No. 22

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

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> For the Religio Philosophical Journal. SPIRITUAL EXPERIENCE.

#### A Narrative Abounding in Incidents Illustrating Spirit Power.

Arizona. I was then 53 years of age. My life had been spent in business pursuits and a more forlorn—yea, I may say disheartened individual, never left the land of gold than the writer of these lines. I had been beat and baffled in all the pursuits and aims of my life; my soul was full of bitterness found only sadness and suffering. Such were my feelings on a December day as I on foot followed a well mounted band of five explorers. We were descending the Patagonia Mountains of Southern Arizona, along the Mexican boundary, intending to cross into Mexico for the purpose of finding gold, copper or silver mines. While I trudged along on foot old memories would bring to mind the blasted hopes of other days, but I had resolved to banish the past, and grumble no more over my sad destiny. I said to my-self: "With God's help I shall do the best I musing I was suddenly aroused. I heard an inward voice saying, "Look to the east and the west, to the north and the south, as far as the eye can reach. This land will be given to you;" and then in a lower and sadder voice, "to your children also if they keep the commandments."

A sudden thrill of joy animated me as I looked to the east, west, north and south, for before me was the beautiful valley of the San Rafael, its high grass waving in the gentle breeze like the waves of the ocean; the Santa Cruz River running through it, while from the surrounding hills and mountains there could be seen hundreds of smaller valleys and canyons. What a splendid view, all bespangled with oaks and other trees; the the taller hills with pines, while over all hung the canopy of heaven, a cerulean blue; but the mountains and hills appeared as if robed in bluish purple, which is peculiar to many of the mountains of Arizons. In the magnificent amphitheatre spread before me, I beheld an earthly paradise, but how it was to become mine, as foretold by the voice from the spirit-land, I will relate, bearing in mind that my sole reason for giving this experience is the hope that it may be useful to others,—especially to those who are, as I was at that time, without money, and hopeless bordering on despair. Such was my wretched condition when I was rescued by spirits or angels from that unhappy state, and through their guidance I was brought out of gloom and sadness into sunshine and joy, and out of poverty and misery into a state of comparative wealth and happiness.

I trust that none of your readers will think that I suppose myself any better than others, -no not the least, for God's blessings, like the sunshine and rain, come down for the use of all. I would much prefer to have your readers take hope, have courage, and do likewise if placed under similar circumstances, for what am I but one among the thousands of living witnesses who can testify positively from actual experience to the great
fact that Spiritualism is true, and also to the
truth of scripture in this respect—"The angels
of the Lord encampeth roundably and form that

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recovered, when we separated, he going southward to look for mines, while I returned to the small Mexican Puebla de Santa Cruz. the line dividing Arizona from the Mexican State of Sonora; the Puebla lands of Santa this I had traveled and done business in stating that the scorpion scourge had exist other parts of Mexico, at mining and raising cotton, and while so occupied I had, through necessity, learned the use and practice of medicine. I had prescribed for the poor, generally without fee or reward. God had blessed my efforts while laboring to heal the sick and indigent, for I cured all manner of diseases. I now remember of curing those afflicted with leprosy, cancer, black vomit or yellow fever. I do wrong probably in saying I cured them; what I mean to say is, that I was in so doing, a medium, under the control of intelligent spirits. Often when perplexed in my own mind as to the proper remedy to be administered, I would silently utter a prayer for help, and I think I can safely say it was always answered by a voice from the Spirit-world. If the reader will pardon the digression I will relate one remarkable case; what was then revealed has been of benefit to thousands:

porting a boy of eight years in a standing position on a table. It was my first scorpion case, although death therefrom was a common occurrence in many parts of Mexico, especially in the city of Durango, which at that time was fast declining in population because of the destruction of children by scorpions. I first observed that the disease centered in the throat, for no matter what part of the body is stung it always centers there, ending with lockjaw and convulsions. I first gave the boy belladonna, which acted as a narcotic, and while he dozed I examined the index of a large medical work, with the hope of finding some remedy, but no In the year 1879 I left San Francisco for remedy was found therein. I found ammonia prescribed, not as a remedy but as a palliative, thus acknowledging the ignorance of which were full of sad disappointments. the medical profession in relation to scor-Domestic afflictions overshadowed all others. pions. As I closed the book I observed the death struggle, lockjaw, and then convulsions, while beside me stood the mother in great agony. I felt my own weakness. "Behold," I said to myself, "the meager knowledge of the nineteenth century; with and I longed to leave a world in which I had all its learning no one knows enough to cure or stop the ravages of a little reptile that yearly destroys its tens of thousands." Then silently in prayer I confessed that I knew nothing, and asked for help. Quick as the lightning's flash came the responses from the Spirit-world, "Aconite"! "Aconite"!! "Aconite"!! Hastily I put five or six drops of the strong tincture of aconite (Aconitum Napellus), in half a tumbler of water and forced into the boy's mouth a teaspoonful of the liquid. It cured him instantaneously; it always does that, and never fails. And I tell you the mother's joy was great. Since can. I shall shun no labor, no matter how then I have visited Durango and many other humble, to get an honest living." While thus | places in Mexico afflicted with scorpions, taking with me the remedy that never fails; also the seeds of the plant that will in due

course of time deliver that land from this terrible scourge.

I instructed the people to a limited extent in the doctrine of spheres, showing them that from everything in all the natural kingdoms, and likeness in the spiritual kingdoms, there flow forth substances from all created things; and that the sphere which comes from the acouite plant is death to the scorpion; and by planting the seeds in their flower pots, gardens and other places, they could save their beautiful city, which their leading men had told me they supposed would have to be abandoned, for the yearly census showed a gradual decline. Despite the continual expenditure of large sums of money the scorpions were increasing, so that in case they had not got the remedy there was no hope for the city. Father Olea assured me that of late the scourge had become worse, with the appearance of scorpions with double tails. I could relate many strange and some humorous events that transpired showing the official recognition of my servi ces, and the grateful offers of rewards and honors, all of which I declined receiving; for without cost it came to me, and is it not written, "Freely ye have received, freely

A rich Spanish house in the City of Mexico had, only a few weeks before tendered me a proposition to make money out of the remedy, which I declined. Right here I would like to utter a warning to all Spiritualists: If you desire gifts from heaven for selfish or personal ends, they will not be granted; and should you receive a gift and abuse or misapply it, it will be taken from you. I know of several mediums who had precious gifts, and because they abused them they were taken away. I will relate an instance that transpired in the City of Durango: The auntimento, or City Council, was convened after my arrival in special session. A

ed from ancient times, and that no remedy had been found therefor, and that the most they could expect to do was to palliate the sufferings of the afflicted. Saying this, which amounted to a flat denial, he sat down. I then arose and began to speak, at the same time baring my arm to the elbow. I said: "Upon my bare arm you may place from one to ten scorpions, and I will not take over three drops of the remedy." Profound silence followed this remark. The Doctor did not reply, but a man hastily entered the assembly; he was stout and pussy, and even out of breath. He said he had just had occasion to use the remedy I had given them; it was a perfect success. Then a sudden change of feeling came over those present. The kind, genial father embraced me again cordially, exclaiming as he did so, "I tell you, Senor, we will erect in your honor a statue of gold in the Plaza de San Francisco." I replied: "My good called to visit a widow whose only son had been stung by a scorpion. I found her sup-

"Why not," responded the priest hundred other voices

"Because," I answered, "if you do there will be none of me left in twenty-four hours.' I thanked them cordially, declining any honor or remuneration, and the next day left the city. Many years have elapsed since that time, but I have heard nothing further about scorpions in that city. Thanks to the knowledge from above, the scourge is fast declining, and let us hope that from the Spiritworld will yet come specific antidotes for many other evils that still afflict mankind Cruz, seven miles south of the boundary line, had been during the last hundred years ty-five with their priest had been killed by the Apachesin one day. The seven survivors had a few old flint muskets. Four stood guard within a small enclosed patch of land, while the others guided a wooden plough drawn by a half-starved ox and one cow, the last of their herds. They lived upon roots, and for fuel burnt the rafters and furniture which they obtained from the houses of their slaughtered relatives and friends. When I first visited the town, it had about three hundred inhabitants. I lived and slept in a small room, which looked old and antiquated. The people I found generally quite different in many respects from those in other parts conversing, I said, "Who owns that beautiful of Mexico. Their isolation from the rest of | tract of land to the north of Santa Cruz?" mankind, surrounded continually by enemies, had made them wary and suspicious: they lacked many of the fine traits of genial hospitality which make the stranger feel so happy and welcome in many other parts of

our sister republic. One night while sleeping in the old adobic room, I happened to awake and saw, without any evident surprise, a man and woman (spirits), both Mexican, standing near me. The man appeared about fifty years old; the colored petticoat, while around her shoulders careworn, as mothers do who think much about the sufferings of their children.

nor frightened. They recognized me by a simple bow or inclination of the head, and both seemed to talk, or rather the man talked | have become inhospitable, cruel and unkind and the wife assented. I can't say that I for many years. They have had no priest, heard distinctly the tones of their voices, yet and none dare live among them; in fact they clearly understood everything they said, as follows:

'The tract of land which you admired, and about which you have been thinking and inquiring, belonged to us; it now belongs to our chidren. They are scattered; find them, and it will be good for you and good for

Having delivered this message they disappeared, smiling as they gradually faded away. After they had gone I kept thinking, how strange this interview with departed spirits; and then I thought as if talking to of the Lord encampeth roundabout them that fear him, and delivereth them."

The expedition into Mexico for mining purposes was broken up because of the severe sickness of one of the strongest among our party. I took him to a ranch on the Mexican

Readers of the Journal are especially requested to side of the line, and attended him until he cil that I neither sought nor expected any to ocean, but this was about the first time of Don Ramon and his wife, until I had arrecovered, when we separated, he going pay, rewards or honors; that I was well resouthward to look for mines, while I returned warded if I could do the people any good, etc.

The sum and this was about the line was about t few minutes, telling them about the plant, of Calima my life was miraculously saved and how to use it, and that it was infallible. at night by the appearance of an angel sis-Cruz bound the beautiful tract of land which the reader will remember the spirit or angel told me would be mine. Many years before the city, a man of considerable wealth and told me would be mine. Many years before influence and pompous demeanor, replied, sword and the other with a broad-ax, were in the act of attempting my assassination. She was clothed in white, and appeared over my head. Those who now appeared were not angels; to me they looked like the ordinary inhabitants of our daily life, hence I may truly say that this was the first time spirits had appeared to me to talk about material interests. Through the knowledge they imparted, I was to gain money and land. The day following my vision I set out with a fine team at eight in the morning upon a journey a hundred miles to the south. "Be sure." said the letter that came with the team the day before from my brother, Col. George, at Tucson, "to call at the Cocaspari Ranch; the Barredas are dear friends of mine." Well, thither I started down the Santa Cruz River. What a drive! How bracing the winter air! How fine the scenery all around (the Apache raids of late years had been less frequent)! Fat cattle were grazing along the route. For the first ten miles I followed About 1866-7, in the Villa of San Ignacia, friends, I request you to hear me. When the winding course of the Santa Cruz River; State of Sinaloa, Mexico, I was suddenly you want the statue, please don't make it of majestic trees lined its banks, while on either side were fields so well irrigated that hear, I looked out of the window of the car. they yielded two crops yearly to their owners we were speeding along through the desert, Then I crossed easterly a range of hills which divide the Santa Cruz from the Cocaspari Valley. The whole country was beautiful, save here and there I saw deserted fields and orchards. Further on were the ruined church, houses and gardens of the once beautiful and flourishing mission and village of Cocaspari. I had no guide. I needed none to tell me why lands so rich and buildings so fine had been abandoned. I asked, "Where are the people who once dwelt here and worshiped in yonder magnificent temple? Who With this digression ended I will resume massacred them or drove the few that surmy story of the ranch. The town of Santa vived away? What desolation is this?" Alas! I knew too well the bloody Apaches had done it, and even now my spirited team sped several times nearly extinguished by the along as if aware of danger. Not a living Apaches; in 1834 only seven survived. Thir-soul or traveler had I met since I left the Santa Cruz. At two o'clock I drove up to the door of a rather small new adobic building erected near the ruins of the others. Then what a welcome I received from the Barreda brothers, one of them a member of congress. They were strangers to me, but when they found I was the brother of Col. Don. George, who for twenty years had helped fight their battles in their war against the Church and to whom Maximilian surrendered at the siege of Querétaro; then both warm and enthusiastic was the reception I received from these patriotic brothers. That evening as

> "Why do you ask?" was the response. "Excuse me, Don Antonio, I had a strange vision early this morning before leaving Santa Cruz," and then I told him the vision

had had. "Blessed be God, how strange, and yet how true," he exclaimed with a look full of astonishment. "Yes," he continued, "I know both the man and woman who appeared to you,-Don Ramon R. and his wife. Many years ago that land was granted to them, but bewoman, his wife, somewhat older. He was cause of the ravages of the Apache Indians dressed in a style common among the better and the jealousy of the people of Santa Cruz, class of Mexicans forty years ago; a wide | they were forced to abandon it. They went rimmed hat of a tawny color, and sugar-loaf to California after the gold discovery. The style of crown; the jacket gamusa or deer-old folks died there. A few years ago the skin with silver buttons; pants open at the boys returned, built a house and corrals, and sides with a row of jingling buttons from tried to establish themselves on the ranch the hip down each leg; his waist girded with | but they had to leave on account of Indians a red-silk sash; his complexion, light bru- and went to live at Santa Cruz; but the peonette with rosy cheeks. His character might | ple of Santa Cruz, because the land had been be depicted as rather careless, pleasant and abandoned for some time, persecuted the jovial. The woman was dressed, as I have boys so that they had at length to go away seen thousands of others, with a linen chem- again. Those Santa Cruz people you will isette, slightly bordered; a common dark find different from all others. They are not like the people who once occupied this she wore a common reboza of black and Puebla; they perished by the hands of the white thread shawl. She appeared not only Apaches, like the frontier towns,—Tucson, older than her husband, but anxious and Frontoras, Tulac; in fact all the frontier towns were extinguished by the Apaches The present inhabitants of Santa Cruz are a When I beheld them I was neither startled | set of outsiders who, of late years, have congregated there from all parts,—cut off from all intercourse, and thus abandoned they don't desire any other Mexicans or Americans to settle there, as they want to grasp all the land for themselves. That is why the poor boys, the heirs of Don Ramon and his wife. have had to leave; and that is the reason why these spirits have come to you, so as to enlis your help on behalf of their children.

"Where are the boys now?" I asked? "They are living about forty miles below." I then instructed Don Antonio to see them and, if possible, to buy them out, and to make only a small offer of ready cash; the chief payments I would make on time. Several myself: It is not stranger than many other weeks after this I had a visit in Tucson from things which have happened to me through | Don Antonio, bringing the deeds of the two life, the spirits having told me not to go on sons, the only heirs at law as I then supposed,

ranged with all the heirs, their children and grand children, they were continually with me, and apparently engaged in helping me; even helping me to obtain the money which I had to pay their children, for all of them were living in poverty.

After buying out the interest of the two sons, I started late at night from Tucson, Arizona, bound for San Bernardino and Los Angeles counties, where the other heirs resided. Awakening the next morning, a voice which I understood to be that of Don Ramon, said to me: "You are not alone; others are going with you." I looked through the Pullman car and could see only one passenger and the porter at the farther end. These were the only persons in the car, and that passenger told me later in the day that he was bound for Northern California, so I felt satisfied; as no persons were near me, that Don Ramon and his wife were going with me to see their children.

Besides the knowledge of their accompanying me in this journey. I had another singular spiritual experience which I will relate, as probably some of your readers may know something of the science of correspondence, which is now beginning to be understood by a very few. I am instructed that, in ancient times, it was the science through which angels and good spirits communicated with the inhabitants of earth. After Don Ramon spoke to me, and seeing no person and there, moving along with the same speed as the car, I saw on the wing five large white birds. Their distance appeared to be a few hundred yards. I watched them for nearly half an hour until my eyes grew weary. On, on, parallel with the car, they continued their flight, and as there was no diminishing or change in their progress or direction, and being different also from any birds in that country or any other that I had ever seen or read of, I am convinced that they were not real birds, but an appearance; probably caused by some spirit then accompanying me on that strange journey. I am aware that to many of your readers

who are not deeply versed in the hidden and mysterious realms of Spiritualism, this statement of mine, that the birds were merely an "appearance," will appear strange, and they may probably think it an illusion or fantasy. Not so, my friends. I have had nearly forty years' experience in the different phenomena of Spiritualism, and I can distinguish clearly, and draw the line that divides genuine appearances from fantasies or illusions, although both of the latter are common among a certain class of mediums. Let me try and explain what I have learned about this from seers and prophets, and which I have verified with much experience; and when have made my statement some of your readers will comprehend the meaning and the cause of the birds appearing on the wing. I will quote a few passages to elucidate my meaning, from the writings of the great seer, Swedenborg: "The things in the other life are correspondences, and thus real appear-

"In the other life there appear animals of many kinds, for in that life there appear animals of numerous genera, and of innumerable species; such animals there are appearances which have an exact and living correspondence with the affections and the thoughts appertaining to spirits and angels."
"In the spiritual world spaces are appearances; there appear spaces like the spaces

on earth, but still they are not spaces, but appearances." Since, therefore, spaces in relation to spir-

itual things are appearances, distance and presence are also appearances. "Spirits and angels know diseases by cor-

espondence; they have medicine which corresponds.' "All the visible things of the spiritual

world are correspondences of the affections, which are with spirits and angels.' Thus the appearances of beasts, birds, fish, flowers and animals in the spiritual world are the efflux from the thoughts, ideas and af-

fections of the inhabitants thereabouts. Now I trust with these extracts some of your readers will understand the meaning and significance of the birds in flight that appeared to me as above related; but in case some do not, I will say that their appearance and movement corresponded to the thoughts or ideas of the parties with me, namely, the spirits, and the business upon which we were bent. The old Romans were no fools, nor a superstitious people as the modern philosophers suppose. They had their Augurs who interpreted the flight of birds and other strange phenomena, for their Sibylline books told them how to explain all marvellous and mysterious appearances by the eternal and

unchangeable laws of correspondence.

I had but little money when I undertook the task of buying this great ranch. I had none whatever when the spirit or angel told me it would be mine; but under their guidance I was enabled to buy out all the heirs and within one year take up all my notes, mortgages and indebtedness. I had bought upon time, and when the notes became due, and I was puzzling my brain, wondering

#### QUESTIONS AND RESPONSES.

1. To what church, or churches, did, or do, your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what

How long have you been a Spiritualist? What convinced you of the continuity of life beyond the grave, and of the intercommunion be-

tween the two worlds?
4. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of 7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relatione to the Family, to Society and to Govern-

RESPONSE BY.S. L. TYRRELL.

To the question, "What are the greatest needs of the spiritual movement to-day?" we abruptly answer that Spiritualism is a religion, as the word religion is defined by the best authorities; it is a new religion claiming to be more scientific and reasonable than any other, and aiming (presumably) to radically reform the morals and theologies of the world. Cheerfully conceding its ultimate aims to be pure and philanthropic, we venture to suggest a few things which seem especially needful to extend its influence and insure permanent success. By reading its miscellaneous, religious literature we are strongly impressed that the Theistic theories of modern Spiritualism are (with some prominent exceptions) too vague or pantheistic to be an efficient working force in the movement. Finite, angelic divinities, or abstract, impersonal laws and principles, do not meet the wants of man's religious nature. A misty agnostic theism has little moral power over individual character, and little cohesive organizing force in any distinctively religious enterprise. We suggest, then, that a fundamental need of Spiritualism to-day," is a more definite conception, and a more personal representation of the Deity in its worship and theology.

Another obvious need is a searching revision and expurgation of its theological authorities. So much apocryphal, contradictory matter has accumulated, that there now seems no certain means of knowing the false from the true, and a paralyzing skepticism seems on the increase. Some strictly scientific and very generally accepted ideas and principles should at once be condensed in a statement which all intelligent Spiritualists can frankly endorse, and thus speedily relieve themselves from the humiliating charge of believing all the obsolete matter that sectarian enemies can exhume in spiritual libraries. It has become a popular mode of attacking Spiritualism by quoting publicly the most objectionable parts of its poorest literature as the "Science and ethics of superintendent of the Sunday School, and Spiritualism." This serious, growing evil should be corrected by the repudiation of this obsolete matter by some authorized public expression. The spiritual press has evidently been much too lenient in permitting | the Bible my study, and the more I studied the crude fancies of trance, psychometry and clairvoyance to go out in this scientific | me, and I became quite dissatisfied, and earage, as the science of Spiritualism. The old religions are all dying under the insupportable weight of the false science on which they rest, and the new religion of Spiritualism should be warned by their fate, to risk no such fatal alliance with ignorance, in this plastic, formative stage of its development, and thus escape in the future scientific attacks which have proved fatal to the old theologies. We suggest, then, that the spiritual press, which in an important sense must be regarded as the "Defender of the Faith," needs more careful and independent discrim ination in its publishing departments.

A religion to have wide and lasting influence must not only be scientifically true, but must also be especially adapted to man's moral nature, and to the stage or plane of hi religious development. Religion presupposes moral law; and law, moral or civil without penalty is meaningless. The author of human nature, who, we must think, well knew the complicated elements composing it, seems not to have had wisdom enough to govern man without attaching penalties to violation of law. Such is nature's thought! The great religions, both pagan and Christian, derived their power over mankind mainly from their doctrines of retribution What a marvelous missionary force was the old Calvinism, with its material hell, compared with the "New Orthodoxy" with its revised "hades," and its enervating dogma of "future probation."

Assuming that the central aim of Spiritualism is to exert the greatest possible moral influence, we suggest that it needs in common with the other rationalistic religions (especially in this defiant agnostic age) speakers and writers of the best abilities teachers of sublime poetic genius, who can bring the fearful, self-executing penalties of nature's laws clearly within the mental vision of ordinary unimaginative minds, and make them a full moral equivalent for the unphilosophical, outgrown dogmas of the supernatural faiths. Although a morality induced by fear is not of the highest conceiv able type, yet since humanity has not yet reached that ideal moral plane, where men "do right for the love of right," and are a "law unto themselves," society needs to protect itself by means of a lower grade of morals enforced by prospective penalties.

We suggest, then, that Spiritualism which reasonably holds to the philosophical doctrine, that moral character in earth life determines the condition of the spirit in the life to come, could very largely increase its religious, reformatory influence, by giving the unwelcome truth of retribution greater prominence in its ethical teachings than it now receives. This unpopular suggestion may seem retrogressive and obsolete, yet when we reflect that human nature is not yet obsolete; that natural law is not repealed, but still in full force, that "reaping as we sow" is a fearful fact in nature which agnostic sneers cannot laugh down,—we believe this suggestion has a sound basis in natural religion and will grow in importance the more it is calmly considered. The long felt need of organization and co-operation among Spiritualists we regard as another pressing want at present. Although Spiritualismin numbers—ranks among the strengest denominations, it is apparently among the weakest in aggressive missionary work, for promising missionary plans, too large for pri- but with their spiritual senses of hearing and Mr. Ormsbee, written and published two TOTOL TO S few. The Spiritualist movement to-day most imperatively needs a "book concern" or publishing house, financially strong enough to place before the public a popular literature, as attractive in all respects as Europe or was risen early, and gone forth, behold, a host compassed the city both with horses and but who by his return, proved contrariwise. Now the truth is that Mr. Aber is a native of chariots. And his servant said unto him, with the reading classes, which lead the Alas, master, how shall we do?" "And he an- American parentage and as remote from

sionary work lies in this direction. Mrs. Ward's novel has stirred the conservative masses more than all the deep metaphysics of Spencer and the unsettling theories of evolution. Another immediate need in this direction is a widely circulating, secular paper, to counteract the false reports spread by the sectarian press, and seldom retracted by them. Another obvious need is a denominational university, where psychology, in all its departments, can receive competent and unprejudiced investigation. The evidences of the spiritual religion are so largely external evidences, its data being mainly historical, it seems superfluous in the present epidemic of fraud to say that honest mediums, tested beyond suspicion, are an especial need of the times. The isolated, scattered condition of Spiritualists urgently calls for a "licensed" itinerant lectureship or "ministry," modeled on the wise, practical plan of pioneer Methodism. The peculiar adaptation of some such system to the present condition of Spiritualism is seen at a glance. Too many incompetent adventurers (unaccredited ministers") are abroad, claiming to represent Spiritualism.

A juvenile theological literature is badly needed to protect the children who are drawn into orthodox Sunday schools from the demoralizing, dwarfing tendency of the lessons they hear. Religions spread more by inheritance than by logic. The hope of the churches for the future is in its children. Romanism shows profound sagacity and far seeing statesmanship by its untiring efforts to save its children to the church. Spiritualism, we judge, needs to devise some more efficient plan to reach the children outside large towns and cities. The "Spiritualist Movement" is emphatically a religious movement, and an unselfish enthusiasm in its adherents and leaders, we finally suggest as the indispensable motive power upon which the success of all religious work depends. The religious thought of Christendom is in chaos; faith throughout the world is growing nebulous, and ready for reconstruction. Men are weary of negations and doubt, and crave something positive and restful in their theology. Spiritualism is not fatally committed to any unscientific creed, is free to embrace the truths of all the theologies, and if it is wisely led, it seems destined in the Providence of Progress to become the final,

universal religion. Fox Lake, Wis.

#### Straws Show which way the Wind Blows.

to the Editor of the Religio-Philosophical Journal:
Some thirty odd years ago, my wife and I united with the 2nd Congregational Church of this town. In less than one year I was almost compelled to accept the position of was retained thus for seven years. During that time a new church edifice was built up on the site of the old one, and I was elected one of the building committee. I had made it, the narrower the church creeds see med to nestly desiring something better, I commenced the investigation of Spiritualism, but with many misgivings, some fear and trembling; but before the church building was completed I had become satisfied that our spirit friends can communicate with us occasionally when conditions are favorable, just the same as they did with mortals in Bible times; therefore I could read that book with a better understanding of its spiritual manifestations as recorded there than ever

About the time the church edifice was completed. I had become an outspoken Spiritualist, and resigned my office of superintendent of the Sunday School. Some of the more bigoted of church members expressed deep regret that they had had such a heretic on the building committee. Then persecution, and what is to-day called boycotting, commenced. After trying this for two years and finding it had no visible effect, they gave it up. The last sermon I heard preached in that church, with the exception of two or three funeral discourses, until last Sunday, was about twenty years ago. The minister (and by the way he has left the ministry and gone into the fire insurance business,) said: 'A man may live one of the worst lives that ever was. I don't say it is right or proper, but it is possible. He may oppress the poor and the needy, the widow and the fatherless, and do, in fact, everything that is vile, mean and wicked, all through a long life; but if at the very last he repents and accepts Jesus as his savior, he will be saved from all his sins, and be forever happy with the saints in

"Whereas, on the other hand, a man may be ever so good a man; he may be always doing good to those around him, and be in every respect a model man; but if he don't believe on Jesus, and accept him as his savior, he will be forever and eternally damned to perdition."

Now, my seat was next to, and directly back of, one of the deacons, and without thinking what I was about, I said, "Bosh!" so loud that it disturbed all those in my immediate vicinity. The deacon turned around and looked at me. When we got out of the church, I said to my wife, that if I had got to that pass, when I could not go to church without disturbing the congregation, I would stay at home, and did so. So much was said to me about my being a Spiritualist, and so much ridicule cast upon it, that I told some of the church members that I should live to hear Spiritualism preached in that church. Last Sunday, December 23d, 1888, my wife and I attended this church to hear the singing (which we were told was to be pretty good), not knowing or caring in particular what the sermon was to be; but to my utter astonishment it was upon the "Ministration of Angels," as recorded in the Scriptures, and was a fulfillment of my prediction made twenty years before. The text was from Luke, 2nd chapter, 13th and 14th verses: "And suddenly there was with the angel a multitude of the heavenly host praising God and saying: Glory to God in the highest. and on earth peace, good will towards men." He then went on to state that if Herod, Agrippa or some others had been there, they would not have seen or heard anything, and | and gave seances there until the 25th. It that the shepherds did not hear the song of | was while at Paola, two months and fifteen praise to God, or the voice of the angel of the days after Mr. Aber left Topeka, that the Lord announcing to them the birth of Jesus, Topeka Commonwealth was handed to me seeing. Then he quoted the case of the young man who was on the mountain with ticle itself disclosed the ignorance and an-one's tools pure gold before one would ven-Elisha, the Prophet and Seer. 2nd Kings, 6th imus of the writer. It stated Aber to be a ture to bring it within reach of men.

thought of the world and mold its theology. swered, fear not: for they that be with us (German accentuation as was Cicero. | hand) has for its distinguishing characteristic profound sensation throughout orthology are more than they that be with them.' | I have been present at 176 séances given by tic exceptional energy of some kind. (The

he saw: and behold, the mountain was full of horses and chariots of fire roundabout Elisha."

He then went on to state that there had been cases all through the history of the human race where certain individuals had caught glimpses of the heavenly hosts, and heard their voices, not with the natural eye or ear, but with the spiritual. He then quoted two cases of somnambulism; one from a French Cyclopedia, of a young clergyman who would arise in the night and write his sermon while in this somnambulic condition, with his eyes closed. He would write a page and then read it over aloud, and if there was any passage not satisfactory he would crase it, and rewrite it, and would do this just as readily when a thick card board was held between his eyes and the paper.

The other case was that of a young lady

who was studying art. She was passionately

fond of painting, but could not bring out with her brush what she felt in her soul she was capable of doing. A prize had been offered for the best painting. She had labored diligently, but without satisfactory results. One morning upon rising, she discovered that some one had been at work on her picture. This happened for several mornings in succession. She made inquiries among her companions, but all denied having touched it. She then placed chairs before her door in such a manner that should any one at-tempt to come during the night they would fall and awaken her, and still the work pro-gressed on her picture beyond her ability while in her normal condition. At this stage she was secretly watched, and after passing into a quiet sleep, was seen to arise; and with her eyes closed, prepare her paints and brushes, and go to work. This continued until the picture was finished, she being entirely unconscious of what transpired during

the night. She was awarded the prize.
"This," said he, "shows that we have spiritual faculties which are not fully developed in the normal condition, and that there is but a thin veil between us and the heavenly hosts; and although I am fully convinced that there is occasionally a person in our own day, whose spiritual eyes and ears are opened, I am not a Spiritualist." Then he alluded to the frauds and shams perpetrated by the mediums, and could not forego his little fling at the Spiritualists on "free love," forgetting evidently that the members of the Jewish church in the days of Jesus accused him of associating with publicans and harlots. He closed this portion of his sermon by saying that the churches had ignored the fact of the ministration of angels as record-

ed in the Scriptures too long. I was happily disappointed; for, with the exception of his belief that Jesus was God at the Freemason's Angle, would have an incarnate in the flesh, it was just as good a swered exactly, except that it did not show spiritualistic discourse as I have heard for the process of becoming, as a drawing made many a day, and I feel decidedly thankful before the pupil does. What was wanted more than one, the exorcist lengthens his

JOSEPH BEALS. Greenfield, Mass., Dec. 26th, 1888.

#### A Defence of W. W. Aber.

the Editor of the Religio-Philosophical Journal:

In the Journal of the 13th, is an attack on the moral character of W. W. Aber, and by innuendo, on his mediumship. Last August I wrote to him at Topeka, Kan., proposing to employ him for an indefinite time, stating that inquiry favored his being a medium for materializing; but he knew as to that, and if he was not, I would certainly detect him. Furthermore, he must be a man of good moral character. The rest of the correspondence I left to my wife, resulting in his coming to my house on Sept. 22nd. Since then, with the exception of three weeks at Paola, at which time I was with him, he has given ten séances a week in my parlor, to crowded audiences. The cabinet he uses was constructed under my supervision, and out of my own material. The séances have been free to the public, I being at the full expense, with \$35.00 contributed by friends. have been to the expense so far of \$275.00 did not need this phase of phenomena, but desired to investigate it, and if worthy and convincing to give the public its benefit.

I have been in active business for forty-five years, and successful, and in all my career, have been afflicted with but one fraud and then in my twenty-third year. I have ever hated and loathed frauds, as the blackest vil-

I have been thirty-seven years a Spiritualst, and so careful and critical have I been, that I have yet the first fraudulent medium to impose on me. I have never patronized a public or commercial medium, and never will; and so scrupulous was I that, in the case of Mr. Aber, I extracted its commercial teeth. Spiritualism from the start has been too holy and sacred a science to drag down into the lower galleries of the soul for mere personal ends.

Hundreds have attended the circles in my parlor, and with three exceptions, have recognized their excarnate friends at the first, second or third seance, while mental tests have been as profound as those of Jesus to the woman at the well at Samaria. I have enjoined the coolest interviewing, frowning down all prompting to recognition by third parties, insisting that facts must come unprejudiced to the inner consciousness of each investigator to be of such value as would drive away incredulity and prej udice. I have seen at the aperture, to full recognition, at least thirty friends long lost to physical sight. We have talked of the olden times, as if just met from a long absence. Tender memories, long swathed by the mold of years, stood up as fresh as when in the May-day of life.

At the seance of the 6th inst., there were 13 in the circle, of the most intelligent critical, truthful and candid people of our city, and we all saw 13 full form materializations outside of the cabinet. They dematerialized in plain view, talked and gesticulated. There was no excitement, nor cause for any.

As to the antecedent moral character of Mr. Aber, I know but little. This I know, that he has been a medium before the Topeka public for six years. He left Topeka the seventh day of September; was at Lawrence two weeks, reaching my house on September the 22nd. He went to Paola on Nov. 12th months after Mr. Aber left Topeka. The ar-Chapter, 15th, 16th and 17th verses:

"And when the servant of the man of God cally told his wife that her son was dead, but who by his return, proved contrariwise.

dox Christendom, caused by the theological story of "Robert Elsmere," shows what a vast and inviting field for aggressive mis- Lord opened the eyes of the young man; and other side, are such by the law of race as is disclosed by the quality of the interviewers: they get messages on the plane of their own integrity. For nearly three months Mr. Aber and wife have been under my constant observation, and I have failed to see anything but what emanates from a gentleman and lady of rigid morality.

Mr. Aber has shown me letters received while at my house from gentlemen at To-peka, of as high standard as Mr. Ormsbee, expressing their esteem and regard, and soliciting his return to that city.

J. H. PRATT. Spring Hill, Kansas, Dec., 1888.

#### The Divining Rod.

Far be it from me to throw doubt on the magical virtues of the divining-rod. Good reason have I to be grateful to the blessed little instrument of white magic; for well do I know its singular power to cut short illness caused by sorrow or worry, by inducing a short, pleasant fit of cheerful clairvoyance, which soon disappears, leaving no trace except better spirits and the solid possession of some sort of buried treasure seen during the seer-fit. (What I see when I hold the rod is not ore or water, but usually some secret of ancient mathematical conjuring.)

But when we pass from the simple narration of our experience to an attempt to explain facts, we must take into account all the converging causes. The singular vitality of such trees as the hazel has an effect not only on man after the rod is cut, but on the tree itself all through its growth. Nearly every tree has either some tendency to curvature in the branches, or thorns, or dead buds, or zig-zag growth, or abortive and dead twigs; all which things are due to not possessing quite vitality enough for the bulk. The hazel, the olive, the mistletoe, and other sacred trees, are (when growing wild) free from abortions; being so full of vitality that they grow straight ahead, in clean, even forks. To show the significance of this fact, I must tell how I first came to use the dowsing-rod.

I was asked to translate the Life-Laws, or Laws of Thought (of Gratry and Boole), out of the language of the Modern Calculus into that of the simple geometry used of old. To exhibit the most important law I had to use a diagram in shapellike a capital V. I had to draw the thing open end upwards, and afterwards shut end upwards. I noticed that my stupider pupils were sometimes confused by the first V remaining on the paper; I wished I could pick it bodily up and reverse it, to show that the same thing was seen alternately in the two aspects. A pair of compasses, open at the Freemason's Angle, would have anwas, a thing that would first suggest grow- prayers and sometimes calls another clergying from one into two, and that I could then turn upside down. In fact, a natural forked stick. While thinking this over, I suddenly remembered seeing a miner doing something (in my childhood) with a stick the very shape I wanted. This excited my curiosity, and I went to a country parish where I had heard there was a lady dowser, and asked her to show me her magic.

The whole process is this. The dowser voluntarily goes through, in dumb show, half of a logic lesson on the first Law of Thought. While he is doing so, his arms begin to tingle; and as he passes over ore, or running water, his hands automatically complete the lesson by reversing the rod. The dowser, who knows no logic, does (one half by tradition and the other half automatically) what I do on purpose to teach the first Law of Thought.

To produce this effect we have a combination of three forces:—(1) The overflowing vitality of the hazel (or other sacred tree). (2) The magnetism that may reside in ore or springing water. (3) The unconscious effect of hereditary association in man. A tiger, brought up in a cage, will exhibit terror at the sight of a boa, not because he has reason to know the boa is dangerous, but probably because of the sudden combination of serpent-magnetism with the sight of an object that his ancestors had objective reasons for dreading (as well as magnetic ones). Instinct is usually, I think, the combined result of magnetism with hereditary association. A duck, at the first touch of water, is moved to exert its paddles in the manner suited to propel it. Just so, the muscles of the dowser tingle at the mere touch of the wand; partly from hazel-magnetism; partly from hereditary association with the logical science of his ancestors. Those two causes only succeed in making him tingle. When the magnetism of water or ore is added, the induction is complete, and his muscles go through the great old ceremony, without his knowledge or consent.

From my own experience I incline to think: (1) That the fresher the stick, the greater

(2) That its power is increased by the ope rator cutting it from the tree himself. (3) That the power of the one in use is increased by having several others very near the operator.

(4) That the action is of the nature of a pure exhilarant; it quickens the faculties for a time, but the effect soon wears off if frequent use is made of the stick. In very great weakness I have found it useful to have one continuously within reach of my hand; but its effect in inducing seerhood is greater when I have not touched one for some time. For which reason I now make a rule to use, in giving mere logic lessons, a fork too dry and too small to have any magnetic effect.

I have cut hundreds of forks from non-sacred trees. None of them could safely have been used to give a logic lesson to ignorant people, because they either suggest, in the first position, the horns of some animal, or, in the second position, something more or less like hind-quarters of man, ape, or quadruped. The slightest resemblance to the animal form used to be avoided by serious teachers, for fear of giving rise to idolatry.

Thus we see that the magnetism of the hazel acted in two ways: On the tree, to make it fit to give lessons with; on the teacher and pupils by heightening their faculties.

Perhaps I may some day be permitted to say a few words on the mistletoe spray, which has, for the purposes of symbolic logic, all the virtues of the hazel and olive, plus one other property, about which I feel like the want of concentrated effort. Among the many the Son of God, with their natural ear or eyes, with the scurrilous article referred to by ancient Druids, that it is almost too solemn to be touched by human hands, and that one must be very sure one s raiment is white and

There are few problems of Occultism on which the T. Wedgwood MSS. do not throw he means the power to see truth at first-

over-mastering vitality of the hazel, which, in its growth, enables it to avoid abortions, becomes in contact with the dowser's hand, genius, i. e., the revelation of hidden treasures.)

The second passage is as follows:— "Association is the law which regulates the reproduction of changes in animate nature; exactly as cause is that law in inanimate nature. This analogy is fully shown by the circumstance of all the laws of association and of cause and effect accommodating themselves to one simple proposition, viz.: Whatever has been often observed to succeed to certain known antecedent events, will at future times succeed to the like antecedents. Sensation is the link which unites animate and inanimate cause and effects. It usually must have an external inanimate cause; but, when thus produced, it causes, or associates, the other energies of our being."-[Mary Boole, in Light, London.

#### EXORCISTS OF TO-DAY.

Catholic Clergy Who Cast Out Devils.

What They Think of Spiritualism.

"Do you know that the Catholic clergy, previous to or at the time of their ordination, are given, by the officiating Bishop, the authority to cast out demons from possessed persons?"

This question was asked of an Examiner reporter yesterday, and without giving time for a reply the speaker continued: "Well, such is really the case, and I doubt not they will take pleasure in telling you their experience in this regard.

Rev. James Vereker of St. Brenden's Church, corner of Fremont and Harrison Sts. when questioned concerning the matter said that he and other priests have on various oc-casions exorcised unfortunate people who gave evidence of being controlled by evil

spirits. "There are," said Father Vereker, "a number of horrible nervous afflictions which are considered by the church as demoniac. You may have seen some Spiritualists whose facial muscles are continually contorting into hideous grimaces. Well, they afford a pretty fair idea of a possessed person's appearance. "What formula does the priest go through

in exorcising?" "After enrobing himself in the sacerdotal vestments and sprinkling holy water on the sufferer. he demands the demon, in the name of God, to depart from the afflicted individual, and invokes the assistance of the Almighty in behalf of the evil spirit's victim.

POWER OF THE FALLEN ANGELS.

"It must be remembered that though the infernal angels fell from heaven they have not lost their power, and if the power of the possessing demon be very great, or if there be man to unite with him in driving away the wicked influences.

"When a rational person is troubled by convulsions and is habitually forced to blaspheme against God and the sacred things of religion, in spite of his will to not do so, he is believed to be under the control of a devil. There are other signs that indicate the same thing, such as the sudden acquirement of strange languages and the fact that the troubled person trembles and shricks violently on coming near the Blessed Sacrament or on being touched with the crucifix or holy water." Rev. Joseph Sasia, S. J., of St. Ignatius Col-

lege, was the next interviewed. That clergyman, who is at the head of the Jesuit order in California, also acknowledged that the priests of his church have a few times been obliged to exorcise. He said: "I know that in this materialistic age, non-believers who may read your article, will only be too apt to ridicule the idea of priests using their spiritual authority to cast out demons from afflicted persons, but modern Spiritualists demonstrate beyond a doubt that there can be such a thing as possession by spirits.

Look at the mediums when under control of their influences, as they call them. What else do they afford but an evidence of possession?'

"I want to say in connection with this matter that Spiritualism unconsciously accomplishes much good for Christianity, because the materialist skeptic who investigates it thoroughly is confronted by hosts of intellectual beings without bodies, and he recognizes the fact that there is a supernatural world apart from the one that is material.

MATERIALISTIC SKEPTICS.

"At the same time the materialistic skeptic sees that the religion of spiritism is not the one to which he must look for light concerning his destiny, because the revelations of the medium demoniac spirits are too contradictory, and the mediums themselves, as a rule, do not live up the moral code they creach.

"The consequence of all this is that the skeptic is gradually attracted to the high revelations of God's holy word, the Bible, and to the perfect moral beauty of the Church of

"My opinion is that the Almighty permits the diabolical manifestations of Spiritualists and possessed persons at the present day for His own wise purpose, even as He permitted the oracle of Delphi to exist in the days of

Rev. A. Fasanotti, D. D., of St. Francis' Church, was also questioned upon the subject, and admitted that since his arrival in this city he had practiced exorcism. Father Fasanotti also gave the reporter a

description of this rite. "The custom of attempting to drive out devils from possessed persons was familiar." he said, "to the Jews, as shown by the sacred Scriptures. For this end they employed magical forms, said to be derived from Solomon. Our Lord gave His disciples the real power of driving out demons, and in the earliest times this power was exercised by such persons, whether clerics or lay people, men or wome n, as had received the special grace which e nabled them to do so.

"However, in the middle of the third century, according to Eusebius, the historian, Pope Cornelius speaks of the Exorcists as a special order of the clergy, and the Council of Laodicia forbids those who have not been ordained to exorcise either in church or in private houses.

A FORM PRESCRIBED.

"The so called Fourth Council of Carthage prescribes a form for the ordination of exorcists. the same in substance as that given in the Roman Pontifical and used at this day. The Bishop gives the book of exorcisms into the hand of the person to be ordained, bidding him learn them by heart and receive more or less light. I came by "chance" to-day, in reading them, on two striking pas-sages. In one he says that genius (by which sessed without express permission from the Bishop, and this law is still in force.
"The Order of Exorcists is the third of the minor orders. Power is still given to drive out the devil, but the exercise of the power of the whole community, as well as where is restrained and the Order of Exorcists has the community ceases to have power over from mills weigh about 150 to 200 pounds come to be regarded chiefly as a step to the priesthood. Unbaptized persons, even if not possessed, still belong in a sense to the kingdom of darkness, and exorcisms were from early times employed as they are in our pres-

child in danger of death has been baptized without the ceremonies and afterwards recovers. Hence the exorcists of the ancient church came to practice a general superintendence over those preparing for baptism as well as over the possessed.

remove these classes, known as catechumens and energumens, before the more solemn part of the sacrifice of the mass.

"Exorcisms are also used by priests at this day over inanimate objects; for instance, in blessing the water for baptism and the oil for other sacraments.

"This ceremony is very ancient, for St. Cyprian of the year 70 alludes to it. It springs not from any Manichean idea that matter is evil. but from the Christian doctrine that all creation since the fall has been marred by the powers of evil."—Examiner, San Francisco, California.

## Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

Matter relating to this department should be set to Mrs. Underwood, 86 South Page St., Chicago.

THE STUDY OF POLITICAL ECONOMY BY WO

One of the fallacies of a period now fortunately passing away was that having passed threshold of life, and with no true conception of the real work of the world in which she was about to take an active part, had "finished her education." Much of that education, such as drawing, music, dancing, and the smattering of languages she had acquired, she found practically useless to her as soon as she had slipped into her allotted "sphere" of wife, mother, and housekeeper; her education in these departments only in rare cases being sufficiently thorough to make her competent as a teacher of them to her own children. They were ephemeral accomplishments, fitted only to enhance the graces of youth, and not education at all in

result of the agitation for political enfranchisement and educational advancement—that women generally have become aroused to their need of a wider knowledge of the conditions which surround them; they have found out that education can never be "finfound out that education can never be "finished" while life lasts, and that they are yet wofully ignorant of almost everything save superficialities; that even in their peculiar province of ethics they know only the surface effects and but little of the laws underlying those effects.

They have found, too, that by economy of time hitherto given to unprofitable pursuits, such as interminable frilling, crocheting and patchwork, they can set apart a certain number of hours or half-hours for inspiring if not helpful study—and they are joining Chautauqua circles, home study associations, Browning societies, Dante classes, Shakesperian clubs, and like organizations.

I use the phrase "inspiring if not helpful" advisedly. In the first strivings of this new felt sense of ignorance, and longing for knowledge, there has been, as always in the beginning of any movement there must be, mistakes made as to the road leading most directly to the sought for goal, and there has been much misdirected effort, and almost fruitless zeal in pursuit of elusive and impractical knowledge. But if the knowledge gained was not that sought for, and most needful, or directly applicable; yet ambitions in the line of Browning societies, Dante classes, and Shakesperian enquiry, help the growth of mind, and widen our area of observation, even if they do not immediately enlighten us as to the best mode of lessening the sin and suffering in the world, or explain the reason why sin and suffering must exist as the effects of certain

But to women really in earnest to make the most of the precious time which can be given to study, who wish to attain some defi-nite, practical idea of the real state of society, and the why and wherefore of the social problems staring us all in the face and imperatively calling for solution, no study can be of more profit than that of political econ-

Some women may smile incredulously at this assertion. They will ask, "Of what use under the sun can political economy be to wo men?" They have, perchance, glanced into some work on that subject; it seemed to them dry, involved and tiresome; replete with unfamiliar phraseology, and where they could understand it at all, at war with itself, authorities differing at every point.

But the phrases, land and labor, capital and labor, protection, tariff reform, free trade, labor reform, higher wages, strikes, cooperation, taxation, over-population, poverty and crime, restriction of immigration, anarchy and socialism, meet their eyes and ears whichever way they turn, and some form of the evils attendant upon all these is constantly proclaimed in the newspapers of the day, or brought under the personal observation, or into the personal experience of women who have no definite idea of the purport of these phrases, nor in what relation they stand to each other; and though they would gladly understand their meaning, hearing men wrangle over them imagine them beyond their comprehension. But women will find in political economy a key by which to unlock these mysteries; and if undertaken in a spirit of earnest inquiry they will find its study not dry, nor uninteresting, but strangely fascinating, suggestive, and help-ful to an understanding of many sociological problems. It will help the average woman to understand better the fluctuation in the price of her household supplies, the laws governing the rate of wages she must pay her servants, and the price which her own work can command. It will give her an insight into the hard conditions, which prevailing by reason of the lack of right political economy, gives birth to threatening anarchy only given them as holiday meals or luxuries, and dreaming socialism. Moreover without as the mules, jacks and horses will not touch an understanding of the basic principles of | cow food. political economy and of its wide-reaching Three times a day the horses, mules, and inclusions, no woman can be equipped in any jacks are given roasted beans or brown peas, degree for a rational and just consideration of any public question, or even of individual rights, since political economy more than any other study indicates the points where est grain with which to diet animals is cakes

private rights.

But this study will be found most useful and interesting when pursued by a class, when each member stimulates the others and where different minds present arguent Ritual to snap the band between the soul of the candidate for baptism and the devil.

"As even baptism does not completely destroy the devil's power over the soul, these exorcisms are supplied after baptism, when a child in dengar of death has been baptized. course, and is here given. The class consists of from fifteen to twenty ladies, young and elderly, the chairman or leader being, I think, the originator of the plan of study, the idea of which first arose from her own interest in the social and economic questions "One of their offices, for example, was to emove these classes, known as catechumens and energumens, before the more solemn art of the sacrifice of the mass."

"Exorcisms are also used by priests at this latest thoughts on the subject, is the textbook used, though every political economist early or recent is consulted on the different questions which arise. Taking the book in regular course, a certain number of pages are given out for the lesson, and the leader calls upon each member present in turn to read a paragraph or section of the lesson aloud, or to give a summary of it in her own words. She and the class are then asked if its meaning is clear, or if any one has a question to ask, or a differing authority to bring forward. This immediately starts a discussion which clarifies whatever might be misunderstood in the paragraph and fixes its meaning more firmly in memory; for generally the statements of other writers on Political Economy are brought forward in defense for opposition to Walker's views, while the members of the class have usually something to add from their own experience or observation to make the discussion still or observation to make the discussion still more interesting.

The meetings are limited to one hour and a half; the first fifteen minutes have of late been devoted to a study of Parliamentary through a course of (mostly superficial) Law with "Robert's Rules of Order" as the school and home training, a girl yet at the text-book, while other authorities are con-

> Rev. Dr. McCosh of Princeton College, in a recent article in The New York Leager has

this to say of women writers: "Of late years, our best novels have been written by ladies. I rather think that this will continue. Women have intuitive perceptions of character keener, more subtle and tender than men have. They can set be-fore us men, women and children with sentiments, manners and dress more picturesque than we of the coarser sex can. Our novels are now being written with a purpose not merely to give us a picture, but to promote a cause. It looks as if in the near future the battle of religion and irreligion will be fought in ficthe best sense of the word.

It is only recently,—and this mainly as a result of the agitation for political enfranchisement and educational advancement—of Amazons, and with Amazons. The weapons of warfare will not be represented by one of warfare will not be represented by the warfare will will have to be met by novels. Oxford has had its novel, and other universities must have the same. Princeton will have to produce a counter-irritant to John Ward, Preacher, and defend Charles Hodge (who has been attacked) and rigid Calvinism. Harvard will have to regain the literary reputation which it had an age ago, and employ one of the la-dies of its annex to put life into—not Unita-rianism, which is dead and laid out for decent burial, but into the agnosticism of its young men. Yale must stand by the old faith against Harvard; but will vivify the scenes by gymnastics in order to retain the championship. The end will be that our novel readers of weak women and still weaker men will not know what to believe."

George W. Childs and A. J. Drexel, wellknown millionaires of Philadelphia, Pa., have planned to build a new college for women near that city. It is to be a boarding school at a moderate tuition, so as come within the means of those who cannot otherwise go to the best schools or colleges.

CHINESE AND THEIR ANIMALS. They Worship All Beasts of Burden as Sacred Creatures.

Wong Chin Foo in the New York World: The Chinamen regard the beasts of burden as sacred animals because they occupy the positions of men in the labor market. To eat the meat of an ox is deemed sinful, even though these animals should happen to die of old age or overwork. The carcasses are either sold or given away to the poor, so that their owners might not see their desecration by personally devouring them. The mules and the jackasses, as well as the ox, are inseparable companions of the farmer. They usually live in the same building with their masters, but in a separate department, which is especially devoted to them.

By long association with these animals their owners can easily understand their animal language. Thus the simple pawing of the hoof means "hay is wanted." The common bray means either "water" or "oats." The loud stamping in the stall means "general starvation," and the following, in Chinese language, is believed to be understood by the beasts: "Woh" means a southern path. "Yes" a northern path; "Heh"

means hurry, and "Wee" means slowly. Strange to say the above words are all understood by animals of long service, and the whip is seldom used except upon old, worn-out brutes in the hands of cruel masters. There being no societies among the Chinese for the prevention of cruelty to animals, it is not unusual to find an occasional benevolent and rich individual buying up here and there old beasts of burden, to turn them loose in some garden of his own where they can eat

and drink until they die. The land is so valuable in most of the settled districts of China that hay has to be made out of the stalks of the grain that was raised for man. Corn-stalks are cut down the moment the ears of golden corn are

plucked to make food for the animals. The principal hay-making stalks are the millet, which the animals prefer to any other. The next that come in for a large share of animal patronage are the stalks and vines of sweet potatoes and green peas. The former are dried into a reddish brown and cut up in two-inch sections, and the latter even finer. The sweet potato vines are better enjoyed by oxen and cows than by mules and horses. Wheat straw is the principal food for cows and the provender of the other animals is

with salt. These are never given raw. Chinese believe these grains in their raw state each, and owing to the extremely poor press-ing machines in the oil factories they retain about 40 per cent. of the oil. Whole families have been known to exist comfortably upon such cakes for months. Green grass, even during the summer months, is seldom given to working animals. It is deemed unhealthy for them, except for cows, which are usually turned loose to feed by the wayside or wherever they can find food. Altogether the life of a Chinese jackass is not a happy one at the best, as it is without doubt the hardest worked and the poorest fed animal in the world.

A shingle nail was found in a perfectly fresh egg recently by a farmer near Niles,

A prominent citizen of Fresno, Cal., has started a 'possum farm. He has procured a car load of the animals from Missouri. Cherry County, Nebraska, with an area larger than several Eastern States, hasn't a

practicing physician within its borders. Experiments at Manhattan, Kan., have discovered that the use of salt on wheat fields will greatly increase the yield. It is also announced that salt will kill potato

A poet is allowed a heap of license; but when Mrs. Kershan, of Cairo, threw hot water on a neighbor who made fun of her rhymes, the judge said that license had gone beyond the limit.

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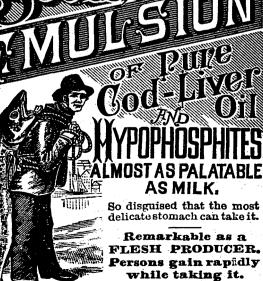
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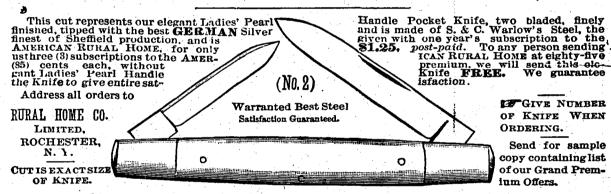
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CHICAGO, ILL., Saturday, January 19, 1889.

Christian Contrasts—The Irony of Events.

Last week several hundred excellent and most pious women of approved evangelical views and various sects congregated at Chicago in the interests of foreign missions. To stimulate them to the highest pitch of enthusiasm a picture was displayed showing the immense work to be done and the infini- | ment against him he said he was guilty. The tesimal means wherewith to do it. Millions | court listened to his story, and after he had | issue of the 5th inst., the Golden Gate comes of heathen now enjoying their savage exist- | finished a prominent lawyer, who was presence with no thought or wish to see a missionary—unless, possibly, a fat one whom they could eat—were represented by a great mountain of black, and as suffering for the want of the orthodox plan of salvation; and a little speck about as big as a grain of sand represented the relative strength of the missionary force which it had taken millions of money to mass against this aggregation of heathendom. That it costs many thousands of doNars to convince a savage it were good policy for him to play Christian and thereby secure the favor of the elated missionary was looked upon as a desirable stimulant to increased effort at money-raising, apparently, rather than as a discouraging feature. No end of tears and an unlimited measure of emotion were expended by these good women. Feminine hearts were wrung by the awful condition of barbarous tribes happy in their wild freedom with all their physical wants gratified; knowing and caring for nothing else, and totally oblivious of the alleged fate awaiting them at the hands of an angry God when once he should get them out of their mortal bodies and safely housed in hell. Millions of money were well spent if but a single man-eater were only snatched like a brand from the fire, thought these devoted women.

While this money-raising campaign was organizing to carry the orthodox gospel to the ends of the earth and to people—if they can be so-called—who do not ask for it nor hold a single aspiration for any higher life than they now know, there could have been found by these women within a half-hour's ride of the comfortable and spacious room where they were in session, thousands of poverty-stricken white people; children crying for bread; starving mothers shivering with cold and clasping to their bosoms wanfaced little sucklings vainly striving todraw nourishment from empty breasts; and gaunt hungry men growing desperate at the sight of the sufferings of those they loved. Five minutes walk would have brought these philanthropic pietists to shops and palatial stores where hundreds of children and young women were toiling ten to sixteen hours a day for a mere pittance, insufficient to buy them food, and whose souls were yearning for one look of sympathy, for an outstretched hand to save them from prostitution and infamy. Had these women inserted a ten-line advertisement in the daily morning Tergiversator, edited by a devout Presbyterian, calling for ten thousand laborers at a dollar a day, they would have had their quota before night. made up from men who are farther advanced than these savages so dear to the female heart will be in ten thousand years; men who are bravely striving against every odds to raise their families respectably and to lead honorable lives. Had these missionary promoters put a card in the aforesaid admirable advertising medium, which gives space for pay to the libertine who seeks an assignation or the courtesan who advertises

and on condition that applicants should attend religious services and strive to lead Christian lives, the list would have been filled before time to light the gas, even in these short days. What these women expend in landing a missionary in Africa or India where he is unwelcome and generally a nuisance, would save a dozen home-made souls from perdition and bring health and happiness to those who are striving for these boons pious, active, large-hearted women who back the foreign missionary farce under the supposition that they are helping God.

During the same week that the foreign missionary business was boomed, the Jews and Gentiles who deal in jewelry of pure coin and pinchbeck held a feast in this city. It was neither a modest spread nor a dry banquet, but taxed the cellars as well as the kitchen of Kinsley, the king of caterers. The menu card was a gorgeous affair, decorated with such texts as, "Good Wine is a Good Familiar Creature, if It Be Well Used." Among the invited guests present were three preachers, Rev. L. S. Osborne, Rabbi Hirsch, and Rev. C. E. Cheney-Bishop of the Reformed Episcopal Church. These anointed gentlemen were no doubt invited to sanctify the supper, to make more smooth the sauterne. to coddle the claret, to mull the burgundy, to oil the sherry, to tone up the alleged French brandy, to testify to the bouquet of the old port, to supplement the sparkle of the champagne, to give dignity to the spree and a proper religious flavor to the viands. Truly a missionary work and well fitted to their heavenly calling. As the wines began to work, stories too bald for the sensitive daily press to publish were told, and high carnival reigned. The next day at about the hour when the jewellers and their clerical guests were probably combing the kinks out of their hair and fighting headaches and deranged digestion with a little more brandy and appollinaris water, a scene was being enacted in one of the courts quite different from those at the woman's missionary meeting or the jewelers' junket.

A poor homeless Irish boy stands arraigned at the bar under indictment for burglary. Mathew Feeny, for that is his name, is a well-built boy with a good-looking face, and with none of the marks of the criminal about him. When asked to plead to the indictent said: "This boy has an honest face. I'll go on his bond if the court will let him go." His story is told in the following letter written on the spot by Judge Tuthill:

"The Hon. George B. Swift, Commissioner of Public Works—Dear Sir: This morning among a large number of prisoners arraigned before me was pearance, by name Matthew Feeney. The charge against him was burglary. He at once pleaded guilty and asked to be sent to the penitentiary. This excited my curiosity, and I called upon him to tell his story. This he did with the utmost frank ness, stating in effect that he was born in Ireland came to New York with his mother, a widow; that he finally, in the performance of such work as he could get to do, came west through the lakes to Chicago; that he had a little money when he got here, but this was soon used up, and he failed, notthstanding persistent efforts, to get work to do. He said that going one morning to obtain work in a saloon where a boy was wanted and failing to obtain the position, he became utterly discouraged. Feeling that if only he had a trade he might get work, and seeing an open window in a dwelling house at 242 Desplaines street, he determined to enter the house through the window, steal something, and get himself sent to Joliet in order that he might be taught a trade. The matter, as stated by him, satisfied me, and I think every one in the courtroom, officers and all, that he was telling the truth. He ought not to be sent to prison; he ought to be given work. Mr. Forrest, who has had much experience with persons charged with crime (and who is in no way interested in Feeney) believed his story. The prosecuting witness, A. D. Williams, gave i credence, and as corroboration said the boy took only \$2.50 in change from his pocket, a watch and some other articles, leaving quite a quantity of money in bills in another pocket. The property was all, excepting what money was spent for food, recovered by the boy at a pawn shop where he had taken it. Mr. Forrest said to me that if I would give him a little time he would try to get the boy work, and suggested that a word from you would secure him employment with the contractor for the tunnel. If he can get work I am, as at present advised, inclined to let him out on his own recognizance. Thope you will, if possible, aid us in this

matter. Sincerely yours, R. S. TUTHILL." Of course the poor boy, one of tens of thousands in this Christian land who desire an honorable vocation and a chance to live. was at once provided for. Surely the spirit of that orthodox God which impels good women to pray and plead and beg for money to send missionaries to Borrioboola-Gha, and inspires Bishop Cheney and his brethren of the cloth to risk their lives in wrestling with terrapin soup fortified with wines and brandies, surely this spirit was represented in that court room by some kind-hearted Christian man or woman who at once took the boy by the hand, clothed, fed and cheered him, and found an opening for him to earn an honest living and learn an honorable trade? Well, no, not exactly; that spirit had other business just then for all his representatives and workers. Young Feeney was taken back to jail, there to remain until the man-eaters in Africa are converted and Bishop Cheney & Co. have finished the business of destroying high-priced wines and ministering to their fashionable parishoners, unless, forsooth, some kind-hearted publican hears of the boy and takes him away from the company of confirmed criminals.

Early in last month when the near approach of Christmas was filling young hearts with the pleasures of anticipated gifts and sports; when fond friends were ransacking the immense aggregations of holiday goods; and preachers were beginning to build their

ing on which the Christian world celebrates the birth of its Savior, a one-legged youth was, in this city, sentenced to twenty years in the penitentiary for stealing two dollars in money and some bits of brass worth, all told, another dollar—three dollars in all. The Inter Ocean in commenting on this sentence said: "If such a fact were set forth in a novel or on the stage, located in an American city of to day, it would be brushed aside under difficulties such as ought to melt even | as too absurd to talk about, or stigmatized as the heart of a Hottentot and certainly should | a slander upon our civilization." Yet the stir to their innermost being these well-to-do, | jury only took three minutes to bring in the verdict. Supposing the boy had been imprisoned before and was indicted under the habitual criminal act. How does this help the credit of this Christian country or excuse the barbarity of the sentence? As the Inter Ocean declared: "When friendless poverty is dealt with thus severely while really great criminals go abroad on bail and get off, if at last convicted, with slight penalties, society at large is put in a false light and exposed to unnecessary peril....The familiar burial of the pauper whose bones were rattled over the stones was for less abhorrent to a humane sense of decency than this verdict."

Now is it not time to relegate Old Theology to the company of the owls and bats, to lay less stress upon man's condition after death and more upon his welfare here? Is it not in order to appoint the funeral of Orthodoxy and bury it decently before it further pollutes the moral, social and religious atmospheres? In asking these questions the Journal does not forget the noble work done and still doing by those who follow the sign of the cross and accept, or profess to accept the orthodox creed. It has no unkind word for the hosts of grand souls who have suffered and died for the cause, nor for the millions who still assent to the man-made scheme called the Christian Plan of Salvation. The JOURNAL believes the world is ripe for a grander philosophy, a more rational humane religion, and a higher ethics, all posited on a scientific basis demonstrable to the common understanding and appealing to the reason and the affections of enlightened poeple.

#### The Gate Blown Into Line.

The JOURNAL is glad to see evidence of the growth of good sense in the Golden Gate, but regrets that it was necessary to discipline its contemporary so severely in order to stimulate the exercise of the reasoning faculties and compel candor of expression. In its forward with an editorial identical in sentiment and language with what the JOURNAL has been persistently preaching for a dozen years: "If we demand honesty and uprightness of life in our mediums," says the Golden Gate, "we shall surely have it, and no others should receive encouragement in Spiritual work. How often have we heard it said of mediumistic persons, 'They are good me diums, but when they are unable to produce genuine manifestations they will practice deception and help out the spirits.' We should cease encouraging that class of mediums. They do the cause incalculable harm bringing reproach upon all mediumship in the minds of all honest douoters."

Now that the Golden Gate goes back on the record of all its past and declares that dishonest and immoral persons practicing mediumship should not be encouraged, let it be consistent hereafter and cease to help such people fleece the public. Let it also further imitate the JOURNAL by telling the public who those unworthy persons are, fearlessly exposing them by name regardless of their animosity. When it does this and shows after reasonable probation that its new found virtue is not spasmodic but has become a part of its constitution, then it will be entitled to the confidence and support which it seeks. It is learning the lesson, a severe one too, but if it has a constitution strong enough to stand the medicine and survive the treatment it will be more robust than ever; and this is what the Journal earnestly prays for.

#### Psychical Research.

The American Society for Psychical Research met at the Natural History building in Boston on the evening of the 8th inst., Mr. Watson presiding. A report was made by the treasurer, auditors of his accounts appointed, and members of the council elected.

Prof. J. Royce then presented the narratives received by the committee on phantasms. He read a number of curious cases. and stated that while in themselves any one story in particular might not be evidence, taken as a whole, the collection would show important proof in psychical theories. At the close of Prof. Royce's remarks Prof. C. S. Minot reported some results of the blank forms of questions sent out in great numbers by the society. Out of about 2,000 answers received the choice of a word or of a playing card by this number of persons showed a wonderful similarity, and this Prof. Minot explained by the great similarity of the average human mind. After this paper the meeting adjourned. The council elected to serve till 1892 was as follows: Dr. Cowles, Prof. Joseph Jastrow, Prof. Josiah Royce, Rev. M. J. Savage, Prof. Coleman Sellers. Dr. Joseph W. Warren and Prof. William Watson. Prof. C. R. Cross was elected in place of Mr. C. C. Jackson.

The preliminary work of organizing the Columbia College Annex for women, is being rapidly pushed forward. Twenty one her trade under the name of "massage" with annual sermons to be filled with touching trustees of the new college have been selectas much alacrity as to these virtuous evan- and reverential allusions to Jesus Christ, his ed, among men and women of interest and gel workers, had they put a card in that tenderness, charity, and benevolence, his influence; but what is most needed is money blanket sheet calling for the services of a sympathy with the wayward and forbearance to inaugurate the enterprise. A movement

two or three years by pledges of one hundred dollars a year, from a large number of New Yorkers. But why, we would like to inquire. terms as to young men. Then there would be no need of funds for separate maintenance. There are not so many young women who desire to enter Columbia College but what room can be found for them, and if the doors were once opened the money would be forthcoming, for a great many rich women are giving large amounts of money in aid of the colleges for men alone; and such women would give generously to aid a college like Columbia, which would open its doors to young women.

#### Card from Mr. Bundy.

Driven with work beyond the power of any man to accomplish, it is wholly impossible for Mr. Bundy to personally answer letters other than those of great importance and which cannot be answered by his office staff. Very many even of those he must attend to in person have to wait some time. He has repeatedly said this before in the Journal, yet he regrets to learn that good friends feel neglected that they have not received responses to letters not of a business nature, nor relating to public matters. It is not probable that a time will ever come, he regrets to say, when he will have leisure to correspond socially with his friends, certainly not until his onerous duties are greatly lightened. He therefore thus publicly begs to again make this explanation and to invite his friends to write freely and often without expecting a response.

The twenty-first annual convention of The National Woman Suffrage Association will meet in Washington, D. C., January 21st, 22nd and 23rd, 1889. Delegates from all the States are invited to be present. The question of uniting the two societies will be again under consideration, as the resolutions passed at the recent annual meeting of the American Society, held at Cincinnati, demand some action on the part of the National Association. For this and other reasons a large gathering of the friends of this movement is desirable.

For 21 years in succession these Conventions have been held at the National Capital. with hearings before Committees of the House and Senate, and able reports thereon, which have been extensively circulated throughout the Nation, and thus a great educational work has been accomplished. We see the effect in the gradual extension of the suffrage to women, and a growing interest on their part in public affairs. This has been especially noticeable in the recent elections in Massachusetts, calling forth such brave words as have been lately printed from Gov. Ames. The ably managed International Council of Women last March in Washington, proved the ability of Miss Anthony and others to orimportant convocations of women of this are: Susan B. Anthony, Lillie Devereux Blake, Mary Seymour Howells, New York; | place." May Wright Sewall, Helen M. Gougar, Indiana; Mrs. Sarah M. Perkins, Ohio; Clara Bewick Colby, Nebraska: Abigail Scott Duniway, Oregon; Harriette R. Shattuck, Massachusetts; Laura M. Johns, Kansas; and Rev. Annie Shaw, Illinois. All members are requested to promptly forward their annual dues to the Treasurer.

ings. All communications and contributions should be addressed to Susan B. Anthony and Jane H. Spofford, Riggs House, Washington,

At a recent auction sale in London the great Hindoo Lingam god was knocked down to a jeweler for \$13,000. This curious relic stood two and a quarter inches in height. It was preserved for more than 1,-000 years in an ancient temple at Delhi. The base is of solid gold, and around it are set nine gems or charms, a diamond, ruby, sapphire, chrysoberyl cat's eye, coral, pearl, hyacinthine garnet, yellow sapphire and emerald. Round the apex of this gold pyramid is a plinth set with diamonds. On the apex is a topaz 1 10 16 inches in length and 9 16 of an inch in depth, shaped like a horseshoe; in the center of the horseshoe the great chrysoberyl cat's eye stands upright. When bad Shah Bahador Shah, the last King of Delhi, was captured and exiled to the Andaman Isles, his Queen secreted this gem, and it was never seen again until, being distressed during the mutiny, she sold it to the present owner.

The London News states that counting the dancing motes in a bar of sun-light sounds like one of those hopeless never-ending tasks with which malignant fairies delight to break the spirit of little heroines in the German folk stories. Something more than this, however, has been achieved by modern science, which is now able to count the particles floating in any given portion of the atmosphere and determine what proportion of these are dangerous germs and what are mere dust. Dr. Franklin's curious experiments have shown us how to count the micro-organisms, and how John Aitken of Falkirk, by a totally different method, has been enabled to take stock of the more harmless but hardly less interesting dust motes. Thirty thousand such particles have been detectthousand poor girls at five dollars a week | with the erring; when the day was approach | is on foot to raise a fund for use in the next | rainfall, the number was only 521. That this | cover whence they come.

power of prying into atmospheric secrets will eventually yield important results must be obvious to all. Among the most curious have an annex at all? Why not Columbia | discoveries already made is the direct relaopen her doors to young women upon the same | tion between dust particles and fogs, mist, and rain.

> The Sentinel, of Milwaukee, Wis., says: "A maiden sister of Charles Sumner, Miss Sally Sumner, died about a year ago at the age of 78. She left considerable property, \$30,000 of which was, by her will, bequeathed to twenty legatees, and the residue to thirty others. One bequest of the will provided for the teaching of Spiritualism, in which she was a believer. This is made the ground for an attempt to break the will by two of her nephews and a grand nephew. Gen. Butler has been employed as their counsel, and, in an argument before the probate judge last week, referring to the provision of the will, said: 'You might as well set up a claim in a will for the interest of bad morals, Ingersollism, or Henry Georgeism.' There is, however, apparently no good reason why, in this country, a person should not be permitted to leave money to promote the spread of Spiritualism. Ingersollism. or Henry Georgeism. It is a begging the question to assert that either is synonymous with bad morals, though individuals may be found who hold that opinion. It cannot be denied, however, that all these forms of opinion are held by upright and intelligent persons. Neither Ingersoll, nor Henry George, nor many a believer in Spiritualism need fear a comparison morally with Gen. Butler. If there are many people who hold that their opinions are mischievous, there are many who take the same view of the doctrines of the various Christian sects for whose benefit legacies are frequently left. A rigid Catholic condemns all Protestant sects as heretical and dangerous; a rigid Protestant takes the same view of the Catholic form of religion; but the law permits either to receive legacies, and there is no reason why it should not be equally tolerant of legacies to Spiritualism, Ingersollism, and Henry Georgeism."

#### GENERAL ITEMS.

G. B. Stebbins has been lecturing at Athens, Mich., to the Independent Society.

The Sundays' of January Lyman C. Howe speaks at Paterson, N. J. He can be engaged to speak evenings at places near there. Dec. 30th, he lectured at Taunton, Mass.

Mrs. Sarah Rockwood of Boston passed to spirit life on the 8th very suddenly. A correspondent writes: "Mrs. Rockwood was a well known medium of twenty five years standing and a good record. She did not advertise, yet was kept busy all the time."

The people of Gordon county, Ga., are wrought up over some prophecies made by a colored girl. Four years ago she went up Kenesaw Mountain, where she saw a great ganize and carry to the end one of the most | cross of fire overhanging her, and had a vision. She foretold the earthquake, the cycountry, if not the most important. Among | clone, and the recent fire, all of which took the speakers to be present at the Convention | place. Her last prophecy was a massacre of people, which many firmly believe will take

Miss May Garrett of Baltimore, is erecting a building at her own expense to be used as a preparatory school in fitting girls for Bryn-Mawr College. The structure is to cost \$200,000, and the enterprise will be endowed by Miss Garrett. Thus in a sensible way is this young woman administering on her own estate during her life-time; an example that Friends of the cause unable to be present, might be followed with satisfaction and are requested to send letters and greet- profit by many men who are holding on to wealth after it burdens them, only to have it do the world no good when they are obliged to leave it behind.

> That whilom pet of the clergy, Washington Irving Bishop, was in Nashville, Tenn., last week, in company with a young woman who says she has been his wife for about a year. Her loud screams attracted several gentlemen one night, and upon breaking into the room occupied by the pair it was found that Bishop had her in a corner and had evidently been pounding her and abusing her with his tongue as well. In view of this woman's claim of being Bishop's wife, it might be well for some of his clerical friends to inquire what has become of his other wife, and whether their assistant in "exposing" Spiritualism is a bigamist.

> One of the physicians at the City Hospital in Jersey City was called to attend Arthur Barry, a little colored boy who had broken his collar bone. The doctor was admitted by a white woman, who said she was the boy's grandmother. "How does it happen," the doctor asked, "that he is colored and you are white?" "I am a colored woman," the old woman responded. "Three years ago I was treated in the City Hospital for dropsy-White spots appeared on my body, and, merging one into the other, made me white." She was as fair as any Caucasian of her age.

Warden Osborne corroborated her story. It is said that Mrs. Shea, a respectable citizen of Washington, D. C., residing on Delaware avenue, is very much disturbed by curious manifestations which neither she nor the authorities have been able to explain. For some months she has been troubled with stones falling about and against her house. Stones and brickbats are thrown from some invisible quarter against the house and upon the roof, sometimes by the score. The police have been notified and requested to investigate, but the more they investigate the more ed by him in the thousandth of a cubic inch | mystified they become. Hundreds of curious of the air of a room. In the outside atmos- people gather about the house, but the stone phere in dry weather the same measurement | throwing continues at intervals, and none of air yielded 2,119, whereas, after a heavy of the hundreds of observers are able to dis-

#### A Coincidence. .

Synchronously with the writing of the leading editorial in this week's JOURNAL, it transpires that Rev. H. W. Thomas was busy building his last Sunday's sermon with the same purpose in view-that of showing the inconsistencies of Christian methods and the imperative duty of adequately providing for the unfortunate, and properly training children, to the end that wickedness may be lessened and usefulness and happiness increased. Dr. Thomas gave an able and eloquent dissertation beginning with the unborn child, pointing out the influence of heredity, pre-natal influence and environment, and demonstrating by statistics how much more economical as well as better and more Christ-like it is to prevent criminalmaking than to provide machinery and means for punishment. He also put in some telling | dispatch without malice, and as Colby's blows against the policy of the Romish Church in school matters, but the daily papers-so far as we have seen at this writingcarefully suppressed this portion of the discourse. The sermon concluded as follows.

A little more than a year ago a school for dependent boys was opened at Norwood Park. The report shows that from June 30, 1887. until May, 1888, 143 children were committed to the institution by the Cook County courts. The average age of these hoys was nine years. They were not sent there as a place of punishment, as a reformatory, but it was a place of training where they might be given the foundation of useful American citizenship. These 143 children represented fifteen different nationalities. The expense for the maintenance of this school for the period mentioned was \$10,350. Cook County paid \$3,850 of this amount. Cook County judges sent 140 of these, 143 children to the school, but Cook County, rich Cook County, didn't pay half the amount required for their support for the year, the balance has been given by be nevolent gentlemen. But Cook County has spent the full sum several times over in the support of its jail its Bridewell and the prosecution of its criminals There are more than 50,000 individuals in criminal institutions in the United States to-day and far more than 50,000 on the way to take the places of those now suffering incarceration. The time has come for an awakening of consciousness in regard to these things. What change has a little boy picked up on the street and thrown into the jail or Bride well with whatever atom of pride he might have possessed crushed out of him, for decent manhood I tell you it is a public shame, a disgrace, a burning sin, for the society of the nineteenth century to turn around and punish any man or woman for being what they ought not to be. Society never gave them a chance to attain any other condition of thought or deed. The churches are spending mighty sums to send missionaries to foreign lands to tell the in-habitants there that their dead parents are damned forever, and meantime a class is permitted to grow up in our midst that is swelling the penitentiaries If each person of means would take under his or her care one such little destitute creature as these that are being trained for usefulness at Norwood Park, there wouldn't be poor boys and girls enough to go around. If institutions like that found ready supwould before the passage of many generations be thereby depopulated.

#### Transition of Willis H. Beals.

No man in the ranks of Spiritualism has more personal friends than Dr. Joseph Beals, President of the N. E. S. Campmeeting Association. For fifteen years Dr. and Mrs. Beals have annually greeted thousands of visitors at | purge their concern of all suspicion of corrup-Lake Pleasant; their children and grandchildren are known to campers and the family is highly esteemed; not only by camp visitors, but by the citizens of Greenfield and adjacent country. Among the sons was Willis, well known to us as a most amiable and talented young man with promise of a brilliant future as an artist. Less than two weeks ago we received a letter from Dr. Beals full of hope and good cheer and saying he had just returned from Philadelphia where Willis had undergone a severe surgical operation but was rapidly convalescing. The Greenfield Gazette and Courier of the 12th received just as we go to press records the transition of the young artist, as follows:

Dr. Beals and his family have the sympathy of our community in the death of his son, Willis H. Beals, the artist. The young man was brought home from Philadelphia by his father, last Monday, and died Tuesday afternoon. For ten years or more he had been afflicted with a swelling upon the neck which was the cause of much physical suffering and mental depression. On Dec. 8th he sur mitted to an operation by Dr. Garretson at the Medical Chirurgical College, Philadelphia, when the swelling, weighing 28½ ozs., was removed. Young Beals endured the operation bravely, and for a while it was thought he was in a fair way to recover from its effects. His death was probably the result of blood poisoning. His father, who went on to bring him home, reached Philadelphia on Sunday, and they left for Greenfield the next day. Willis H. was born Feb. 9th, 1859. When a pupil of our schools he manifested wonderful skill in drawing, and by advice of teachers and friends he was given an opportunity to develop this talent. He attended art schools in Boston and Philadelphia and then spent four years in Paris, returning here Sept. 3rd, 1887. His work has been well recognized by art critics, and had health been spared, he would have won an enviable name and fame. Young Beals was quiet and unassuming in manner, devoting himself to his profession and living quietly in the retirement of his home with his parents. None knew him but to respect him, and there is genuine sorrow that he could not have been spared for the career which was to be the reward for years of hard work and study. The funeral occurred Friday afternoon, Mrs. H. J. T. Brigham and Rev. Mr. Brooks taking part in the service.

Mrs. M. A. Mohn, of Minnesota, for many years a most successful healer, it is said, has located in this city at 714 West Lake St. Mrs. Mohn brings the highest testimonials as to her personal worth and her powers as a magnetic healer from trustworthy and ex perienced people well known to the JOURNAL. In view of this the JOURNAL commends her to the acquaintance and patronage of its

The work of the Kindly Committee of the Kindly Club, 19 East 16th Street, New York City, is that of finding employment for persons who are seeking it, and especially of bringing together by correspondence, families in the country looking for help in any capacity, and those who cannot find work in the great cities and are willing to leave them. Persons interested in the Kindly Club are earnestly requested to make this fact release. The order is supposed to reach the known in country places and to help in starting Kindly Club branches, so that strangers sent to such places may feel that they have some one who will take an interest in them. Employers are charged a small fee for help provided in any capacity, and those who obtained positions through the Kindly Committee are expected to pay 25 cents out their first earnings. References given if de-JANET E. RUUTZ REES, General Secretary.

W. R. Colby Leaves 'Frisco.

On Monday last the libel suit of W. R. Colby alias Parson Raines for \$150,000 against M. H. De Young, proprietor of The Chronicle of San Francisco was dismissed; editor De Young agreeing not to prosecute Colby for perjury. It also transpired that Colby had already left town. We showed up Colby in the JOURNAL of August 4th, 1888, and a Smart Aleck garbled the account for the secular press, using our statement as a basis for the exercise of his imagination. His mix was wired to the San Francisco dailies, and Colby sued the Chronicle. Mr. De Young at once wrote and wired us about the matter. We replied to the effect that we stood ready to prove the substantial truth of every charge we had made, and as the Chronicle had published the character was such that it could not be damaged by the exaggerations of the Chicago press agent he need have no fear of being mulcted. However, Colby's audacity staggered the Chronicle's lawyers, and they put Mr. De Young to the expense of bringing from the East Mr. Lipphard whose mail car Colby robbed, and Mr. Clifford from Texas who was post master at Hearne when the robbery was committed. Colby was confronted with these men and fully indentified by them as Parson Raines. This evidence with plenty more behind it satisfied the Chronicle's lawyers and discomfitted Colby. He saw the doors of the penitentiary yawning to enclose him for fourteen years for perjury, so he compromised by withdrawing the suit on condition that Mr. De Young would not prosecute, but took the precaution to first slip out of town, leaving the matter with his lawyer.

of both sexes whom Owen of the Golden Gate has strenuously bolstered up and vouched for has been obliged to climb down. Spiritualists of the Pacific Coast should not forget that Owen used the full power of his position and paper to screen this mail robber, gambler and pseudo medium from the damaging effects of the Journal's exposure. The Jour-NAL now rises to inquire, and with due emphasis and a demand for reply: How much better is the man who wilfully and persistently defends a blackleg and aids him a Spiritualist paper and stand as the repre- | ious death recorded in Holy writ. sentative of an incorporated company composed of reputable citizens? If the stockholders and directors of the "Golden Gate Printing and Publishing Company" desire to stand well before the world at large, and with Spiritualists generally, they must tion and damphoolism by promptly dispensing with the services of their editor. Should Colby alias Parson Raines venture within reach of the Chicago police we can safely promise him a jail cell within twenty-four hours. As his face is familiar to the police, and his photographs widely scattered, he will not be likely to go a great while without meeting those who know him.

#### Burns Memorial Concert.

The management of the Burns' Memorial Association, has engaged Mary Shelton Woodhead to sing at the concert given by it in Central Music Hall, January 24th. Those who have heard Miss Woodhead will need no urging to attend. They will endorse the statement of the Saturday Evening Herald, in reporting a very enjoyable entertainment at Central Music Hall, which included quite a number of local musicians, and also a noted Italian opera Prima Donna. The Her-

"Mary Shelton Woodhead carried off the honors of the evening by her sweet singing rival in the West as an interpreter of the ballads of Scotland."

The entertainment will comprise a varie d programme of Scotch music, that will give | turmoil is arising in the Oklahoma and adgenuine enjoyment to those attending it. The proceeds are to be used as the basis of a fund to be raised, to erect a memorial in ago for the purpose of locating in Oklahoma Chicago to the well-beloved Scottish bard, which will prove an object of both pleasure and pride to all admirers of the Cottar's poet. There is another Scottish concert advertised for the 25th for another purpose and should not be confounded with this which is to occur on the 24th, as previously stated.

Lest readers may think the narrative on the first page to be fiction, the JOURNAL desires to say that it believes it to be sober truth. The writer has long been known at this office and has the confidence of the ed-

In parts of China there is a belief that the soul of very atrocious criminals who have either been executed or died in prison are sent back from hades by Yenlo, the judge there, to undergo a further term of imprisonment, one death not being enough to expiate their crimes. When the second term of imprisonment is adjudged to have expired the the district magistrate beseeches the tutelary deity of the city to accompany him to the prison in order to acquaint the ghost with his imprisoned by burning it, a ceremony which is solemnly carried out in the jail. On Aug. | carry through vestibuled sleeping-cars between Chi-19th last, the district magistrate of the city son River railroad, and between Chicago and Boston, of Soochow had placards posted up inviting | via N. Y. Central and Boston & Albany railroads. subscriptions of imitation money for the The east-bound "limited" also carries a through ghosts then in the city jail. This was all where connection is made with parlor-car for duly burned and thus converted into cur- Montreal. Accommodations secured at the Michirency, which would be useful to the ghosts gan Central ticket offices, No. 67 Clark street, corner Randolph, and depot., foot of Lake street, Chion the long journey before them.

The meaning of the letters I. H. S.: That question has often been answered, but the precise meaning of the letters has been a matter of much dispute. Some contend that the monogram means (at least that its letters are the initials of) "Jesus Hominum Salvator"—Jesus, the Savior of men—others that they are the initials of "I have sufered." The truth, however, is that they are the first three letters of our Savior's sacred name in Greek, "IHSOUS," and that as such they were commonly employed as a sacred device on the Christian tombs during the days of persecution. They are yet to be seen inscribed in many places in the Roman catacombs. The interpretation of "Jesus, the Savior of men," originated with St. Bernardine of Vienna in 1443, and happened in this way: The saint had occasion to reprove a certain man for selling cards with dangerous devices stamped on them. The man said that he could not earn a living in any other way, but if St. Bernardine would suggest anything the cards with the dangerous devices would be abandoned. Thereupon the saint recommended the letters I. H. S., saying that they stood for "Jesus Hominum Salvator-Jesus, the Savior of men." They were at once adopted and their success was complete. -Chicago Times.

For 1,800 years the Jewish people have shouldered the responsibility of the crucifixion of Jesus Christ. Though theologians have from time to time endeavored to palliate the act. it has remained for the pastor of an Omaha Jewish Church to trumpet it forth to the world that the episode, supposed to have been consummated on Calvary centuries ago, is all a myth, and that Christ was never nailed upon the cross nor exposed to the execrations of the infuriated populace. December Thus another of the numerous robbers 29th when addressing his congregation, Rev. Alexander broached this remarkable theory. To say that it astonished his people faintly expresses it. They rose and went for him in such a shape as caused this modern iconoclast to make a hurried exit through the back door. After this the people fell to arguing the point among themselves. Finally a row ensued. and had it not been for the interference of the police serious consequences might have occurred. Two members of the congregation were arrested charged with disturbing the peace. In order to make his new to retain his hold upon public confidence | departure fit into the accepted idea of a cruthan is this ex-convict and double-dyed vil- | cifixion, the preacher said it was Simon Pelain Colby? Is the man who does this fit to edit | ter and not the Savior, that met the ignomin-

> Mile. Dumas is the President of an association of Protestant ladies who visit systematically the women's prison of St. Lazare, in Paris. Some idea of Mile. Dumas' devotion in this good work may be gathered from the circumstance that when she was 82 years of age (she is now 96) she learned Spanish, that she might speak words of comfort to a young

#### General News.

Crows are causing much annoyance to the farmers of Douglas county, Illinois, this winter.—Gov.-elect Hovey, of Indiana, has tendered his resignation as congressman from that state.-The Rev. Frederick N. Knapp, a prominent Unitarian minister. died last Saturday at Boston.—A quarrel which threatens serious results has broken out between white and colored students in Berry college, situated near Richmond, Ky.

Lieut. Miles is ill of yellow fever on board the Yantic, which arrived at New York from Hayti recently. It is not believed that he will recover.—During a quarrel with roughs recently at Kirkland, Ill., Marshal Ferguson shot two men fatally and wounded a third. The officer acted in self-defense.—Amos Hall, a wealthy resident of Porter, Mich., died recently, and his children by his first wife have brought suit for the custody of their father's body.—The Hebrews of New York do not agree with Baron Hirsch, the Parisian banker and philanthrophist, in the opinion that the salvation of their race depends upon their amalgamation with the Christian races.—The order has gone forth of the Scotch songs. She stands without a on the Iowa division of the Chicago & Northwestern that all operators of the Telegraphers' brotherhood must resign from that organization or quit the employ of the Northwestern.—Considerable jacent country over the arrest and expulsion of the band of 100 families of immigrants who wended their way thither a short time upon what they consider government lands.— The attorney for the Law and Order league of Sioux City, Iowa, has received a letter from alleged White Caps warning him to leave the city.—The decision of Secretary Vilas giving the governorship of the Chickasaw nation to William L. Byrd is not favorably received.—The king of the Netherlands has suffered a relapse and is now considered in a dangerous condition.—The British steamer Priam, from Liverpool for Hong Kong, was wrecked on an island near Corunna. The ship surgeon and four of the crew were drowned.—Germany will connect her railway system with the new direct route to Constantinople, saving twelve hours. This action is to be taken with a view to competing with the French route to the east.

#### Married.

STANSELL-TURNER—In Denver, at Unity Study, on the morning of December 28, Jacob B, Stansell, formerly of Leadville, and Mary E. Turner of Manistee, Michigan, by the Rev. Thomas Van Ness.

SOLID VESTIBULED TRAINS run over the Michigan Central, "the Niagara Falls Route," between Chicago and Buffalo. These trains are not only equipped with the finest Wagner palace sleeping-cars, but are made thoroughly complete by having vestibuled dining, smoking, first-class and baggage cars, and although constituting the famous "limited" of the Michigan Central, carry all classes of passengers without extra charge. These trains Chicago Magnetic Shield Company.

No. 648 7th St., So. Boston, Mass., Feb. 5th, 1888. Dr. Thacher: I told you in my first that I was a believer in magnetic and electric treatment. have tried them a little myself and have known others to use them (mostly electric) with fair results, but the whole of them combined, are not, in my opinion, to be compared for one moment with your appliances, the effects of which are, to me, simply wonderful. I put on the belt and insoles within one hour after receiving them and in ten minutes felt their warming and soothing influence. The good feeling steadily increased until Thursday evening, but on Friday they caused a pretty lively commotion that compelled me about 10 A.M. to leave my business and go home with dizziness, headache, nausea and acute pains in every joint and part of my body. I laid aside the belt, but retained the insoles. Satuaday morning I telt slightly better, resumed the belt and at this hour (Sunday 8 P. M.) feel as if ten years had been taken from my age. The year of the great fire in Boston I was treated for kidney disease and it did not surprise me nor disturb my mind in the least that the stirring up of the diseased accumulation of fifteen or twenty years should cause pain and trouble. Your quotation, "no smart no cure," I think is correct. I can assure you that I have full faith in the merits and virtues of your shields and also full confidence in the integrity of the Chicago Magnetic Shield Co. I shall later on send for the balance of the shields you recommended, but at present I am in doubt whether my system can stand any more power, so think l will adopt your advice and "make haste slowly." Shall use all my energies in an upright manner to induce sales for your benefit. JOSEPH W. B. WRIGHT.

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Dr. P. Kayner can be addressed until further notice in care of this office for medical consultations and lectures in the vicinity of Chicago.

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#### A.C. McClurg & Co., Andalusian who did not understand French. | Wabash-Av and Madison-St Chicago.



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means of communication, growth of liberalism, scientific research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the Religio-Philosophic black of the times. obliges that a newspaper like the RELIGIU-FHILASOFA-IOAL JOURNAL, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a

In the exposition of the Phenomena and Philosophy In the exposition of the Phenomena and Philosophy of Spiritualism, of Spiritual Ethics, of Religion posited or science, an independent, intelligent, honest and judicially fair press is indispensable; by all odds the most powerful far reaching and influential agent. Without a newspaper, the most eloquent and logical lecturer or writer would have but a comparatively limited field; with its aid he can reach into thousands of homes and wield a world-wide influence. What is true of the location a world-wide influence. What is true of the lecturer and writer, has equal force with all he various agencies for the betterment of the world. The Spiritualist Movement has reached a stage where

it imperatively requires an abler press, a higher stand and of culture in its teachers, a more orderly, dignified ard of culture in its teachers, a more orderly, dignified, effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well-organized and endowed activity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the peruleying sociology. better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

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The Commissioners have decided to p. nounce the enterprise and to solicit stock subscreen the Journal's readers. It is hoped that a c troil the south at Steaters. It is noted that a cerable number will be found ready to take not less twenty shares, or one thousand dollars each; and the a goodly number will subscribe for not less than tenshares each; while those who will be glad to subscribe for a capalla chara effect of the share statement of the share the statement of the share statement of the share the statement of the share statement of the share statement of the statemen for a single share, fifty dollars, will reach into the

In the State of Illinois there is no liability on subscription to stock of a corporation, the amount of whose capital stock is fixed, (as is the case in the present instance) until the whole amount of stock is subscribed. See Temple vs. Lemon, 112 III. 51. Therefore no one need fear being caught in a scheme which is only partially a success. Subscribers to stock will not be called upon to pay for it until the whole amount is subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of subscribed. No one in any event assumes by subscribing, any pecuniary responsibility beyond the amount of his stock. It would seem as though the entire remaining stock, Thirty-four thousand seven hundred dollars ought to be promptly taken. That the stock will pay a fair dividend is highly probable; and subscribers to the shares will be guaranteed five per cent, annual dividends, payable in subscriptions to the Religio-Philosophical Journal. This will secure to each single share-holder, and to his heirs or assigns after him, a copy of the Journal without further cost; and to larger copy of the Journal without further cost; and to larger

Those desiring to subscribe will please promptly write to the Chairman of the Commissioners, John C. Bundy. Chicago, notifying him of the amount they will take. There are, no doubt. friends so interested in the Journ-AL and all that promises to advance the interest of Spiritualism, that they will be glad to assist in procuring stock subscriptions among their acquaintances; and they are invited to correspond with Mr. Bundy upon the

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Western Society for Psychical Research

Prof. ELLIOTT COUES, M. D.

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Joices From the Reonle. INFORMATION ON VARIOUS SUBJECTS

#### DEFENSE OF THE DUST.

WILLIAM WALLACE COOK, F. L. S.

- I defy you to prove with prodigal cant
  That life is a favor of temporal grant;
  A blessing to clay, all unsuited to hold
- Tis a curse to the earth which grovels in lust 'Neath wills of an action in animate dust! And never, with spirit, may soar from a fall, But sinks, in the end, to decay and a fall!

The germ of existence in lowly enfold.

- If what you call "life" is a thing of the earth That rots with the carcass, itself being dearth, We own a dead present and vultures will tear The future of soul with a beak of despair.
- I throw down the gauntlet and dare you with
- To figure that life is the folly of youth; That death is the fault of a faltering age And life is not soul when bereft of its cage!
- All being but dawns with perpetual sun To set from our vision when daylight is done; Beyond the dark bounds of this threatening gloom A spirit owns life from confines of a tomb.

#### PRAYING FOR FIRE.

#### The Appeal was Heard and the Church was Burned.

(NEW BRUNSWICK, N. J., DEC. 27.) "Did you ever hear how one of our Pastors prayed that his church would be burned down?" was the question put to a Times reporter near Dunellen the other day. The question was asked after a successful church meeting, during which ten new members had been secured. "The interest we are arousing now," said the church member, "reminds me of that time. It was ten years ago. Our church building was situated at Samptown then, and situated as

it was, in that inconvenient place, we found our congregation dwindling. Some went to Plaintfield, some to Stelton, and we were in sore straits. "There seemed no remely except that of moving the church, and a majority of the unwisely conservative congregation could not be induced to sanction such a move. The association of the place, they said, were too tender to be broken away from, and so the church staid. Well, the attendance continued to grow smaller and matters began to look still more gloomy for the church. Then the Pastor, the Rev. A. A. Armstrong, endeavored to persuade the conservative Elders. He wasn't successful; they refused to move. 'Finally,' the minister told us. fust kneeled down and prayed. I knew that the only way we could get that church site moved was through the burning of the old edifice, and I just

our church by fire. 'The Pastor's prayer was answered, 'and a few nights afterward the church edifice was discovered to be on fire. It had soon burned to the ground, and when the meeting was held to decide about reding, those who favored a change of site were

kneeled down and prayed God that He would destroy

asful. \$5,000 was raised with which to begin rk, and a handsome new church, in a place int to the widely spread congregation, was Special services were held, the membership creased, the church grew in wealth and ex-1ed its work, and the Pastor never had cause to gret that his prayer had been answered."-N. Y.

#### A Remarkable Dream.

In January, 1847, I was living in Boston, Mass

To the Editor of the Religio-Philosophical Journal:

The house was owned by Dr. Parkman, afterwards murdered by Dr. John White Webster. I had a sister living on Billerica St., two or three blocks distant. We were both married, and my sister was looking for her first confinement. I certainly had not been so worried or anxious about her, as to cause what, to me, was a very strange coincidence. We had a basement room with a fireplace so large that our cooking stove set entirely in it. This room we used for kitchen and dining room. The stair way led from this basement into the front hall. There was a door at the foot of the stairs; our sleeping room was in the third story. It had been our habit to light a fire there early, my husband doing Then he would go down into the basement and build the fire there, I following to prepare breakfast as soon as I had dressed myself. I had never built a fire in the cook stove in the morning. Well, I dreamed it was morning, and that I had gone down stairs and was near my stove, in front of it, and that I heard some one coming down the stairs with a heavy step. Turning my head, there stood in the doorway my sister's husband, and he toli me that she had just been confined, and wanted me immediately. I awoke my husband and told him my dream. On discovering that it was morning, and very late, we forgot the dream in our hurry, and I told my husband I would run down to the kitchen and make the fire whlle he was dressing, and gain a little time thereby. I went down without any though of my dream, and was starting the fire when I heard heavy steps on the stairs. I turned my head just as f dreamed, and there in the doorway stood my brother-in-law, who said, "Nannie has been confined and wants you to come immediately." If my dream had been photographed, there would not have been a shadow of difference; the two would have made perfect twiu pictures. MRS. E. CHASE.

## Prophetic Visions.

to the Editor of the Religio-Philosophical Journal: One day in the spring of 1861 I sat with a lady friend conversing pleasantly, when I saw on my left knee a pile of bank notes; the top one was a three dollar bill. I saw it distinctly, and so told my friend: she could not see it. It quickly disappeared and we speculated over the matter a little and soon forgot it. This happened in the forenoon. In the afternoon of the same day a man came in unexpectedly and paid me rent-money. He was not in the habit of paying at stated times. After he had gone I took a bank-note Detector to examine the bills, to see if they were all good. I laid them in a pile on the left of my lap, and with the Detector in the right hand, proceeded. A three dollar bill lay on the top, and I instantly recalled the vision of the forenoon,

and drew my friend's attention to the situation. At another time I saw two twenty dollar bills in the air. I was sure some one would pay me money. I could think of no one unless it was my mother, who owed me that much, or more, and was to pay it when she pleased. I thought she would send it in a letter, but days passed and no letter or money came. I felt puzzled, for I could not remember any mistakes in these experiences. It might have been a week after the vision, when my two children came in on the stage. They had been staying at my mother's, and I had not expected them home. The girl was eleven years out, and some she had seem-She had been home three days, and we had seemwas eleven years old, and somewhat careless. ingly talked over everything about grandma's affairs when she spoke up loudly and quickly, saying, "Oh! ma, I forgot to tell you; grandma sent you some money, and it is sewed up in the bosom of my dress." We got her traveling dress and found the money, just two notes of the amount I had seen.

#### K. E. ALEXANDER. Psychometry and Prof. Buchanan.

To the Editor of the Religio-Philosophical Journal: I am sorry that Prof. Buchanan's Journal of Man should give a death blow as to placing much re-Mance on Psychometric character reading. In his summary of the characters of the rival nominees, Republican and Democrat, Messrs Harrison and Morton in intellect were rated quite low. He was also firm in his assertion that the Democratic party was sure to win. See his Journal of that date. In his issue November 1, he predicted Mr. Blaine's disreputable speeches were fast tending to verify this result. Will some good friend be so kind as to work himself through this dilemma? The Doctor, am afraid, is too positive in his assertions, when he says all Psychometric readings are sustained by the result. Old Spiritualist as I am, I am not over credulous, and it is this critical feeling that attaches me to your journal. Who knows how much money has been lost in bets through his positive assertions? as there are as many fools among Spiritualists as other DAVID BRUCE. Brooklyn Long Island.

#### Death by Electricity-The New Law of New York.

The new law of the State of New York, ordering death by electricity as the punishment for capital offenses, went into effect January 1st. So radical a change in the administration of the ultimate penalty will probably give rise to delays in the administration of justice. Certain clauses in the constitution will afford the coursel of criminals on trial for murder a pretext for holding the law unconstitutional.

Assuming the constitutionality of the law to be perfect and proved, are the sheriffs and prison officials of the State prepared to inflict the punish-The very crudeness of hanging brought it within the scope of the commonest type of executioner. But the new method deals with one of the most refined and least understood sciences. Experiments have already been made upon dogs and other animals. A wide variation in personal coefficients of resistance and susceptibility to the current has been found to exist in them. The condition of the skin is the predominating cause of the first variation. A man whose body is warm from exercise and who has a strong perspiratory action will be of lower resistance than when the skin is dry. Again, the effect of the current will vary according to the nervous condition of the subject. This is an element which cannot be included in experiments on the lower animals. A criminal led to execution may be in a state of nervous tension that will very seriously modify the operation of electric shock. A perfect and certain method for the electrical slaying of human beings has not yet

Every prison where the law is carried out must be supplied with the most perfect electrical plant. Every connection must be of the best, and all must be kept in perfect order. The effects of disuse, the hardest of all deteriorating causes to combat in their influences upon machinery, must be guarded against. All this apparatus may stand idle from year to year, only to be used on the rare occasion of an execu-

To apply and run the apparatus and to inspect every detail, a skilled electrician will be required. The voltage must be accurately determined, the number of alternations of current per second must be known, if the alternating current is to be used, and the resistance of the person to be killed should be determined. There should be no chance of a failure, and all must be definite and known. It remains to be seen whether a competent person will undertake a duty to which some measure of odium will

inevitably attach. The successor of the present hangman can be depended on to make the fatal contact, but that is all. The electrodes must be attached to the person by or directly under the superintendence of the electrician. The struggles of the prisoner, by disturbing the position of the electrodes, may bring about the most deplorable results. As it is now, far too many executions by hanging fail in the end of quickly killing with little suffering. But where the vastly more complicated mechanism of an electric plant is depended on, the possibilities of a failure are argely multiplied.

Death has been administered to dogs by suffoca-tion in coal gas with perfect success. This death, as far as can be known, is absolutely painless. The writer has several times been rendered totally insensible by inhaling gas, and can testify to the efficacy of the anæsthesia produced. Under its influence a perfectly quiet relapse into unconsciousness insues, the last memory of events being clear and unclouded. Some such method of inflicting the death penalty would seem far in advance of the electric process. There would be a quick and painless unconsciousness, and the exposure could be so long as to insure a fatal result. It could be applied in an ordinary cell, with no special apparatus, and could even be applied to the criminal while sleeping. It would, above all, be infallible and certain, and would not mar or deface the body. The latter is always liable to happen with electricity.

But the law has been passed and no provision has been made to carry it out. Apparatus is not provided, no competent specialists have been appointed to superintend its administration, and in the present state of affairs the present law appears to amount to little more than the indefinite suspension of the death penalty for murder.—Scientific American.

#### For the Religio-Philosophical Journal. RE-UNION.

"Mother, Home, Heaven." CATHERINE F. STEBBINS.

Home begins here, except as all life and benefi-cent influences are fed by well-springs from the Fountain of Life, the world of cause. How fortunate is the man or woman who can look back with delight to the home which made his world in childhood; and to the loving tenderness of mother and father in the blossoming time of youth, when so much of beauty in nature and life fills the growing years, under spring and summer suns: a world of bloom, grace and love; of breathing and inbreathing life in sense and spirit; of opening thought and contemplation! When we know of those deprived of these precious affections and conditions, tears stir our hearts, and an all-inclusive

sisterhood and brotherhood entreats us. The Infinite Love, our great inheritance, never leaves us. We are sustained by it to the close of this changing scene.

A cousin whose being was full of melody, hope and love, was called at twenty-one years to leave the life so dear to a young heart. Her mother had been gone several years. One evening after months of weariness and conflict of a strong will, she consented to have her bed brought down to the parlor (for weeks she had been carried in arms up and down the stairway). She had been unwilling to lie down even on a couch, in the daytime; but this weariest night, she went to her bed early, and it was not long past twelve, before she looked upward and spoke the sacred name, "Mother!" Her earthly life was then exchanged for the heavenly love.

A precious sister, the wife of a very dear brother, was never well after their little son was three weeks old. Her husband and baby were dear to her as it is possible for these relationships to be, and it was hard for her to feel that she was fading away out this cherished life, so full of bright outlooks and opportunities. Very patient, she would sit in the easy chair or lie on the couch after being brought in the arms of her faithful husband to the parlor. The baby seemed well for eight months, and then, after a short week's illness he passed away. The mother had not talked freely to her husband until she saw this sweet baby slipping from their arms; then she told him she was reconciled to go, and said: "Thee knows I have been able to care for my precious boy but a very short time; hereafter I can be devoted to his care." It was but three days after that we stood around her and saw her face irradiated. On three sides of the bed we stood. As she swept her vision around, and then extending her arms, she looked upward, calling, "Jane, Jane, Jane, come and release me!" Brother sitting near re-clasped her hands when she dropped them, and asked, "Is it cousin Jane?" "No," she replied, "it's my dear friend Jane." When he asked if little Willie was with her she said: "I do not see them, but I know they're coming." Although this was the reply, it seemed to us a real vision, and may have been at the first moment of intercession. The radiant smile did not leave the sweet face. At any rate, a consciousness of their coming was as satisfying to us as if she had said she saw them. Her mother was still on the earth.

A year or two before, an old citizen approached his end. The wife of his youth was gone. They had children, and some were around him. At the last he lifted his eyes towards the heavens, and said, "Oh! mother, mother." He had called his dear companion, as many do, and his children believed she

had come at the sunset hour to meet him. \* "The fairest word on earth that's heard, On human lips the sweetest word,

Is mother. "Our Father and our Mother," prayed the Saintly

#### \*Oueen of Roumania

G. L. McGregor, M. D., writes: After more than a quarter of a century of examination and investigation I have been compelled to acknowledge the facts presented to me of the truth of spirit communion. Spirits can and do return to those they love on earth, the evidence of which can not be denied except by those who prefer to ignore the evidences of their own senses.

## Ella Wheeler Wilcox and Mind Cure.

Ella Wheeler Wilcox has been giving her views on mind cure to the readers of the Capital-Com monwealth. Here is a part of what she says:

"I was one of a class of over a hundred women last fall to listen to the teachings of this spirit or mind doctrine. The lectures taught a higher ideal of God, a more beautiful conception of future life, a broader and more practical method of doing good in this life, than I ever heard from any church pulpit. We were told that good was greater than evil; that spirit ruled matter, and that it could cure all forms of trouble, sickness or sorrow in the world. We were made to think more deeply, listen more earnestly, and strive more ardently in the direction of spirit than ever before in our lives. Now few, if any of us have carried out or proved the truth of all those remarkable statements heard at those lectures. We have not accomplished the miracles which we were told that we could and would accomplish. will admit for the sake of argument, that no one of that number has fulfilled the promise of the lecture room in visible results to the world. But now before you ridicule us for our wasted time and money, and our perverted faith, let us see what benefit may come to the world in time as the direct result of that lecture room. It is always safe to judge the future from the past.

When I was a small girl I recollect being chided and laughed at for expressing timidity in passing through a lonely wooded way. I was assured that no one ever harmed good little girls, and that I was safe to go about anywhere alone. To-day no girlchild or woman, is safe, to walk alone in any part of this civilized land, and our daily papers teem with horrible outrages and sickening murders of in-

offensive maidens. Some thoughtful mind has suggested that this wave of crime had its source in the late war of the rebellion. During four years while it raged, and for fully ten years afterward, the minds of the parents of the present generation were filled with revengeful and murderous emotions. While fathers fought amid scenes of blood, mothers read and re-read, discussed and listened to the tales of carnage. Unborn children received the impress of those violent feelings, and growing children were poisoned with the same emotions.

The children born during those fourteen years

are now the men and women and the growing youths of the land. They received before they saw the light the impress of the murderer. They need only a trivial misunderstanding or a fit of melancholy, to develop the propensity to kill somebody.

I predict for the world twenty-five and forty

years from now a generation of spiritual minded, God loving miracle-working men and women. There are hundreds of classes forming all over the land where the soul-creed is being taught and listened to. From having been myself a listener in one of the classes, I am prepared to speak with authority. I watched carefully the effect of those lectures on the hundred women in my class. There was not one who did not go forth with greater pa-tience to meet the daily ills of life, greater courage and hope to overcome peril, greater reverence to-ward God, and charity toward man. It promised for this life what the churches promise only conditionally for the next, and it lifted them out of despondency and worry, by impressing upon their minds that "God" means "good," and that their own thoughts created the atmosphere in which they dwelt; he evil can come into lives as the will of God, but by worry, anxiety, the gloom, we can create evil; every thought is a live creature bearing on its wings health or poison to ourselves or others. and the thoughts of love and noble aims will drive away all trouble and sorrow. These are some of the ideas taught by that new school-ideas which

pes to live by it, is incapable of gossip, envy, or jealousy. Why should any man object to the creed that necessitates the eradication of such evils from his family? You tell me than somebody has been made insane by thinking too much of this new creed? I tell you that I knew a woman who was made insane for twenty long years, and finally committed

every man ought surely to welcome into his house-

suicide, by too literal belief in the orthodox Christian creed of natural depravity. I have known scores of people made insane by belief in hell-fire. Only the weakest mind could fail under the teachings of mental or Christian science, for its creed is full of health, strength, hope, and peace. I have seen despairing, gloomy, and foggy-minded church-goers transformed into hopeful, happy and clearminded citizens by listening to the new creed.

This creed, as I heard it taught, made each woman feel, not that she was a miserable sinner, prone of error, but that she was a disciple of Christ and able to work miracles. Now you will tell me that we do not work these

miracles, and I tell you to wait. Blessings as well as curses descend to the third and fourth generation. From the thousands of women all over the land who have listened to these theories, hundreds of children shall be born. They shall bear the powerful imprint of their mothers' thoughts as surely as the children born during the war bear it. They shall be able to give the world proofs that their mothers' theories were true.

If these women continue in the state of mind which filled them then, their children, born under these spiritual conditions, ought to possess the gift of clear seeing; that sixth sense so rapidly developing in mankind to-day, in them it shall be fully established beyond the doubt of the cynic or the sneer of the ignorant.

#### Love.

To the Editor of the Religio-Philosophicai Journal: I send you the following extract from a letter written by my daughter some time ago to dear friends in Minnesota:

DEAR FRIENDS:—I feel somehow that you are thirsting for intellectual and spiritual communion with congenial ones, both in and out of the flesh, longing for more light as you near the journey's end; longing for the glory-gates to swing ajar and grant you glimpses of the bright beyond. This is one of life's many meanings. Love is the leveler, the inspirer, unending as time, as capable of growth as the soul it fills, and inseparable from it. Love is good, being capable only of good. Love forgets it-self in service, and when self is not forgotten in service, let that heart know that it knows not love. Love is the enchanter, whose jeweled wand makes us immortal, and who spins the broadening web of life, till her folds embrace the all. Love alone is the Savior of mankind. Every bursting color in the flower, every crystal sweetness in its bosom, every juice that courses through its stalk from the moist earth, whispers "I am Love!" Every fold of radiance in the sunset cloud, every shimmer in the morning mist, eavs. "I am Love." Every blade that greenly lobes the rolling earth proclaims, "I am Love." Every luscious fruit that delights our taste repeats the story. Every mother bird-queening above the nestling brood pours forth the glorious anthem. Every change in the various pro-cesses of life proclaims, "I am Love". The far stars wheeling in vast neverending orbits are singing the same sorg in perpetual harmony. Oh! that in dark night of sorrow we could hear

the still small voice ever whispering, "I am Love," for there is meaning in everything, and when we have learned this fact, misfortune will have lost its power, sorrow will be recognized as a blessing, and pain will be but a tender parent's voice calling us to obedience. They whose hearts are overflowing with Love, "The Christ Love," patient, pure, compassionate, helpful, tender, have nothing to fear, for such Love can only abide when there is perfect faith, perfect confidence in the supreme good, in the supreme wisdom, the All-Infilling, ever pres ent Love. They who love most are nearest God, for such a soul is in harmony with Nature, with God, with all which is Love. If there be dearth of Love in the heart, look not for wisdom in the head. They who love purest are the wisest. They who love most compassionately are most powerful, for Love is a positive force, flowing outward from the never-failing fountain of the soul, a radiating photosphere, blending into harmony the incongruous elements that come within its radius.

Every thought, every feeling, throws out its little nues and powers depend little arrows from the quiver of our individual lives, sent speeding outward and onward forever. Oh who dares limit the circle of our influence? How important it is then that only that which is

us. Sweet peace abides alone with those whose hearts are filled with love. MINTA R. WARNER.

### HE IS HIS OWN CALENDAR.

#### One of the Most Remarkable Freaks of Nature on Record.

Twenty-eight years ago when Mrs. Sarah Rother-mal gave birth to a son there was a mark upon the back part of the infant's head just below and to the right of the base of the brain. The parents were not superstitious, and not a great deal of attention was then paid to the defect in the child's head. To-day he is widely known, and the birthmark upon James B. Rothermal is the most remarkable reak in nature yet heard of in this section of the country.

'The man is a carpenter by trade and lives in Springhill Township, close to where the Cheat River empties into the Monongahela, Pa. He is more than ordinarily intelligent. Mr. Rothermal's birthmark is not of the common kind, its transformation with the changing of the moon makes it particularly pe-culiar. It is naturally crescent in shape and bluish in color. As the moon is turning the first quarter the mark becomes a reddish hue, and the swelling of the flesh below it, extending diagonally across the neck to the right shoulder, is perceptible. The mark becomes redder as the moon grows older, and the flesh swells correspondingly. When the moon is full the crescent is of a bright red, and the flesh assumes a horne-like roll over two inches in thickness at the largest part, gradually tapering to a point on the shoulder.

As the birthmark grows larger as the moon becomes full so it decreases in size as the moon wanes, and when the moon is quite dark there is nothing to be seen but the bluish, crescent-shaped mark, Singular as it may appear, these changes have come regularly ever since the man was born. Mr. Rothermal suffers no inconvenience by the enlargement of the neck, nor does he endure much pain. He needs no almanac to tell the changes in the moon, simply placing his hand on the mark to tell its condition. While going to school the scholars and teacher often observed the changes in the birthmark, and wondered at the remarkable regularity with which they occurred. There are many theories discussed by Mr. Rothermal's acquaintances as to the the re-lation of the moon to animal life, but none has been advanced which is satisfactory to every one. All agree, however, that the freak can go on record as the strangest thus far observed.—N. Y. Times.

#### The Pope and Cæsar.

The recent address of the Pope of the Sacred College, in which he assailed the Italian Government and people with so much bitterness because of their refusal to invest him with political power, has created great excitement in Rome. A dispatch from that city says:

The Liberals are highly indignant at the Pope's denunciation of the Chambers. They declare the speech one of the bitterest that have been uttered from the Papal chair for years; that the purpose is to array all the Christians in the world against Italy, and to urge that the only course for the Government and Parliament to pursue is to meet this attack upon its independence with measures of increased stringency against the clergy.

The fear of the liberals as excressed in this dispatch is based upon a groundless apprehension. What nation in Europe is likely to make war upon Italy because she refuses to give a portion of her territory and power to the Pope? England certainly would not. There are some ultramontanes in Ireland, but not enough to influence public opinion in Great Britain. England's strength, on the other hand, would more likely be lent to Italy in defence. In France every man who upholds the Republic would oppose the Papal political pretention. Only the hold. The woman who believes in this creed, and Bourbons and Bonapartists would favor it. The day France should undertake to seize the Capital of Italy to bestow it on the Pope to rule politically would end her republican form of government. Germany is a Protestant Power. She would not lift a finger in defense of the Papal pretensions, but rather against them. Italy is her political ally, for whom she would fight. The old Pope can't grab Rome, because both Rome and Italy would resist the attempt. What Power would undertake the job for him? Russia would never attack Italy. She has no Pope nor does she want one. What Powers are left? Spain and Austria. Spain is a worn-out, impotent nation and could do nothing if she would. Austria has never shown any desire to have the Pope invested with temporal power. Her people are Teutons and Slavs. The latter belong mostly to the Greek Church. Protestant element is considerable in Austria, and the ultramontane element is not strong enough to induce Austria to go to war for such an insane purpose. The bare statement shows the absurdity of the apprehension. Cæsar and his rights will not be endangered by St. Peter's followers unless the progress of the world can be reversed and by some process of devolution mankind can be put back into the ignorance and darkness of the Middle Ages .-- Chicago Tribune.

#### DEATH.

#### Sir Lyon Playfair Contributes Some Interesting Illustrations on the Sub-

Sir Lyon Playfair has written to Junius Henri Brown the following letter in regard to the latter's paper in the *Forum* for October on the "Dread of Death."

DEAR SIR:—I have read your article on death with much interest. This subject has often occupied my mind, and I have been led to the same conclusions. Having represented a large medical constituency (the University of Edinburgh) for seventeen years as a member of Parliament, I naturally me in contact with the most eminent medical men of England. I have put the question to most of them, "Did you, in your extensive practice, ever know a patient who was afraid to die? With two exceptions they answered "No." One of these exceptions was Sir Benjamin Brodie, who said he had seen one case. The other was Sir Robert Christison who also had seen one case, that of a young girl of bad character who had a sudden accident.

I have known three friends who were partially devoured by wild beasts under apparent hopeless circumstances of escape. The first was Livingstone the great African traveler, who was knocked on his back by a lion, which began to munch his arm. He assured me that he felt no fear or pain, and that his only feeling was one of intense curiosity as to which part of his body the lion would take next. The next was Rustem Pasha, now Turkish ambassa dor in London. A bear attacked him, and tore off part of his hand and part of his arm and shoulder. He also assured me that he had neither a sense of pain nor of fear, but that he felt excessively angry because the bear grunted with so much satisfaction in munching him. The third case is that of Sir Edward Bradford, an Indian officer now occupying a high position in the Indian Office. He was seized in a solitary place by a tiger, which held him firmly behind his shoulders with one paw and then deliberately devoured the whole of his arm, beginning at the end and ending at the shoulder He was positive that he had no sensation of fear. and thinks that he felt a little pain when the fangs went through his hand, but is certain that he felt none during the munching of his arm. I was led to the same conclusions as yourself

when I attended the hospital as a medical student, and I thought you might like some confirmation of the views described in your interesting article in the Forum.

#### An Excellent Proposition. the Editor of the Religio-Philosophical Journal-

As we have a flourishing Spiritualist society on the eastern side of Lake Michigan, opposite Chicago, it has occurred to me that Spiritualists from both sides of the lake might be mutually benefited by uniting and buying a site for holding a permanent campmeeting near the lake, where people, so affected, will be exempt from hay fever. In addition to present facilities for reaching St. Joseph and Benton Har-bor, in the spring of '89 a steamer is to be put on the line with dimensions capable of carrying one ray that strikes somewhere, and writes its his- I thousand passengers, so that people may leave Chitory. We are generators not of physical heat alone cage Saturday evening and be at camp all day Sunupon the kind of life we put in them. They are winter affords an opportune time to make preparations for such a meeting, I would suggest that a committee of representative Spiritualists from Chicago be chosen to meet an equal number from the S. W. Michigan Spiritualist Association, and see if a pure, sweet, holy and harmonious should purl up | suitable place can be procured for permanent yearly from our lives, to aid the growth of those about meetings. We may as well hold such meeting near home as to travel a thousand miles east. Let us D. BOYNTÓN. have an expression.

Riverside, Mich.

#### Notes and Extracts on Miscellaneous Subjects.

A Grand Rapids (Mich.) reporter has sued the editor of a rival sheet for ridiculing his work, and thus doing him injury.

In France juggling is taught for the benefit of the health. It brings the muscles of the arms and chest and back into play.

An English syndicate with a capital of \$20,000-000 is said to be making arrangements for an extensive mining operation in Jasper County, Missouri.

That Rockland, Me., schoolma'am has paid her election bet by selling peanuts in the Postoffice all day, and made \$37.00, which was given to a local charity.

At Maidstone, England, as proved by investigation, 109 electors accepted a pound apiece to vote for a candidate and then cast their ballots for the opposition.

M. Tisseraud, of the Paris Observatory, has reported to the Academy of Science that Neptune has a satellite which moves in direct contradiction to the revolutions of all the other planets, and that before many ages it will drive our whole system after it About a month ago Paul Barabon and his wife

were forced to become inmates of the Hartford Alms-

house. They have very recently received notice of a legacy of \$20,000 from an uncle in the old country, and money enough to carry them over the sea came with the notice. Rev. Dr. Mark Trafton still treasures the manuscript of the sermon that he preached in the Chestnut Street M. E. Church of Portland, Me., on the death of

President Harrison, on April 11, 1841. He says that when he began his discourse half a dozen old Methodist Democrats got up and started out of the A new gold mining excitement prevails in Southern California and Arizona as the result of two Mexicans bringing into Yuma a quantity of pure gold,

which they said they had obtained in Southern Cal., about one hundred miles from Yuma. Every possible conveyance is being fitted up to take miners to the diggings. Arthur H. Rowe, of Gloucester, Mass., still a young man, has a notable reputation as a life saver. He has stopped sixty runaway teams and has done good work in a lifeboat crew. He was one of a crew that in a terrible sea went to the rescue of

a wrecked vessel on Coffin's Beach a few weeks ago and saved all on board, including a lady pas-Ireland no longer sends the greatest number of emigrants to this country, being behind Scotland and England. During last September and October the number of emigrants from these countries was three times the number from Ireland. During the ten months of 1888 ending in Oct. there came

237,814 English and Scotch emigrants, against 129,-

779 from Ireland. The influx from Italy also bids fair to overshadow that from Ireland. During the past month the firemen of Quincy, Mass., have been greatly annoyed by the unnecessary ringing of the fire alarm bells at all hours of the night and day. It was plainly evident that the fire alarm system was out of order, but the fault was not discovered until a day or two ago, when the lineman found that the wire which enters a factory was in contact with the awning, and every time the wind moved the awning the electric circuit was broken,

causing an alarm. For some years there has, been held at Glasgow an annual prize competition among the blind in reading and writing by means of raised type. At the last exhibition the number of competitors was 102—a larger number than ever before. The ages of competitors ranged from nine to seventy years. The first prize in general reading was won by an old woman who had been blind and deaf for thirty years. The prize in the beginners' class was carried off by a

man fifty-nine years old. James Robinson lived alone in a cabin in Lincoln Gulch, Deer Lodge County, M. T., and was a confirmed opium eater. The other day visitors to his cabin found his skeleton on the floor. All the flesh had been eaten from the bones and the hands and head severed from the body. On the table was some opium. It is likely that he took an overdose of the drug, and was either killed thus, or, becoming stupid, lay in his cabin until mountain lions entered,

killed him and devoured his flesh. Mrs. Nancy Coleman reached Cincinnati last week after a walk of over 350 miles from her home on the Big Sandy River, in West Virginia. She had with her two children, one of whom is so young that she carried it the entire distance. She told the police a pitiful story to the effect that her husbana deserted her for another woman, taking the children along. She followed him and recovering the little ones, set out on foot for Cincinnati, hoping to procure work there. She was entirely out

The London Hospital notes that it would be interesting to learn how many children whose parents are comparatively rich are starved to death, not from underfeeding, but from unsuitable food. "In some cases it is all meat and no milk, and in others all milk and no meat, and in either case the child lacks some of the constituents of flesh, blood and bone. Many parents seem to think that sameness in food is identical with simplicity, and pride themselves on the virtue of a course of action which is nothing less than murderous."

At Dr. Skitchley's ostrich ranch, near Red Bluff, Cal., is a pen in which a hen ostrich is sitting on thirteen eggs. She covers the eggs nicely, and as she sits there, with her long neck and head laid at full length on the ground, looks like a moss-covered rock. Her husband keeps guard over her in very picturesque fashion, walking up and down the fence with stately tread, his rich, glossy plumage glistening in the sunlight, and his eyes flashing defiance. He looks ready to tackle anything, man or beast, that should disturb the privacy of his home.

Five tramps who entered the village of Burlington, Wis., on Christmas Day, begged money of the citizens and purchased tools generally used by burglars. The residents became suspicious and the village officers and merchants procured guns and watched at night for the supposed criminals. Notwithstanding the precautions taken, the fellows blew open two safes, securing \$500 in notes and \$500 in money. They also entered five residences in the heart of the village, and although the notes were found in a railroad yard, the thieves

Mr. Leary, of big raft fame, may console himself for the loss of the great raft that broke up off the New England coast with the knowledge that the logs are not floating in vain. They are still making their way eastward and southward in large numbers, and when sighted by vessels their exact position is noted and a memorandum sent to the Hydrographic Office in Washington. Already many of these reports have been received and compared, and the result is a chart, that could not have been obtained in any other way, showing the courses of various ocean

Since May 5, 1883, the killing of deer on Cape Cod has been forbidden by law, under a heavy penalty, and the result is that the 50,000 acres of woodland between Sandwich, Falmouth and Plymouth are thronged with deer, now quite tame. When the law was not in force about two hundred deer were killed yearly. For over 200 years that region has been a favorite hunting ground. Among the relics in Pilgrim Hall, Plymouth, is an old rifle, once owned by a famous hunter of Plymouth, and on the stock are 260 notches, each notch representing a deer slain by the Puritan Nimrod.

Ten months ago Annie Ozburn, now but two and a half years old, became ill, and, in spite of the best doctors of Atlanta, where she lived, grew worse and worse, until they said that she would surely die. But she didn't; she lived, and a month or two ago began to get better. A few days ago she complained of a pain in her side, and her mother found that on the left side, just below the ribs and under the skin, was a hard substance. A doctor came, and, cutting down, brought out a needle nearly two inches long. It is supposed that Annie swallowed the needle and that it was the cause of her illness.

The Emperor of China has presented with two beautiful mirrors for her eitting-room; they are of massive foreign glass, over six feet long and five feet broad, set in rosewood, with frame nine feet high, with carved flowers in relief, and pedestals to fix them in, also beautifully adorned with foliage, animals, and birds. Each mirror and each frame took eight men to carry it. The Controller of the Household has applied to the Keeper of the Palace Stud for about fifty ponies, richly caparisoned, for presents to the bride and her parents.

#### Maori Mediums.

Maori mediums seem to be trained as we might fitly train our own, though not to the same ends:-In New Zealand, before the advent of Christianity, the Maori mediums could evoke spirits, and through them see things at a distance, and even cause death. Besides the facts related by The Pakeha Maori (ch. ix. pp. 138-142), and by Sir George Grey in his Polynesian Mythology, 1885, allow me on the authority of Mr. John White, in his Ancient, History of the Maories, to show you how mediums were trained and what they were thought mediums were trained, and what they were thought to be able to perform. There was formerly a magic school called Whare Kura. This school was taught by priests called Tohungas, or magicians well versed in witchcraft. When it was built, the priests repeated incantations, a dog, man, woman, child, or slave was killed, and some of the blood presented to Mua. A sacred fire was lighted. The priests se-lected twenty youths of the highest rank, and proceeded with them to a stream, river, or lake where the youths went into the water. With a wiwi or toitoi stalk the priests dropped some water into the left ear of each youth, repeating incantations, and after many other ceremonies, the youths, for several months, were taught the formulæ of incantation, and various means used to evoke spirits. They were taught how to bedim the eyes of their enemies, how to procure death how to procure death how to be the eyes of their enemies, how to procure death, how to cure invalids, etc..... When they had been fully instructed, they all went into the water and each candidate was washed with it, whilst incantations were repeated. The high priest then asked: 'Which of you has perfectly learned the ceremonies of incantations?' 'I have,' one of the youths would reply. A captive was brought. The pupil bewitched him, and death at once insued. Some of the blood was offered to Mua; and the priest caused the body to be buried, or to be cut up and eaten. Such were the initiations of spirit mediums among the ancient Maoris.' -Rev. Father Le Menant des Chesnals, New Zea-

#### The N. Y. Psychical Society.

To the Editor of the Religio-Philosophical Journal

This society was organized Dec. 17th. It has hired a hall (prepared quarterly), Gautier's Lodge Rooms, 510 Sixth Avenue, near 30th St. It meets every Tuesday evening, 8 o'clock. Its objects are:

1. Free exercise of mediumistic gifts.

2. Intelligent discussion of psychic phenomena.

Better understanding of the laws and conditions affecting our present and future life.
4. Original and selected readings; experiences, and music.

Sociability and fraternity. Such other objects or plans as it may adopt from time to time.

Reason and Harmony are its principal officers, allowing full but urbane expression of opinions and Its proceedings will be reported and published as subjects and phenomena may warrant. Mediums,

investigators, speakers, musicians, scientists, and all others interested, are invited to attend and become members. Expense merely nominal. With the elements already enlisted, and with the help of other wise counsel, it is believed this newborn infant will grow up, live long, and prosper. 764 Broadway. J. F. SNIPES.

Mr. William Pease of Des Moines, Ia., comes to the front at this late day with the claim that he was the original inventor of the telephone.

764 Broadway.

Jacob Bird was sent to the Minnesota State prison ten years ago, convicted on circumstantial evidence of murder. His innocence has been clearly established, and he has been pardoned by the Governor. Bird is now 28 years old.

Sig. Blitz, the genial old showman who a generation ago delighted amusement-lovers with his feats of ventriloquism and legerdemain, has become a hopeless imbecile through successive strokes of paralysis, and will spend the remnant of his darkened days in an asylum.

Webb C. Hayes, son of ex-President Hayes, and the Garfield boys, Harry A. and James R., are living pleasantly and quietly in Cleveland, O. The Garfield boys have formed a law partnership and are doing better than they expected. Webb Hayes, who is unmarried, is Secretary and Treasurer of the Naiional Carbon Company, and is a steady and expectantial husiness-man.

substantial business-man. A new dynamo with a capacity to run eight incandescent lights has been invented by a Vermont electrician. It has some novel features, one being a slow current obviating all danger, while one light can be shut off without affecting the others on the same circuit.

Rheumatism originates in lactic acid in the blood, which setting in the joints causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

#### CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India mission-ary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after havng tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by his motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper. W. A. Noyes, 149 Power's Block, Rochester, N. Y.

#### Works Treating Upon the Spiritual Philosophy and the Spirit World.

Book on Mediums; or Guide for Mediums and Invocators: containing the special instructions of the spirits on the theory of all kinds of manifestations; the development of mediumship, and the means of communicating with the invisible world. By Allen Kardec. Also, The Spirits' Book, by the same author, containing the principles of spiritist doctrine on the immortality of the soul and the future life. Price, \$1.60. each, postpaid.

Spirit Workers in the Home Circle. By Morell Theobald, F. C. A. An autobiographic narrative of psychic phenomena in family daily life extending over a period of twenty years, and told in a most delightful and interesting manner. Price, reduced from \$2.40 to \$1.50, postpaid.

The Spirit World, its inhabitants, nature and philosophy. By Eugene Crowell. Price, \$1.00, postpaid Identity of Primitive Christianity and Modern Spiritualism, by the same author, Vol. II. The volumes of this work are independent of each other and since Vol. I, is entirely out of print. Vol. II is selling at \$1.20, postpaid.

The Scientific Basis of Spiritualism. By Epes Sargent. As the title indicates this work is a scientific exposition of a stupendous subject and should be read by all Spiritualists and investigators. Price,

\$1.60, postpaid. A new series of Mental Evolution, or the Process of Intellectual Development, by the Spirit Prof. M. Faraday, late Chemist and Electrician in the Royal Institute, London. Price, 15 cents; for sale here.

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The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, twelve weeks for

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## The Teacher

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"I have taken Ayer's Sarsaparilla with great benefit to my general health. - Miss Thirza L. Crerar, Palmyra, Md. "My daughter, twelve years of age, has suffered for the past year from

#### General Debility.

A few weeks since, we began to give her Ayer's Sarsaparilla. Her health has greatly improved."—Mrs. Harriet H. Battles, South Chelmsford, Mass.

"About a year ago I began using Ayer's Sarsaparilla as a remedy for debility and neuralgia resulting from malarial exposure in the army. I was in a very bad condition, but six bottles of the Sarsaparilla with president of Army's saparilla, with occasional doses of Ayer's Pills, have greatly improved my health. I am now able to work, and feel that I cannot say too much for your excellent remedies."—F. A. Pinkham, South Moluncus, Me.

"My daughter, sixteen years old, is using Ayer's Sarsaparilla with good effect."—Rev. S. J. Graham, United Brethren Church, Buckhannon, W. Va. "I suffered from

#### Nervous Prostration,

with lame back and headache, and have been much benefited by the use of Ayer's Sarsaparilla. I am now 80 years of age, and am satisfied that my present health and prolonged life are due to the use of Ayer's Sarsaparilla."—Lucy Moffitt, Killingly, Conn.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Yt., writes: 'After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health

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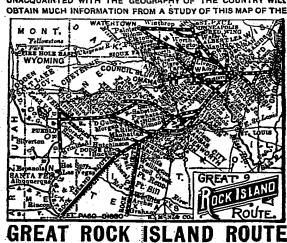
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#### Spiritual Experiences. (Continued from First Page.)

man." Sure enough that day I met a man who helped me to obtain all the money I re-

Thus from first to last I acknowledge that everything for acquiring this splendid property came through the power of spirits. True, I have had some annoyances with squatters and some selfish people upon the ranch, as it is rich in mineral wealth; but these difficulties will soon be ended, for the same wisdom the spirits have shown in one way will, no doubt, be continued in another. I have never sued a single squatter, nor do I intend to, for I believe that although any man holds a complete legal title to a large tract of land. he is not the absolute owner; the land survives when he has passed away. The holder of the title can only have the use of the land; he is only an administrator, and he is wise if he administers it for the benefit of his country and his neighbors.

I have now concluded my story. I have had only one motive in writing it—namely, to make known the truth that great tasks can be performed by spirits in helping us along in the business affairs of this life; but to have the assistance of good spirits, we must do our duty, act justly and honestly with all, and avoid the breaking of any of the com mandments of the decalogue, for if we do break them, be assured we will attract to-

ward us only evil spirits. Vain, conceited and egotistical must be the man who denies Spiritualism, who sets up his own puny ideas against both sacred and profane history and the history of all nations and peoples in all ages of the world; such persons are not worth noticing. The evidence or testimony of the use and abuse of spiritual intercourse is fast becoming so universal, that in a few years it will be difficult to find any persons of ordinary intelligence who won't believe, and for those there will be expressed only a feeling of pity and sorrow for their unbelief and stupidity. ATHENE.

> For the Religic-Philosophical Journal. Superstition.

J. E. WOODHEAD.

The result of scientific research in the past fifty years has been so satisfactory to the materialistic philosophers, that they all have had an attack, more or less severe, of "Psychophobia." One and all, they have rung the changes up and down the Comptean Scale, that we can know only that which can be proven, and must believe only that which we know. All psychic phenomena, being outside the realm of the physical sciences, and not to be proven by the formulas established for their demonstration, therefore there cannot be any psychic phenomena, and words are insufficient to express their contempt of such a superstition, or of those believing in that "No member of the human race, man or woman, child or adult, in trance or out of trance, or in any phase of health or disease, ever possessed even for one moment, the feeblest degree of clairvoyance or secondsight power?"

And furthermore has he not declared? "It is known by established and biological law that no human being has or can have, any quality different in kind from those that belong to the race in general. To this law there can be no exception. Such is the above biological law to the claims of clairvoyance, prophecy, and mind-reading; disproving them absolutely and beyond the need of investigation; indeed, to such a degree as to make investigation unscientific, as well as unnecessary. In this way, science or organized knowledge, by discovering and formulating the unalterable laws of nature in the various departments of human endeavor, is able to predict with unfailing precision not only what will happen, but what cannot happen. Science thus becomes the real and only clairvoyant; only through the eyes of science is it given to man to read the future.

To the eye of the physiologist, who is familiar with the science of delusions, all the claims built upon alleged clairvoyance are not even mysterious; they are as transparent as glass, and as frail. Science sees right through them, and it has but to touch them and they shiver to atoms, the practical success of clairvoyants, public and private, is the result of these three factors:

"1. Guess-work reduced to a science and

an art. Coincidences.

Trickery." Careful investigators of the phenomena of clairvoyance admit that the evidence on which most persons base their belief in seership, has come in such a way as to convince them also that the gift is of such character that it cannot be dealt out indiscriminately to all comers, on all occasions. at one dollar a visit; therefore that the presumption is that those claiming to do so are not to be relied upon for truth and veracity; and this is especially so of those mediums who claim to give materialization scances before a promiscuous gathering. Whatever may be the result of a series of seances held by the same persons at stated times, under certain conditions, it is very certain that those who claim to be able to duplicate these results before an indiscriminate audience, are sure to resort to trickery, which, sooner or later, will be detected.

Nevertheless, this no more proves that these experiences do not come to certain persons, than the fact that the average man cannot play on the violin proves that Ole Bull could not; or that because the experience of mankind proves that most women cannot sing, therefore Jenny Lind could not. All

ever heard Jenny Lind, and who possess on the rudimentary germ of a musical facity, are free to admit that she could sing, whether any other person ever did, or could Likewise in psychic experiences, those who have, or have had, them, know it for themselves, and care not whether they be scientific or not. Pseudo-scientists may deride it and call it "superstition." Suppose it is. J.

H. Blunt says: "As a rule superstition is to be regarded as a parody of faith, the latter being a belief founded on a credible authority or other sufficient evidence, while superstition is a belief on insufficient evidence, or on no evi-

dence at all." There would seem to be here a proper basis for formulating a theorem by which a this theorem, some cynical, disappointed Ger- | not where-true to the laws of its life it feels man pessimist vociferates, that all faith is a and responds to the ever-flowing magnetic superstition; that there is no credible au- life of the earth in all lawful and dutiful thority, and no sufficient evidence that can obedience, and will continue so to do as long be accepted as the basis of any belief; that as it is protected by proper surroundings, man is nothing more than the highest form even for thousands of years. of vitalized matter; that no one man can ever have any experience other than those

or can have, the same experience. This at once bars out all testimony regarding love, faith, or experiences of the higher sentiments, as well as those of our psychic nature. Then are we not better off with our socalled superstitions than the scientist with

all his boasted knowledge? Since under their ruling there can be no agreement as to what is "sufficient evidence," each one is fully justified in determining for himself what constitutes evidence, and rest thereon. It will doubtless always remain a fact, that one man's belief will be a superstition to his neighbors.—always remembering to properly distinguish between knowledge, and belief. While the things we believe, and on which we base our faith, may be just as true to our consciousness as the things we know, yet the latter are quite limited, being confined solely by a few unchangeable facts, which, once known are always known, and always unvarying like the multiplication table; but most of us do most decidedly object to being onfined in our investigations and beliefs, to he computations of differential calculus.

For the Religio-Philosophical Journal. An Open Letter to Hudson Tuttle.

DEAR FRIEND:-Your kind letter of late date soliciting my ideas in regard to thoughts thrown out in the essay appearing in the Jour-NAL of Dec. 29th, has put me into somewhat of a brown study. You know I have several times openly avowed dislike for metaphysical disquisitions, and though your suggestions in said essay are not purely of that character, yet they lean too much thitherward to be entirely pleasing to such fastidious taste. Perhaps our long-headed high-bred friends may attribute the dislike for metaphysics to a lack of brain-power for the handling of its slippery and elusive axioms and theorems. This may be even so. When undertaking to seek the true inwardness of your thoughts, I am conscious of another disadvantage. You have the gift of seership,—an aptitude for the reception of influxes by inspiration that I am unconscious of. This is not flattery, my dear friend, for we have long had great faith in your clear intuitions or inspirations, in whichever light we may regard them.

Nevertheless, when we reflect how many crude, so-called inspirations have been heretofore saddled upon the world of human thought as unquestionable truth, I scarce know sometimes whether to lament or rejoice in being neither seer nor prophet but one who is compelled to quarry for the little truth he gets amongst the stubborn outcrop ping rocks of a natural and normal human knowledge and experience. This talk, you may well say, is all "gas"; but it may serve to illustrate; the mood of mind in which venture some poor remarks anent your

Let it be recalled that the mind of man is incompetent to form a conception of infinitude, and the less it tries to do so the less its weakness will be exhibited. We cannot conceive of, or discuss, infinite time, infinite dimension, infinite force or power, infinite wisdom or infinite love, without becoming swamped in endless logical contradictions, and therefore it would seem best to continue on that plane of thought, where our powers are susceptible of healthful and productive action. Let us cease to argue the problem of "immortal"—that is endless—infinite life, and come down to that of continued life after the failing of our earthly bodies, feeling well assured that the same ruling power who governs the grand cosmos of universal being can as easily continue our individualities in lawful harmony with other and higher conditions of existence, as we have been already enabled for seventy years, more or less, to be developed by, and to live through, the stormy warfare that seems inevitable in this imperfect sphere of crude material conditions.

That the so called Infinite Divine Spirit has, can and does thus organize such transitions across what you call "the abyss between matter and spirit" ("abyss" only in that we can not all perceive the span of the beautiful arches) we have abundantly typified in all insect life and in the transitions of other forms, such as those to which you

And have not these great truths, thus indicated in the outward and visible, been abundantly confirmed as to the inward and spiritual in the minds of all who have read aright the outcroppings of the ages, together with the facts of modern psychal discovery? We think they have been, and all meta-physical objection to the truth of a continued, progressive life, must fall flat when hurled against the fortress of positive fact

and denonstrated science. Now, my dear friend, let us come right up to a square hand to hand tussle (if you stand for it) with you and with all who think there is any pertinence in the metaphysical axiom with which your essay was commenced, namely: "Whatever has a beginning must have an end,"—when that axiom is pitted against the rationality of a continued life, evolvable through the life laws of a cosmos, to whose existence we can affix neither beginning nor ending. We may admit the possible justness of this assumed axiom when applied to single, self-sustaining, independent beings (if it be possible for us to conceive of such), but never when applied to individualized existences as evolved from, and partaking of, the essential life of the cosmos we have just named, and that stands out to our view as a grand incomprehensible, everlasting fact. To illustrate further we say: Give us a surface on which to mark it. and we will begin before your eyes a line and extend it forward in either direction to infinitude. There is no logical reason why it could not exist commencing now and here, yet reaching on, straight or crooked, or in a

Again; place a pendulum in a perfect vacuum with point of suspension free from friction, give it a start and under the action of the law of gravity it will never cease to

Did you ever reflect upon the magnetic-needle? It is but a piece of steel shaped by the hands of man, hardened by the use of means discovered by man, and in his hands treated by another magnet and brought into rapport with the ceaseless current of earthly magnetism, it becomes a thing of life. It has its invisible (say spiritual) organization, its north and south pole. Independent of all enclosures, incased in brass with tightly sealed glass covering, inside of buildings, in the caverns of the earth, affoat on the trackperson might readily classify his beliefs; but | less ocean, or carried by the aeronaut amid when men with a faith, (begin to work on the clouds of the atmosphere—it matters

We illustrate nothing by these quotations more than that life and activity in individucommon to every other man; that human alized forms and existences, may begin at any testimony, as evidence, cannot be accepted, time and continue throughout long periods, unless it can be proven that all men have, the length of which bears no relation to

their finite origin, but on their natural endowment and on an "environment" fitted to the laws of their existence.

Is it not a mistaken effort on your part to attempt the proof that the spirits of men become organized, indestructible energies disconnected from, and independant of, all surroundings? We know too little, but may readily imagine that such spiritual beings, developed under the laws of the divine cosmos, may become as offshoots of the infinite life, indestructible in essence, yet enjoying harmonious existence only when living in accord with Infinite Will and working to the ends of infinite causation. These are questions upon which we may think variously, but when we reflect upon the facts of present existence, how for a life time the hearts of men and animals unconsciously beat their steady pulsations,—how the seemingly feeble form of man, surrounded by material powers competent to crush and destroy, yet rises in good degree above them and subdues the outward for the maintenence and perfection of his life, it is easy to conceive of a life of more perfected conditions, provided by the forethought of the Infinite, wherein his children may arise to victory stage by stage, and maintain their individuality for periods so farreaching, that the thought of end seems scarce worth the thinking; and which, independent of its finite origin and seeming "beginning," may extend co-evil with the life of the cosmos, whose beginning we may never know, whose end we need never seek. My friend, I have been, for much of my

life, a man of diagrams when used for expressing, or as aids in the expression of the geometrical truths of form and dimension. or the mechanical laws of orbital motion and force, but I can not follow you in the diagram accompanying the essay and designed to illustrate the evolution of immortal organizations, having much difficulty in construing your real meaning. It would appear that you assume the circle to be the highest type of orbital motion, while in fact the planetary bodies all revolve in ellipses more or less eccentric, and a circular orbit is the most difficult of all to maintain in equilibrio, while a spiral is an impossible orbit to be produced by a central force co-operating with an initial tangential momentum. As before implied it seems to me like an infringement of the unity of universal Nature, to presume that she herself evolves and throws off spiritual entities, sufficient in themselves for an independent existence disconnected from her all-sustaining life.

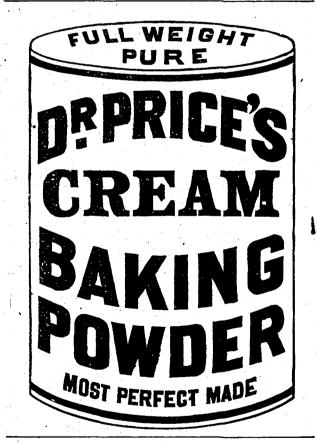
On the contrary, allow me to repeat, does it not seem to you that the true solution of the problem of long continued individualized life is to be solved by the developing in nature, through her persistent evolutionary processes the power of organizing entities, so perfect and so completely in accord with equally perfected environments, that such organizations may maintain and extend their lives, within and as parts of the grand unitized whole, for periods without limit, or only limited by the failure of all life.

When we can, in moments of introversion, almost feel palpably around us the silent yet unceasing flow of life without end, it is not hard thus to own and reverence a Power immanent in Nature, whose laws evolve and give birth to her offspring, who without existence in the past, may yet reach forward and claim co-existence with the forces that have pro-J. G. Jackson. duced them. Hockessin, Del.

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