's influence golden shekels he coveted, and his wife's influence was against it. As a convert to the church, he probably will reap a richer harvest than as a lecturer. His wife will be appeased, and his estate augmented. He is more 'in place as a "Rev." than on a splittual rostrum, and Brother Foreman gives himses too great auxiety, for the defection of a host, of changeable Fishback's would not have the least effect on the tide of Spiritualism. If he can reconcile the positive statements he made regarding Spiritualism, with those he now makes, and not brand himself as a supporter of doctrines he knew to be untrue when delivered, he may challenge Spiritualists to a discussion. Until he can clear his record, of being false when a Spiritualist, or false record, of being false when a Spiritualist, or false now, he must expect the attention only given a renegade. HUDSON TUTTLE. renegade.

Christian Endeavor.

The founder of the Christian Endeavor movement among young Christians, and now the president of the United Societies of Christian Endeavor, Rev. F. Clark, of Boston, estimates that there are at least cirty-lies hundred societies of Christian Endeavor thirty-fire hundred societies of Christian Endeavor in all the evangelical denominations in America, in all the evangelical denominations in America, containing 250,000 members. These societies are growing rapidly, and it is no unusual thing for the formation of a hundred societies a week to be reported. The 2d day of February will complete seven years since the first society of Christian Endeavor was established by Rev. F. E. Clark in Wilson church, Portland, Me. It is proposed to celebrate the anniversary by holding a special meeting in each local society that enters into the plan, the proceeds of which shall go for the purpose of spreading the knowledge of the work in all lands, in answer to the demand which is growing more and answer to the demand which is growing more and more pressing every day. Already calls are coming for the translation of the constitution and other literature into several foreign languages. The society is taking root in Great Britain and all missionary lands. Ah Syoo, secretary of a society in the Baptist mission in Burmah, writes that the society is as "conspicuously successful" in India as in America.— Ex.

G. C. McGregor writes: I am a reader of your valuable Journal and take a doep interest in the spiritual philosophy and its teachings. I there-fore enciose you a postofilee money order for another year's subscription. I have no -fears of the truth be-ing hurt by exposure. "Give us more light."

RULING SUPERSTITIONS.

How They Sway the Belles of Chicago Society.

See a pin and pick it up.
Through all the day you'll have good luck;
See a pin and let it lay,
Bad luck you'll have through all the day.

A nursery superstition, you say, and a rhyme hardly worthy of the nursery, even. Truly, so it is. Yet also is it a superstition that is carried beyond the nursery. Many a society girl holds to it as firmly as any child. Wherefore? That is hard to say. Girls are naturally superstitious, and a young ladies' boarding-school is a regular breeding place of superstitions. Thus, of childhood are there of superstitions. Those of childhood are there added to, and when the young lady makes her debut

in society she has a large assortment.

This is no fairy tale; it is the truth. They do not parade their superstitions in public, because they would be laughed at, but they have them just the same. They are not confided to fathers or brothers ordinarily, and yet who has not heard of the bride's experition contained in the following laws relyang. superstition contained in the following lame rhyme

Something old and something new,

Something borrowed and something blue. As a flight of poesy it is not worthy of much notice, but as a superstition it receives a great deal of attention. Did you consider flydle talk when you heard it? If you did you were sadly mistaken. During the last season there were probably not three society brides, if the term be allowable, who had the converte discretary the styres. had the courage to disregard the rhyme. Obedience to its dictates is supposed to insure a happy married life, and so strongly is the feminine mind imbued with it that should a bride be inclined to disregard it the bridemaids would openly revolt.

Of course the "something blue" cannot well be worn in sight, a bride being dressed in white, and so it is usually a garter. The "something old" is generally a piece of old lace, while the "something borrowed" can be a ribbon or any little thing; the value cuts no figure. There is a good deal that is new about every bride's attire, so no trouble is experienced there.

enced there.

Then follow the other superstitions of the wedding. The ring in the bride's cake every one knows about also the throwing of the bride's bouquet. The latand the shrowing of the bride's couldnet. The lat-ter is a very pretty custom, and is ever attended by a great deal of excitement and joility. The supersti-tion of the bride's garter, perhaps, is not so well known to the masculine sex. The incantations and ceremonies always take place in the seclusion of the bride's apartment just before she leaves the house, and the eye of man is never permitted to gaze upon the performance. When the bride goes to her room to exchange her bridal dress for a traveling gown the bridemaids accompany her; even unobserving man must have noticed that. The bride is then blindfolded and the bridemaids circle around her until she loses track of the position of each, when she hands the garter to one of them. This garter, by the way, should be yellow, to make the result

But there is one inconsistent feature about all this one problem that no one but a woman can solve —one protten that no one but a woman can solve. The bridemaid who gets the ring when the cake is cut is to be the first one married. The bridemaid who catches the bride's bouquet when thrown is also to be first married, and so is the one who gets the bride's garter. How can three be married first? That is the

hat is the problem. Rah! It is just a pretty custom, you say; no one believes in it. "How is that?" was asked of a North Side young

lady.

"Indeed they do believe in these superstitions to a great extent," she replied. "The old and new one is so firmly believed in that young ladies believe it almost imperative for brides to observe it. And the others? Well, they have a sort of half faith in them. They may laugh at them a little, but they are awfully anylous to get the articles just the same. The role? anxious to get the articles just the same. The pin's o, I know any number of girls who would not dare to pass one by. Actually, if they did it would worry them all day. Good, sensible girls they are, too, whom you would never suspect of anything of that sort. Why, I suppose you are entirely ignorant of the fact that lots of the girls to be seen at the balls and parties every night actually wear yellow garters on their left legs all the year around, because it is the sign of an early marriage. This is a supersti-tion brought from boarding-school, where the cus-tom is to exchange garters every Halloween."

"Do you mean that?"

"Indeed I do. It is one of the many superstitions observed in perfect good faith. Did you know that it was a sign of bad luck to put your shoes or slippers on the table? No? Well, that also emanates from boarding-school. I nearly frightened my roompute into a fit by doing it once thoughtlessly. Perfect into a fit by doing it once thoughtlessly. from boarding-school. I nearly frightened my roommate into a fit by doing it once thoughtlessly. Perhaps you didn't know that, it was a sign of good
luck, to have a dog follow you. It is, though, and,
moreover, if it is a black dog it indicates a dark
husband, and if it is a yellow dog it indicates a
blonde one. Then if you hang a wishbone over the
door the first man who passes under is to be your
husband. I did it once, and the plumber came in
about two minutes later. That destroyed my faith
in that. You'll always notice, though, that if you in that. You'll always notice, though, that if you find a hairpin you'll get a letter shortly afterwards."

Now, from this, pray do not think that all of these superstitions are believed in by every society girl. A few of them are general, but not so all. Each girl has her own. And this is an enlightened age, too, and superstition is supposed to be a relic of barbar ism. But we have it, just the same, and many a girl has more faith in the consequences that will ac-crue from doing or not doing certain things than he will admit even to her most intimate frien

The Ancient Manuscripts.

The oldest copies of the bible in the world are

The oldest copies of the bible in the world are nained respectively the Vatican, Sinaitic, and Alexandrine manuscripts. The Vatican manuscript is generally conceded to be the most ancient, and for at least four or five hundred years it has lain in the Vatican library at Rome. Excellent fac-similes may be seen in our chief public libraries. The manuscript-itself consists of over seven hundred leaves of the finest vellum, about a foot square, bound together. From one end to the other it has been traveled over by some meddlesome extribe of about the tenth century, though some of the words, as originally written, are perfectly legible after a period of 1,500 years.

The Sinailic manuscript is so called from the place where it was found by the great German scholar, Dr. Tischenderf, at St. Catherine convert, foot of Mount Sinai, in May, 1844. The authorities of the convent allowed him to take away about forty sheets, as they had only been intended for the fire, At a succeeding visit to the convent he could only find a single sheet, which contained eleven lines of the book of Genesis. After fifteen years, during which time he had enlisted the sympathy of the Emperor of Russia, he returned to the convent with a commission from the Emperor. On the evening before he left the steward of the convent showed him a bulky bundle, wrapped in red cloth. Tischenderf opened that parcel, and to his great surprise found not only fragments he had seen fifteen years before, but also other parts of the Old Testament and the New Testament complete. At length, through the Emperor's influence, he succeeded in and the New Testament complete. At length through the Emperor's influence, he succeeded in obtaining the precious manuscript, which is now in the library of St. Petersburg, the greatest treasure possessed by the Eastern church.

possessed by the Eastern church.

The Alexandrine is the youngest of the three great manuscripts, and is preserved with great care in the British Museum. It was presented to Charles I. in A. D. 1628, by Cyril Lucar, then patriarch of Constantinople, and previously of Alexandria, Egypt. Having been brought from Alexandria, it is known to the Alexandria. as the Alexandrine manuscript. It is in four volumes, size ten by thirteen inches, and written in double columns, in "uncial" or capital letters. It is nearly complete, and belongs to the end of the fourth or the beginning of the fifth century. Of all the very ancient manuscripts, this is the first that was employed for the criticism of the text of the New Testament.-Chicago Times.

A Great Mission.

One of our religious exchanges, says the Hartford Religious Herald, boasts of a certain church pos-ing a lady who saves the congregation where worships \$10,000 a year. A woman of wealth and of high social culture and position, she makes it her rule and the fashior, to dress for church in so plain and inexpensive a manner as to throw the whole social influence of the congregation against extravagance in dress. If she can overthrow the cultus of dress in any modern chiralests, and appliced it with dress in our modern churches and replace it with the worship of God she has a mission greater than that of Kimball or of Moody and Saukey.

The "Question Settled."

to the Editor of the Religio-Philosophical Journal

Lo! the "question is settled" as appears by your quotation from the New York Independent in Jour-NAL of Jan. 14th. The astute ??) editor of that NAL of Jan. 14th. The astute (?) editor of that paper tells us, positively (inpudently I would say) that "the Bible is the only source from which reliable information can be had relating to the next world"; that "nobody can tell a man what shall be after him under the sun, except the one who gets direct information from God's Holy Word"—meaning the Lawleb expiritures.

ing the Jewish scriptures.

It is well for you to indulge in the pleasantry of informing your readers "at the earliest possible date," And to notify us that "it would seem best to soon close the Issue of the RELIGIO-PHILOSOPHICAL JOURNAL."

This may be sufficient for you, and all the notice such antiquated folly is worth; but to me, and per-haps many others, such nonsense from such a source seems to demand fuller condemnation. It is simply astounding. We can exercise much charity for the poor nose-led rank and file of the blinded "parasites" following such blind leaders as the Independent, but considering the prominence of its position, such stuff as this really aggravates us as Jesus was aggravated when he cried, "Scribes, pharisees, hypo-crites"—"ye generation of vipers," etc.

We may cry: Divinity students, Reverend preach-se, hypocrites—ye generation of intellectual week-ngs—have ye not been well warned to come up ut of the slough of orthodoxy?

We have a right to expect that the editor of a ers, hypocrites

prominent journal in a great metropolitan city in this 19th century, should at least be a gentleman of some common sense, backed at the worst by a modicum of intellectual force and discrimination, sufficient to appreciate some of the knowledge that now abounds—sufficient to form some idea (if it be but a faint one) of the infinite cosmos of united material and spiritual being presided over as a unit by an equally Infinite Divine Presence, whose dis-covered laws are such as to render it supremely absurd to suppose that inspiration of God to man is limited to the written records of a semi-barbarous people, or confined to any age in the grand march from the crude and gross to the spiritual and ex-

How dare the editor of the Independent thus How dare the editor of the Independent thus ignore the records of all human history, civilized and savage?—capped by the accumulated and accumulating phenomena of the present age,—sifted from the chaff that surrounds it,—stored away, adfrom the chaff that surrounds it,—stored away, advocated and valued by men of equal or superior minds, and fives as pure and noble as any the Independent can name amongst its readers—all tending to prove as a positive fact that inspiration is not limited to the Bible, but can be had in this age of greater knowledge, more pure and full to all those who, living in purity and harmony of life, use the means found to be needful and diligently seek to have their even opened and their hearts ready for its have their eyes opened and their hearts ready for its

I am unacquainted with the present editor of the I am unacquainted with the present editor of the Independent, though I formerly well knew one who was a man of too much knowledge to promulgate any such nonsense. If this editor he a young man, he probably halls from that numerous body of divinity students, with second-class minds, such only as in these enlightened days, are able to conscien-tiously lend themselves to the support of antiquated

orthodoxy.

You intimate that he is "spiritually blind." Intellectually blind also I must insist upon adding, for he lectually blind also I must insist upon adding, for he lectually blind also I must insist upon adding. appears to have neither common sense, knowledge nor intellect enough to enlighten and try his spirit-

If on the centrary the editor be an old gentleman oaded down with the darkness of Puritanical theo logy, we may look upon his untrue and over-positive assertions as the fruit of false education and senile bigotry, regarding his dark condition with pity and J. G. JACKSON.

Jesse Shepard and Spiritualism,

to the Editor of the Religic-Philosophical Journal

I have read the article by Mr. Jesse Shepard in your paper, and I can truthfully say that he is en-tirely mistaken so far as St. Louis, Mo., and the South are concerned. To prove that he is mistaken, I will give one illustration: In St. Louis we have nearly 500,000 inhabitants and only four or five good mediums. St. Louis as a city knows nothing of Spiritualism. The rich are always ready to pat-ronize Mr. Shepard, but the poor or middle classes never heard of him or any other medium. Mr. Shepard charges too high to be of any value in the spiritual cause.

spiritual cause.

B-fore the war St. Louis was farther advanced in Spiritualism than at the present time. The present generation are as ignorant of Spiritualism or what it teaches as the street-car horses. The poor and middle classes here think that mediums are fortune-tellers, and if mediums can't locate stolen property they are frauds. they are frauds.

The class of mediums whom Mr. Shepard repre-The class of meatures whom are Superculeptesents, should all retire from the field, and stay retired; they injure the cause. We require educated mediums, not ignorant ones, mediums who know the philosophy of Spiritualism. I have been a Spiritualist for years. I interpret Spiritualism in one way, my neighbor in another way, but both of us agree that our departed friends can return and

manifest their presence.

Spiritualists should organize and agree upon the main points of Spiritualism.

When Mr. Shepard shall have gained a scientific knowledge of the spiritual phenomena, he will learn that his usefulness has just begun, and then we shall expect to hear him explain what a spirit body really is, and how a disembodied spirit can return and identify itself.

I do not mean to convex the idea that I consider

and identify itself.

I do not mean to convey the idea that I consider
Mr. Shepard a fraud; but he has failed to give to the
world a scientific explanation of how disembodied
spirits can use his organism for the purpose of giving musical entertainments, and consequently his labors have failed to produce any permanent benefit to Spiritualism. What we want is scientific mediums, or mediums of superior education, so that they can explain scientifically their labors to all

The most intellectual Spiritualists here in St. Louis have families who are ignorant of the first princi-ples of Spiritualism, and so it is all over the country

A Missing Man Seen By a Woman In a Vision.

A telegram from Halifax, N. S., Jan. 20th, to the Boston Dally Advertiser, states that C. H. Yeo, a farmer's son of Prince Edwards Island, disappeared the day after New Year's day, 1887. Rewards were offered, but no trace of him was found. He disappeared as if the earth had swallowed him up. appeared as if the earth had swallowed him up. The grand jury were asked at its present sitting to look into the matter. The principal witness was Miss Tucker, a domestic. She heard in April of Yeo's disappearance, and prayed that she might find his whereabouts. Her prayer, she told the jury, was granted. In spirit she was taken to Muddy street, and there saw a man, whom she minutely described, walking up and down in front of a certain to many which she described. The described tain house, which she described. The description corresponds to that of the missing man exactly. In a few minutes he was joined by another man, whom she also described. They talked about horses, and the second man took Yeo in to show him one. In the stable were two men. As the first man passed one of them was stabled to the heart. All the money was taken off the body, which was placed in an oat bin, and later was taken to the river, where a hole was cut in the ice and the body thrown in. She described the whole affair most minutely, even tell ing the number of rivets in the kuife. Many circumstances connected with the case leads to the belief that her story is true. An investigation le being held and the river is being dragged.

A Curious Phenomenon.

To the Editor of the Religio-Philosophical Journal.

At the close of the War of 1812, my mother told me that one morning on going out she and her father discovered several rings in the sky linked into each other. Her father saddled up his horse and rode ten miles to Salem, Virginia, to call the people's attention to it, but when he got there he found everybody looking at the same, and making remarks.

There are hundreds of people who remember seeing that strange phenomenon one night in the fall.

There are hundreds of people who remember seeing that strange phenomenon one night in the fall of 1850. A murky, streaked cast was over the greater part of the sky; at the zenith it was very dense, and out of it issued a quivering light, with brighter flashes, resembling the flashes of fire-arms, as if a battle was being fought. Some people said they saw soldiers marching in the air.

Colburn, Ind.

JOEL PEFFLEY.

The Illinois State Board of Health.

Fo the Editor of the Religio-Philosophical Journal

I notice from several extracts that I have seen from papers, that Judge Waterman, one of the Circuit Judges in Chicago, has declared that the State Board of Health of Illinois, has not the right to revoke a license to practice medicine. This was in the case of Dr. J. C. McCoy vs. the Board of Health, who had deprived him of his license because he advertised. I notice that the judge has taken occa-sion to most severely rebuke the State Board of Health in its attempt to convert an organization for the pro-tection of life and the promotion of health, into a despotic power, to crush out every vestige of sanitary

privilege that we should possess as a free people.

I hold that our constitutional and inalienable right to life, liberty and the pursuit of happines right to life, liberty and the pursuit of happiness, consists, in part, of our freedom to protect ourselves against the encroachments of medical quackery, whatever phase or garb it may assume. Tecrecy is the barricade behind which all infamy, rascality and fraud seek to protect themselves. Thus, in the medical profession, abbreviated Latin parases are used so as to prevent any one not initiated from understanding their meaning. Prescriptions are written in Latin because plain English would enable the patients to understand what they are taking.

Medical societies exclude all who are not medical

Medical societies exclude all who are not medical men, and even medical men who do not swear allegiance to their dogmas and notions, and if any one should reveal their secrets, he is expelled.

Consultations of physicians over the sick or afflict-

ed must be held in secret, and if a physician should differ in his opinions from the one in attendance, and make that difference known, he is ostracized, A medical college is organized upon exclusive plans. No one is allowed to teach who does not swear allegiance to the dogmas upon which it is founded and pledges himself not to expose its blunders and mistakes. No physician is allowed to use the great channel for popular education in this country, "the secular press;" he must not advertise nor let any one know the fact, if he has a new idea or improvement; and it has been decided by the trade unions of regular doctors, that no one should be regarded as capable of healing the sick who has not bought a diploma or certificate from one of these secret doctor-factories. In order to purchase one of these diplomas, there are two or three essential qualifica-tions: first, a liberal amount of cash; second, conversion to the dogmas and secrecy of the order Thus, the Homeopathic cannot purchase a diploma from an Allopathic factory, if his views are known, and vice versu. An Eclectic cannot purchase one from either unless, he has been most thoroughly baptized into the fight, while the into the faith, while the still more liberal and independent medical thinkers would be considered too moustrous to have their claims considered. To hood-wink the people still further, they induce them to enact laws to prevent those who are not devout advocates of some of these forms of medical quackery, from exposing their ignorance by de-monstrating to the people their superior skill to promote health and exterminate diseas

WM. PAINE, M. D.

Notes From Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal

We have had with us for the past two Sundays, Dr. Deane Clarke of Boston, an able inspirational scientific speaker. His aim seems to be the elevation of humanity through self-knowledge, and by selfeffort to put the animal nature under foot and live ther life of the moral and intellectual facul-The mornings were devoted to answering questions from the audience—the evenings to a dis-course upon a special topic. The first of these latter was upon "The Law of Spirit Control," in which he explained that our nervous system was like the wires of the telegraph lines; that they were continually charged with human electricity from the brain as a great nervous center, and that by an effort of will we sent a message over them to any part of our body. In mesmeric control the operator charges the sensitive or medium with his own personal magnetism in place of that usually there, so that the sensitive becomes in magnetic sympathy with the mesmerizer, and the latter controls him at will. From this explanation we get at once the key to

From this explanation we get at once the key to spirit control.

The second evening lecture was upon "Duties and Dangers of the Hour." In this he reviewed the general religious and political situation; sought to lift his audience into freedom of thought and life above what is merely fashionable; and finally uttered a strong protest against the Catholic church and the evils connected with it. "I fear neither crown nor mitre," he said, "for I speak the truth"—and boldly he spoke it.

During the month of February we shall have

During the month of February we shall have Mrs. Gladding, of Philadelphia, with us again; and with her arrival, and a more genial temperature, we hope for larger audiences than of late have greeted us. The Spiritual Conference will hereafter meet at 310 Livingston street, between Bond and Nevins streets, in place of Everett Hall, where it has been carried on so many years. With this change we hope for increased interest and attendance. The idea of a Children's Lyceum is in the air, but its materialization is slow, but we hope, sure. Brooklyn, N. Y., Jan. 30, 1888. W. J. C.

Exposition of Spiritualism.

Dr. J. K. Bailey, of Scranton, Pa., delivered a lec-Dr. J. K. Balley, of Scranton, Pa., delivered a lecture yesterday afternoon in the parlors of the Leland hotel. There was a good attendance, the rooms being well filled. The talk was a general exposition of the power of Spiritualism. The gentleman endeavored to show that Biblical phenomena was simply spiritual phenomena and explained the laws of nature, asserting that matter evolves from what is called spirit. To some extent the constitution of man, he said, was triune, having a physical and spiritual being and a soul with laws of mind that enable him to exercise his powers; claiming that spiritual being and a soul with laws of mind that enable him to exercise his powers; claiming that spiritual intercourse is in harmony with natural laws and a natural conclusion. He stated that man must be his own Savior; it is a question of growth which enables him to become master of himself and regulate himself in harmony with the principles of true righteousness; advancing the idea that man is saved by virtue of his own attainments and power of complete self-control, exemplifying in his life all that is required in establishing himself in the Kingdom of Heaven.—State Journal, Springfield, Ill.

Tisdale's Lecture.

To the Editor of the Religio-Philosophical Journal:

I have just arisen from the perusal of A. E. Tis-dale's lecture at Providence, R. I., published in the JOURNAL, and I would like to ask him "Who is the JOURNAL, and I would like to ask him "Who is the author of those horrid things he cites from the Bible, if God was not? Is there any original source of all things but, God? Is he not the author of what we call evilas well as good? If not, who is? "All things are of God; of him and through him, and to him are all things."

Why berate the Bible because it faithfully and impartially records the evil "God has done" as well as the good? Are any grander descriptions or higher ideals of God to be found in any other book than are given in the Bible? I have never seen any. I think it would be much wiser and better for Spritualists.

would be much wiser and better for Spiritualists endeavor to understand the true import of the Bible, than to discard it altogether through a pseudo-interpretation of it. I think there are none who may not be benefited by a proper study of it. Try it, ye that "are wise above what is written" and see. LYMAN PERRY.

A singular English new year's custom is made A singular English new year's custom is made Erown by the Paris Figaro, which gravely states that no one in England dares wash his or her face on January 1st! If any ablution is undertaken, some member of the family is sure to die within a year. This will be news indeed to the tub-loving Briton. Other new year portents are mentioned which are firmly believed in France. It is unlucky to drop a candle on new year's day, but lucky to smash a glass. No fair-haired husband should be the first to offer congratulations to his wife, and nobody should leave the house before some one has entered in the morning, for fear of bad luck. A entered in the morning, for fear of bad lock. A bunch of misletoe brought into the home means happiness, and if the mistress is offered a cake she will be prosperous for the rest of the year. The fashionable new year's charm in Paris this season is some fancy gift made of "weaselskin"—an old talisman of the last century revived.

Some experiments have been recently made in St. Petersburg with the idea of slaughtering cattle by electricity, the results of which have been highly satisfactory—death being in all cases instantaneous.

Notes and Extracts on Miscellaneous Subjects.

The population of Paris is said to be on the de-

cline. A white raccoon has been caught by a hunter of Paris, Mo.

Electricity furnishes employment for 5,000,000 people.

A Southern hotel-keeper says he gets all of his best negro walters from the North.

Herbert Spencer is well again and at work devel-oping his schemes of synthetic philosophy. Three millions five hundred thousand bushels of

peaguts were eaten in this country last year. A \$1,500,000 syndicate in London proposes to erect workingmen's homes and pay the tenants all

the profits over 5 per cent. Miss Kittle C. Wilkins, of Owyhee County, Idaho, owns between 700 and 800 horses, and finds the ranching business very profitable.

A man was tried at Muncie, I.d., for disturbing a religious meeting. His offerse consisted in reading a newspaper during the services. The court acquitted him.

acquitted him.

A cowboy named Sweeney, in the employ of the
Hoshknife Company, of Custer County, M. T., recently performed the unusual feat of lassoing a fullgrown black-tail deer as it dashed by him. Sidney Smith, Swartchwood, N. J., got up in his

sleep and walked three miles through the snow bare-footed. When found he was still asleep, but badly frozen, the thermometer being below zero A San Francisco artist gave a little supper at his

studio, and put in his invitations B. S. C. V. The letters puzzled some people, who found when they went to supper that they meant: "Bring some cold victuals." A Chinese woman who kidnapped two married women at Shanghai and took them to San Francisco, where they were sold, on returning to Shanghai was arrested and broken on the wheel. After

two days offearful agony she died. It is the fashion now in Washington for capinet

ladies to keep their private secretaries like their busbands. Mrs. Whitney was the first to employ a secretary to look after her social correspondence and keep her tablet of engagements. Mr. Gladstone is said to have recently remarked to an eminent Parislan photographer: "I know why public men come to you to be photographed. It is because you make their portraits so speaking as to tell reporters all they want to know, and a little

There is a climbing rose bush over the door of Henri F. Gardner's home in Orange, Cal., of the white La Marque variety, which covers the entire front of the house, a surface of 884 square feet. The main stem is 56 feet long and measures 19 1-2 inches in alcountered.

in circumference. A man in Milton, Ga., owns a mule which will not pull a wagon even when beaten with a club. The proprietor of the mule has discovered, however, that a handful of sand or cottonseed thrown at the animal makes it move off at a lively rate. He keeps a bag of both in his wagon.

Calvin Fairbank, the Abolitionist hero who received 35,150 lashes at the hands of Southern jailers, is still living in good health at Angelica, N. Y. A movement has been started to raise a fund of \$35,150, or \$1 for ach of his stripes, to endow a Calvin Fairney of colored children.

William Dempsey of Rondout, N. Y. received a quantity of smelts and pickerel which were frozen duantity of single and pleasers which were frozen stiff. He put them in a barrel of water to thaw out. About three hours later, he went to the barrel and found that the pickerel had thawed back to life, but he could find no smelts. The pickerel had eaten them.

Paul Leblaine walked from the Beaver Islands to Harbor Springs, Mich., a distance of over forty miles, to get mail. He was obliged to travel upon snow choes to keep from breaking through the thin ice on the lake. He carried back the first mail to reach the islands since the close of navigation, more than month ago.

A scheme is under consideration in Mexico for tunneling the volcane of Popocatapeti through the wall of the crater, in order to reach the immense sulphur deposits inside the mountain. A narrow guage rallroad will connect the tunnel with the town of Amecameca, which, in turn, will connect with the Morelos road leading to the national capital.

A miller at Lueben, Prussia, recently exhibited a wonderful degree of stoicism in enduring pain. His right, arm was almost completely crushed in the machinery of the mill, but in spite of the pain he suffered he walked a long distance to a physician and had the injured limb amputated without taking an anæsthetic.

Oysters are very abundant in Australia and of very good quality. The government controls them, and the lawe forbid their being taken from the waler till they reach a certain size. A license is re-quired for the fisherman, and holders are required to pay 36 cents for every three bushels of oysters. The annual license fee is \$50.

Sir Robert Ball, the Irish Astronomer Royal, has made scientific calculations, showing to his own satisfaction, at least, that the moon was far below the horizon on the night that Sir John Moore was buried and, therefore, Wolfe's famous poem is wrong in the stanza that has moon beams in it. It is important to have this lunar point disposed of.

A Pittsburg lady who used to go to school with Mr. Blaine, says that the magnetic statesman used to spell pretty well, but did not particularly attempt to excel in his other studies. She remembers him as a

excel in his other studies. She remembers him as a boy of strong will power, and says that he used to be more fond of remaining in the chool-room studying at recess than of joining his chades in play.

A year ago Mrs. Lydia Larrabee, of Jackson, Me, was charged with having caused the death of her daughter-in-law, and was convicted of manslaughter and imprisoned. She died a few days ago, and her last words were: "Children, I die innocent. I have done no wrong." Then she sank into a stupor, but just before she died exclaimed. "Oh. that's the but just before she died exclaimed, "Oh, that's the

Glass blowing is an art nearly four thousand years old, and perhaps much older. Yet there has never been any means discovered of dispensing with the human lungs as the instruments of the blowing. An English company is experimenting with a mold and mechanical bellows, which does satisfactory work at bottle blowing, but this pretends to attempt only coarse work. only coarse work.

Mrs. Mary E. Myers, an aged woman of McAlery's Fort, Pa., for the last three weeks has been confined to her bed with pneumonia, and on Tuesday of last week her life was dispaired of. During the temporary absence of her attendant, Mrs. Myers, while laboring under an aberration of mind, arose from her bed and wandered out of the house. Four hours afterward she was found three miles from home in the words with no other dwaring then here home in the woods, with no other covering than her night-dress and a thin shawl wrapped over her. She was taken home and has almost entirely recovered from her attack of pneumonia. In traveling through the snow Mrs. Myers's feet were badly

It is said that when Bernhardt was studyingfor a play in which she had to die of consumption, she used to visit the Paris hospitals and study realism in the consumption wards. At last, one afternoon, while she was passing through one of the wards, a young girl, dying and delirious, rose to a sitting posture in the bed, and, and shaking her finger toward the actress, cried: "Look there! There comes again that dread woman! She is death itself! Wherever she goes we die! Whenever she looks at one of us, that is the end! Take her away!" and with a shriek the woman fell dead. Bernhardt visited the hospitals no more. It is said that when Bernhardt was studyingfor

One of the oldest trees in the world, and probably the largest, is situated in Mascoll, Italy, near the foot of Mt. Etna. It is called the "Chestnut Tree of a Hundred Horses." Its name arose from the re-port that Queen Jane of Arragon, with her principal nobility, took refuge from a violent storm undef its branches. At one time it was supposed that it conbranches. At one time it was supposed that it con-sisted of a clump of trees united, but on digging away the earth the root was found entire at no great depth. Five enormous branches arise from one great trunk which is 212 feet in circumference. A part of the trunk has been broken away and its interior is hollow, and is large enough to contain a flock of sheep or two carriages driven abreast through it. It still bears fruit. Collectors of relics have built a hut within the trunk.

A Prayer for the Children.

JANET E. RUUTZ REES.

This is my prayer for the children
As I kneel ere the rising of sun;
This is my prayer for the children,
Kneeling—the day's work done.

I crave not their happiness, Lord; Not rapture, nor glory, nor love; Not even-that Thou shouldst accord Them thrones in Thy Kingdom above, A III.

l ask not their comfort or pleasure, Though these should be given as gain: Not even in infinite measure, Abundant as health giving rain.

My prayer for the children is rather
To lead them in pathways of pain,
If such should be needful, oh, Father!
To teach them the infinite gain

Not of Eternity's pleasure, Eternity's rapture and love, But the privilege richer than treasure Of work in Thy Kingdom aboves

Fit them, Lord, so to secure
By Sorrow and Anguish and Strife,
The strength that they need to endure
Their purification in life,

That so when the sentence is spoken That frees them from fleshly restraints, They may enter 'hy home with the token Of fitness for work with Thy saints.

Teach them unselfish devotion, The conquest of sorrow and pain, Not for the hope of promotion But for strength, Lord, to struggle again.

So when they pass through the portal Which leads to the Kingdoms above. They may learn that the life immortal Is simply—the life of Love!

This is my prayer for the children, My hope for their life above, This is my prayer for the children, Fit them to work, Lord, in Love.

Testimony of a Hindu Sage.

(From the Khandagya Upanishad, Khandas xl., xll., xlll) 1. "If some one were to strike at the root of this large tree, it would bleed, but live; if he were to strike at its top, it would bleed, but live. Pervaded by the living self, that tree stands firm, drinking in its nour-ishment and telolelog."

living self, that tree stands firm, drinking in its nourishment and rejoicing

2. "But if the life (the living Self) has left one of the
branches, that branch withers; if it leaves a second,
that branch withers; if it leaves a third, that branch
withers. If it leaves the whole tree, the whole tree
withers. In exactly the same manner, my son knew
this." Thus he spoke:

3. "This body indeed withers when the living Self
has left it; the living Self dies not. That which is the
subtile essence, in it all that exists, has its Self. It is
the True, it is the Self, and thou, Svetaketu, art it.".

1. "Please, sir, inform me still more," said the sona
"Be it so, my child," the father replied.
"Fetch me from there a fruit of the nyagrodha-tree"
"Here is one, sir."
"Break it."
"It is broken, sir."

"Here is one, sir."
"It is broken, sir."
2. "What do you see there?"
"These seeds almost infinitessimal."
"Break one of them."
"It is broken, sir."
"What do you see there?"
"Not anything, sir."
"The father said: "My son, that subtile essence which you do not perceive there, of that very essence this great anyagrodha-tree exists."
3. "Believe it, my son; that which is the subtile essence, in it all that exists, has its Self. It is True. It is the Self, and thou. O Swetaketa, art it."

1. "Please, sir, inform me still more," said the son.
"Be it so, my child," the father replied.
"Place this sait in water, and then walt on me in the morning."

morning."
The son did as he was commanded.
The father said to him: "Bring me the sait you placed in water tast night."
The son looked for it, found it not, for of course it

The son looked for it, found it not, for or course it had melted.

2. The father said; "Taste it from the surface of the water. How is it?"

The son replied, "It is sait."

"Taste it from the middle. How is it?"

The son replied, "It is sait."

"Taste it from the bottom. How is it?"

The son replied, "It is sait."

The father said, "Throw it away, and then wait on me."

He did so. "But salt exists forever."
Then the father said. "Here also in this body, forsooth, you do not perceive the True, my son, but there indeed it is."
R. "That which is the subtile essence, in it all that exists, has its Self. It is the True. It is the Self, and thou, O Svetaketu, art it."

A Dream.

On the 19th of last month the daily papers briefly recorded the death of Mr. Mackonochie while on a visit in Scotland. I read the bare announcement when engrossed in preparations for a contemplated journey next day, and the various matters requiring attention crowded the sad event from my mind for several hours. No sooner, however, had 4 retired to rest than memory recalled the circumstances attending the death of a near relative of mine, with whose life, in a religious house, Mr. Mackonochie had been intimately associated. The Standard having observed that "the Rev. gentleman had been in bad health for several months," my last conscious thoughts before falling asleep were a sort of conclusion that his life of self-denial had so completely undermined his health that he had dropped dead of heart disease. My dream, during the night, left no impression on my mind, but before daybreak, when between sleeping and waking, I appeared suddenly to realize that I was lying down in an unknown locality. I was out of doors, and, without consequent surprise or alarm, it was conveyed to me that I was dying in a showdrift. I analyzed my sensations My limbs were stiff and immovable, while a strange glow of warmth filled me internally. It diffused itself, finally, through my wing, sensations to the ecstasy I have experienced when under the influence of laughing gas. In the act of dying I quietly awoke, and aimost immediately I recalled the death of Mr. Mackonochie, though he was in no way associated with my dream. My family, at breakfast, layghed at my sad experiences during the past nights fund two hours afterwards the details of Mr. Mackonochie's death appeared in the Standard.

H. F. T. in Light, London. On the 19th of last month the daily papers briefly re-

She Broke the Eugagement

because she saw that he had ceased to love her. Her beauty had faded, her former high spirits had given place to a dull lassitude. What had caused this change? Functional derangement; she was suffering from those allments peculiar to her sex. And so their two young lives drifted apart. How needless, how cruel! Had she taken Dr. Pierce's Favorite Bressription she might have been restored to health and happiness. If any lady reader of these lines is similarly afflicted, let her lose no time in procuring the "Favorite Prescription," It will give her a new lease of life. Sold by druggists, under a positive guarantee from the manufacturers, of perfect satisfaction in every case, or money refunded. See guarantee on bottle wrapper.

Fails View was unknown until created by the Michigan Central Raisead, which stops its trains at this point to enable its passengers to enjoy the grandest and most comprehensive view of the fails that is to be anywhere obtained. Before that time people came in carriages from the American side to "Inspiration Point," the view from which Howells said was "unequalled for sublimity," but Fails View being more elevated, the scene from it is much finer. No other road fruis to or near this point, and through passengers by the Michigan Central, "The Niagara Falls Route," have this great advantage without detention or additional expense.

Messrs: Cassell'& Company have on several occasions had the pleasure of introducing new authors to the public, and as they have never done so without success, the public may congratulate itself every time this ceremony is gone through with. The last of these new authors is Ellery Sinclair, whose novel, "Victor," is ready for publication. Ellery Sinclair is said to be a nom de plume, but whether of a man or woman it is left the reader to discover. The delicacy of some passages would indicate the woman's touch, while the boldness of others would indicate a masculine stroke. Whoever wrote the story, be it man or woman, shows a glit for the art of fiction that the public will doubtless encourage.

Cassell & Company have in readiness a small volume on "Color," by A. H. Church, which is intended as an elementary manual for students. Art students will find many excellent hints between these covers.

Sixty lakes can be counted, it is said, from the top of Mount Whiteface in the Adirondacks. The average Mexican laborer supports his family en 10 cents per diem, invested in corn and beans.

Why You Feel

So weak and exhausted is because your blood is impure. As well expect the sanitary condition of a city to be perfect with defiled water and defective sewerage, as to expect such a complicated piece of mechanism as the human frame to be in good order with impure blood circulating eyen to its minutest veins. Do you know that every drop of your two or three gallons of blood passes through the heart and lungs in about two and a half minutes, and that, on its way, it makes bone and muscle, brain, and nerve, and all other solids and fluids of the body? . The blood is the great nourisher, or, as the Bible terms it.

"The Life of the Body."

Is it any wonder, then, that if the blood be not pure and perfect in its constituents, you suffer so many indescribable symptoms?

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Mrs. I. V. Webber, of Yorkshire, Cattaraugus Co., N. Y., writes: "For five years previous to taking 'Golden Medical Discovery' and 'Pellets,' I was a great sufferer; had a severe pain in my right side continually; was unable to do my own work, I am now well and strong."

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ATTACK.

SALT-RHEUM

SALT-RHEUM

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

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

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rieum might chance to read it and obtain relief by using your 'Golden Medical Discovery'—for 'Golden' it is in its curative properties, and as much above the multitude of nostruma and so-called 'patent medicines,' so zealously flaunted before the public, as gold is above the baser metals.

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GONSUMPTION.

SOLOMON BUTTS, of North Clayton, Miami Co., Ohio, writes: "I have not the words to express my gratitude for the good your Golden Medical Discovery' has done my wife. She was taken with consumption, and after trying one doctor after another I finally gave up all hope of relief. Being very poor and having but one dollar in the world, I prayed to God that he might show me something; and then it seems as though something did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is so she can work now.'

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Wellsful of Wickedness. Continued from First Page.

The theory of confederates seemed ruled out. Care was usually taken to see that all doors save the one at the back of the circle Reading into the kitchen, were locked; and the two doors in the front part of the flat were belted. In front of the double cabinet, just where the netting divided it, a strip of light colored wood was nailed, reaching to within sixteen inches of the floor, to enable us to see that the medium did not pass into the empty cabinet by way of the front cur-tain. The medium's whole demeanor in-spired confidence. She seemed to invite tests. Very often when a form had appeared and retired into the cabinet, some one among us would imagine that he had seen the figure of Mrs. Wells. On asking the control to tell us who it was, what spirit, the voice would whisper back some name, and say it was the medium entrancel. There were evenings when we were not highly favored, only single forms appeared, and these almost invari-ably large, leaving us to conjecture that it was the medium; only, this one objection always held firm, namely, it came from either cabinet at will.

But then there were nights of special wonders. Let me quete from my copious notes, prepared with a view of giving the readers of the JOURNAL an account of what happened, and which did happen, but, alas! was not what I at the time supposed it to be, the work of spirits from the other world:

"Monday avaning. Nov. 28th. Hands on

"Monday evening, Nov. 28th.—Hands appeared simultaneously, passing up and down with a wave-like motion, in front of both cabinets; those from the vacant one appearing more ethereal. During singing, one pair of hands kept time to the music. The voice from the cabinet announced that the medium would be brought out in order to draw from the circle. She came out, in an apparently deep trance, and retired; then came out again. Reaching out her hand toward the vacant cabinet, there instantly sprang forth a small, lithe figure, clad in lace, shining, and both advanced toward the middle of the

But why quote from notes when my purpose is soon to tell that this whole business was wretched trickery? Well, I wish to tell how I was duped. Nay, I will quote once more just to let the reader see how thoroughly in earnest A was, and it shall be from notes of that same scance:

"Medium again came out and stood within.

'Medium again came out and stood within three feet of me, bent over and held one hand just above the floor. Suddenly there seemed to grew up out of the floor a bit of lace. The hand took kold of it gently, drew it upward, when a form was projected suddenly as though shot out of a trap. But strange to say, the motion was not perpendicular, but diagonal. It was a complete human figure, small, with hands of beautiful shape. It seemed to sway in mid-air, then waved a kind of welcome to the circle, and in a weird manner altogether indescribable turned and embraced the medium and both entered the

Well, since that night I have looked in the face of that angel, a creature of flesh and blood, and if the subject were not so sad I should surely laugh at my credulity. But, in telling my story, I purpose not to spare myself; and I wish to state further, as proof of how thoroughly I was deceived, that the el-ftor of the Journal has in his hands private letters of mine, written at the time these miracles took place, that prove how fully I had grown to believe in Mrs. Wells and her had grown to believe in Mrs. Wells and her exhibition. At the request of Mr. Sykes, who acted the part of collector for the medium, I went to Adelphi Hall on Sunday the 18th of December, and delivered an address for the benefit of Mrs. Wells, the meetings there being held in her name, and the money received for admission going to her, at least so it was understood. And there, after I had made my speach, while others were relating made my speech, while others were relating their experiences with mediums, I went on the platform and described some of the marvelous phenomena I had witnessed at Mrs. Wells' séances; and stated it as my honest belief, and at that time it was my honest belief, that there could be no question of the genuineness of the manifestations.

THE EXPOSURE.

On the following Monday night, I went in company with my wife to the se o'clock the members of the circle began to move from the parlor into the circle room.

Mrs. Wells had entered the front bedroom. Two gentleman, neither of whom I have seen since that night, but whose testimony I think will be found to corroborate mine if it is ever given-neither of them ever returned to the circle after that night, and one sent in his resignation as a member of the circle a day or two after—were standing by the par-for sove. I was sitting close to the bedroom door. I arose from my seat, and entering the bedroom said to the medium. "Now, Mrs. Wells, I must look around as usual and see that everything is all right." She replied in her asual pleasant and open manner to the effect that I was at perfect liberty to inspect everything. I went to the door leading into the hall, and found it locked and bolted. Consulting the diagram above given, the reader will find, close to this door, a closet. It is not a large closet; perhaps it is two feet in depth, and several feet wide; I can't say with exactness. The door of this closet stood wide open, and it appeared to be hung to the full with woman's apparel. I stepped forward and thrust my arm in among the clothes. Suddenly a thrill shot through me. My hand rested on a human head! Holding my hand on this head I turned and said, "See here, Mrs. Wells, this won't do!" I spoke softly and do not to this moment know whether the two men standing in the parlor heard even the sound of my voice. Mrs. Wells was standing near the door opening into the par-lor. Like a flash she pushed the door nearly shut and rushing to my side, her face wear ing an agonated expression, said in an undertone:

"For. God's sake, don't give me away, I never did it before. Oh! if you expose me I shall kill myself. Save me! save me! and I will tell you all."

It is said that a drowning man sees all his past life in an instant, and everybody knows with what rapidity the mind acts in a crisis. In that moment, when this pleading woman stood before me, I saw how fruitless had been the many exposures of materializing mediums, how they had still gone on in their damnable work after they and their con-federates had been trapped and caught, and Rederates had been trapped and caught, and like a flash I decided on what to do. I will not say that I had not pity for the woman, I had, and it was a feeling of intense pity. I had come to place confidence in her. Indeed, I had not gone about that search with any expectation of fluding what I found. The circle had elected me secretary, and it was inderstood that I was to write up the understood that I was to write up the scances. I wanted to be able to say to the public that my belief in the phenomena was ing my hand from the head of her con-federate, I turned to Mrs. Wells and said, "I were to have been produced. The con-

will not betray you. Go on with your seance as though nothing had happened."

I then walked straight into the parlor, where the two gentlemen above referred to were yet standing, waited an instant, and then went out of the parlor door into the hall. I had timed it right, Mrs. Wells was in the act of getting her confederate out of the house as quietly as she could. The girl instantly dropped her head, as I stepped before her to prevent her going further. With my left hand I caught her by the right shoulder, and with my right hand thrust her head back, saying: "I mean to know you the next time I see you"; and I am sure I should recognize her now among a thomand people. Letting go of her she glided like a flash into a water closet at the other end of the hall.

a water closet at the other end of the hall.
As nothing in this world dies so hard as a bogus materializing show I wish to describe what took place during the remainder of this eventful evening; for it all has a bearing on events that have since taken place and on what is pretty sure to come. Mrs. Wells did not enter directly the circle rools, but came and called me from it into the parlor. She was in great agony, seemingly, and wished to be reassured that I would not expose her that night, making the while the most solemn promises that she would tell me everything the next day. I went back to my seat and she came in and entered into the cabinet. We sang as usual, tried our entire repertoire of songs, but neither "John Brown" or "Bring-ing in the Sheaves," either of which had been most effective on former occasions, availed in bringing spirits to us out of the void, clothed in veritable flesh. I was called twice into the cabinet, where I found her sobbing, and where she pleaded with me to keep her secret until the next day. I do not know how long the circle lasted, perhaps an hour, but Mrs. Wells finally asked that it might be closed, and she stated that she had not been more than half entranced.

THE CONFESSION.

I pass over minor incidents that took place at the close of the scance, to the following morning when I called on Mrs. Wells for the promised explanation. To all appearance she had not recovered from her dreadful fright of the night before, for she was in an agitated state.

Just as was to have been expected she began by saying that this was her first and only offense, and that what we had witnessed on former occasions had been genuine manifestations. I immediately called her attention to the fact that she was under obligations to tell me the truth, as I had saved her from being publicly disgraced; that my motive was not to do her an injury but to learn just how she had so successfully deceived people, and if she would abandon the imposture I would be a friend to her, not an enemy. "Come," said I, "let us go into the scance room." My first words to her on entering the room were:

"Tell me how you and the girl went through the netting." Her answer was, "We never went through

it, we passed in front of the cabinet!"

"And the girl crept down the passage way that connects the parlor with the scance room, and entered your side of the cabinet by simply taking out a few pins at the corner?" said I

"Not at all," said she, "the girl came down the passage way, passed around the organ, and between Mr. Sykes and the organ, got behind me while I was out on the floor personating. You will remember that I always placed Mr. Sykes next to the organ."

The diagram will illustrate the position perfectly. A member of the circle thinks that there is no truth in this statement, as he declares that he pushed the organ solidly against the wall every night. I am quite certain that on one occasion when I locked the door behind the organ, and for security took out the key, I passed directly to it from the passage way. If the precaution was neglected on one occasion it may have been on others. Still I do not believe she told the truth, and that her confederate entered as first suggested.

I then took my old seat, the third from the further end of the circle, and Mrs. Wells came and stood on the spot where by her side

the spirit had sprung from the floor. "Now, tell me" said I, "how you a how you ar assistant produced that apparently marvelous effect, within a distance of four feet from me, in a room so light at the time that I could see the figure on the carpet, and ident-

could see the figure on the carpet, and identify every person in the room."

In answer to this she declared that the girl came from the cabinet, on the floor, while she was bending over and making her mysterious passes. When I plied her with questions she tried to evade them, and at last declared that she did not know how it was done. I could not have told her then how it was done, but I can now. At some future time I will fully explain to the readers of the JOURNAL how this wonderful trick has been

performed from the beginning.

I asked Mrs. Wells to step to the curtain and show me how she managed to elude gur sight and pass before us all into the empty

cabinet.

"It is all simple and easy," said she, "if you bear in mind that people can't look in two places at the same time. It is done by diverting the attention. Then she stepped behind the curtain and showed a hand. "Now," sald she, "everybody is looking at the hand, and being in black I have only to pass quick as a flash into the other side."

I do not know that there is any special use in going on with her description of particulars that were interesting to me. Certain things were made plain by her general confession. For instance, the night before the only indication of spirit power had been a show of white between the folds of the curtains of the cu tains in the vacant cabinet. I knew well enough how she performed the trick but thought there would be no harm in hearing her version of it. She said that all she did was to reach over the netting, and move a piece of white cloth there. I accept her statement as to this particular as true, for if she was not tall enough to do it she had a

chair to stand on. After spending half an hour in the scance room we went back into the parlor and sat down. She there informed me it was true that she tricked when she gave those alleged test scances at the residence of Henry J. Newton, and she furthermore stated that she passed into the vacant cabinet in front of the circle, and not through the netting. She went on to say that she was induced to take a confederate in consequence of her exposure; that the woman had been sent to her by a member of a well known firm of materializers in New York. She gave me the name, but just now that party's affairs do not particularly concern me. She said that the woman who had been helping her went by the name of McCoy; that she was the one that was caught in the raid on Caffrey. Just here she was guarded and pretended that she did not know the woman's address.

federate was to have worked around back of the circle in front of the second row of sitters, and materialized before Dr. Perrine. She had trembled because it seemed that they were taking too many chances. The woman were taking too many chances. The woman had assured her that she was perfectly safe in her undertaking, as she had done it a score of times at Caffrey's. Dr. Perrine's seat was immediately back of mine, directly opposite the vacant cabinet. By consulting the diagram one can readily see what an adept this woman must be in her profession.

Mrs. Wells pledged me solemnly, on that morning, and she renewed her pledge at a subsequent interview, that she would apandon her evil course. She freely confessed that she had never been a medium for materializations. She was she declared, a good test medium, and by her ability to give tests she had been able to deceive. She related an incident by way of illustration. On a cer-tain occasion the proprietor of a large New York hotel came to one of her scances bringing a friend. She saw clairvoyantly a woman leading a little boy. She immediately went out of the cabinet, having taken off her dress, and stood before the man. She told him she was his wife, and gave his wife's name, and immediately said to him: "Ed. killed George." I think she said "Ed. killed George." I think she said George, but am not certain. The name is of no consequence unless these lines should be read by the man referred to, and if he should see them he may learn something. The man appeared greatly agitated. The following morning he came to see her, and told her his own brother in a drunken fit had killed his little how that his wife weated him. his little boy; that his wife wanted him prosecuted, but he could not consent to pro-ceed against his brother. And here I wish to put on record my opinion that this infamous business derives its chief support from the medium's ability to see clairvoy-antly. Aside from aiders, abettors, confed-erates of every type, and their name is legion, the ability to give tests is the founda-tion of the fraud.

I wish here most emphatically to state that I place no emphasis whatever on this convicted woman's description of the way the tricks had been performed. This much is absolutely certain, that if she had been guilty of deception in admitting into the séance room, night after night a confederate, the whole business was fraudulent. Whether she had some secret method of getting through the netting, or whether she passed into what was called the test cabinet by going in front, is not of the slightest conse-quence. I am perfectly well aware that some credulous fool will yet cry out and say that a part of the wonders were wrought by spirit power. I look for at least one of the confederates who helped to make up the cir-cle to come forward with such a plea. But her statement that she had never been a medium for genuine materializations must stand. This statement she freely made, and on more than one occasion. The presence of the confederate is conclusive proof that in this particular she did not lie.

At this point in the narrative it becomes an interesting question as to how a confederate could get into the flat after all doors had been locked and bolted in the front part of the house. But don't you see, she didn't. She was in before the final locking took There were a number of scances when she never got in, as it was plain enough to be seen that Mrs. Wells on such occasions did all the business herself. I am certain now that on several occasions I succeeded in locking the girl out. I remember one even-ing when, after the scance was fairly begun, the "control" was seized with a fear lest the front bedroom door had not been bolted, and Mr. Sykes went out at her request to attend to it. We had a very fine entertainment that night if I recollect right. Mrs. Wells told me that the girl had not been in the closet two minutes when I found her. On that night every member of the circle save three had passed into the scance room leav-ing this great test medium in the front bed-

Had I not gone in there to look after things Mrs. Wells herself would have been left to do the locking and bolting. She was the last one to enter the seance room that night, just as she had been on other nights. It never would have done for me to have shown any special anxiety about the doors on every occasion. It would have made me an object of suspicion. And, I am ashamed to be compelled to say it, the test cabinet, and the wonders at my very feet, with the confidence all seemed to feel in the genuineness of everything, had, after the first ten nights, removed my suspicions.

During two protracted interviews she assured me that she wished to abandon the dreadful business, and declared unhesitat-ingly that she would abandon it. If I would not expose her she would never give another scance for materialization. Friday evening last the circle met as usual.

We went into the scance room and sang the same melodies we had sung on other nights, sung and waited, but no visitors came from the worlds out of sight. A well known private trance medium was present and lent the potent force of her magnetism, remaining in the cabinet for half an hour while the medium herself was outside, but the celestial visitors were not to be enticed. They were wanted, they were expected, their advent had been predicted; but the doors in the front part of the flat were bolted, and I car-ried the keys of the scance room doors. Thus ended the great ghost show, the series of "test" séances, and it was painfully evident that my services as secretary, to which post of honor I had been unanimously elected, could soon be dispensed with. On this last night Mrs. Wells did not go into a trance. "Eunice" did not whisper. I do not know how it was with others, but having lost my power of song I fell to meditating while others were singing. But yesterday, I said to myself, this room was as the gate of heaven. myself, this room was as the gate of heaven. Twice a week our favored company had left behind them this weary world of care, anxiety, strife, to enter "Beulah Land." From our invisible space, from that shining shore where the soul at last finds rest, had come to us the bright forms that we had learned to know as Rhoda, Mabel, Eunice and many others. How beautiful they were How tenderly we greeted them! What perfect confidence and trust we had in the reality of it all. These were "test" scances. But the place was no longer heaven. It was hell. The grossness, and brazenness, of these materialization impostures, never seemed to me so hideous as they did that night. And having been so thoroughly duped myself I did not wonder that men and women, more confiding in weak human nature, were deceived into believing in these mockeries every day in the year. Mrs. Wells, at the close of the scance, stated that she should be unable to go on with her scances, complain-ing of a loss of power. It was then agreed that she should be allowed a period of rest for three weeks, and that a committee should be appointed to wait on her at the expiration of the period and learn from "Father Ballou"

whether her power had been restored.

I forward this matter to the editor of the Journal a few days after writing it. The vindicatory people, working in the dark to some extent as yet, are already beginning to show that they are aware of breakers ahead. As the woman has not kept faith with me I am fully released from longer withholding from the public the facts herein stated; but I have requested the editor to hold the mat-ter over for the present and for the very best of reasons. CHAS. D. LAKEY. New York City.

Dr. Northrop's Statement.

To the Editor of the Retigie-Philosophical Journal I was invited to attend the so-called test scances begun at the residence of Mrs. Wells, in the month of November last, and before half a dozen scances had taken placed became suspicious all was not genuine. Every night when the manifestations were more than ordinarily impressive I saw the curtains part at the corner of the cabinet, where an en-trance was quite possible, the cloth covering being held by a few tacks and pins. Watching very carefully I at last saw a form creeping on the floor. Doubting the genuineness of the manifestations I immediately sent in my resignation as a member of the circle.

A. L. NORTHROP. New York, Dec. 20th, 1887.

Hon. Joel Tiffany.

to the Editor of the Religio-Philosophical Journal

Hon. Joel Tiffany delivered his last lecture on Christian Philosophy before the Young People's Progressive Society last Sunday evening. The course has been very interesting and profitable. During this course of lectures we have endeavored to organize a private class for Bible study and also a more extended explanation of the philosophy but extended explanation of the philosophy, but regret that we have been unable to do so. The judge, however, in his sincerity, has made the following suggestion, which we feel will be duly appreciated by the public: He has upward of 50 copies of one of his best books relating to the subject, and will pre-sent to each scholar one of these copies. The class is to consist of 25, and the term of 10 lessons will cost \$1. Now, friends, we want you to join this class and you will never regret it. It is to be held Sunday afternoons. Address A. L. Coverdale, No. 79 35th St., immediately. mediately.

Electrical motors are to be introduced on the London undergrounds.

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rabbits offered by by the New South Wales Government is being warmly contested. Al-ready 385 inventions have been sent in to compete for the \$250,000.

Plowing in California has its disadvantages. At this season especially farmers who are plowing new ground turn up numerous tarantulas and rattlesnakes, the latter being in a dormant state, but the former as lively as possible. One farmer recently killed a rattlesnake which had nineteen rattles.

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