No. 2

and in items of news. Don't say "I can't write for the ress." Send the facts, make plain what you want to y. and "cut it short." All such communications will properly arranged for publication by the Editors. ices of Meetings, information concerning the organon of new Societies or the condition of old ones; ements of lecturers and mediums, interesting incis of spirit communion, and well authenticated acits of spirit phenomena are always in place and will ublished as soon as possible.

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For the Religio-Philosophical Journal.

THE PROFUNDITIES OF THEOSOPHY, And Shallows of Hinduism.

PROF. JOSEPH RODES BUCHANAN.

Theosophy is a very noble word. It signifies Divine Wisdom; and Dr. Gall, the expounder of the mentality of the brain, with a wisdom greater than he knew, gave the name Theosophy to that portion of the brain which reverentially aspires to the Divine, and realizes or enables man to realize the true sentiment of religion.

As thought is intellectual presence, and presence involves environment, and environment becomes an influential or controlling power over sensitive natures, it follows that the soul by thought not only comes into apport with, but comes into sympathetic dentification with, that toward which its thought is directed, and thus by contemplation of the Divine, rightly directed, not to the temon that theology has called god, but to the All-wise Benevolence that glows in all life and fills the incomprehensible, the soul may truly assimilate the radiant elements of the Divine nature and thus acquire that elevation and profundity of thought which de-

erve the name of Divine Wisdom. Nor hould I be willing to recognize any system of religion as worthy of the name, which loes not elevate its disciples to nobler views of life, and consequently to nobler and wiser

Therefore we may assume that true reigion is the basis of Theosophy—the impellng power which lifts the pure intelligence bove the mere cognizance of material things and selfish interests, to a larger comprehenion of the psychic and material universe, nd their interior relations.

It is the unworldly thought, the consciousact in a manner worthy of his ultimate

Even on the approach to the border line here earth and heaven are contiguous, does e soul of man begin to realize that higher istence for which it has been prepared, d that far wider range of intellectual pacity which comes with the loss of marial incumbrance, whether it be on the inlid's couch, when the soul is slowly losing hold on the body, or in the sudden presce of death by drowning or by poison. ere comes a grand and weird illumination the mind, as it grasps the whole panorama life. And when physical life is stilled by anæsthetic, and the soul thus relieved of ysical consciousness by anæsthetic vapors, ere comes a still grander and wider sense the mysteries of the universe, and a realm infinite possibilities, of which the poet nnyson professes to have had a realizing

There is, then, an element in the constitun of man, which has an affinitive relation th Divine Wisdom; and if there be such an ment there is no reason why it should not cultivated by reasonable men, instead of ng surrendered to the exclusive possession

hapsodists, enthusiasts and fanatics; nor reosophic mind, and the arrogant asions or vain imaginings of those whose any useful knowledge before they th their dreamy and confused ideas. ast amount of ignorance and credul.

Readers of the JOURNAL are especially requested to demand for bogus philosophy and spurious and in items of news. Don't say "I can't write for the psychology and religion. But I do not hesi tate to assert the claims of Intuition as a guide to Divine Wisdom, when associated with the rational faculties, yet not when emancipated from the control of reason. In short, I believe that there is a realm of Theosophy, which will hereafter be an important part of the intellectual life of the best

But I cannot go farther in the advocacy of Theosophy, without repelling in the most emphatic manner the arrogant assumption of a Hindu sect of devotees, following the mystic dreams of a very dark age, who seem to be quietly assuming the word theosophy as the registered trade mark or exclusive title of their own system of thoroughly unscientific speculation. If there is in the world any consistent body of Theosophy it is most certainly only where the human mind is absolutely unfettered and emancipated from the past, reaching out to the future. Most the past, reaching out to the future. Most the fact that others of still more vigorous in-certainly it is not Oriental; nor do I think it tellect have surrendered to the absurdities and physical organizations than those of the can be called European. Whatever the pres- of Roman Catholicism, even in spite of its past. I do not question the effect of duress; ent or the future may give that might deserve awful historical record. Human nature is we cannot change a people by law or force, ent or the future may give that might deserve the name of Theosophy, will. I believe, be American, if it be identified with any locality. Traction of masses. The millions of any Most certainly it cannot spring from the church, its wealth, its splendor, its literadead roots of Buddhism, Brahminism, Moture, its power and its social influence, have hammedanism. Judaism or Christianism, for each of these systems as we view them his-

I grant that there is in the interior of the bright ray of Theosophy, a clear conception of man's duty and a glimpse of his destiny or shall go more than half way to meet the and his high spiritual nature, in regard to which any one might be proud to call himself a Christian. But this is not historical Christianity—it is not the characteristic of the church, which is the only embodied Christianity of which the historian can speak.

Hinduism wears upon its robes the label of Theosophy, to which it has about as good as Shakerism, Irvingism, Swedenborgianism, Harrisism or Newbroughism, for like them it has a pretentious and fanciful theory with a bold assumption of wisdom—a claim to the higher enlightenment, from which fanatics look down with serene pity upon those who prefer investigation and science to tradition and assump-

It is important that American Theosophists, seekers of the wisdom unknown to the ancients, should assert their own position and refuse to yield to any form of Hinduism the recognition involved in the use of the word theosophy as a proper name for that mass of antique Oriental theories which includes the unthinkable subdivision of humanity into seven imaginary elements instead of the one indivisible personality of which all rational minds are conscious, and the still more visionary system of re-incarnation, which enables the theorist to recognize the presence in human forms, the commonplace Smith and Jones, of the illustrious of past times, of whose existence at the present day in spirit-life we have unquestionable evidence, to which the Hindu fanatic closes his mind—an evidence which he never seeks. for inductive science is in its nature and spirit utterly incompatible with all forms of hereditary fanaticism. I would not deny that Hinduism may be adorned with many virtues in the persons of disciples who are naturally amiable, and that in the sensitizing climate of India, there may be many gifted with high powers of intuition; for these things belong to the history of all forms of religious fanaticism, but intui-tions uncontrolled by reason, allied to a morbid imagination and undirected by high moral principle to the proper benevolent ends ess that earthly things occupy but a small or aims, seeking neither social nor intellectual pace in the grand cycles of human destiny progress, are very far from being entitled to hich enables man in his brief hour on earth | the name of Theosophy, and the Hindu dreamer does less for progress than the passive

American medium. That there may be natural elements in India from which Theosophy might be grandly developed I have no doubt. I don't dispute that there may be these Mahatmas who have marvelous spiritual powers, but so long as these powers are enslaved to the service of an ancient superstition, negligent of modern progress and indifferent to the social degradation, the superstitious woman-crushing and nation-debasing conceptions that rule in India, the application of the term Theosophy to such Hinduism as this is a gross abuse of language. Hinduism is not science—it is not philosophy—it is not a science by the concurrent investigations of rational and practical religion. It is but a la vast number of fearless inquirers, and vague and dreamy speculation born of an unnatural life and full of confused, unnatural conceptions, like those of dreams which on awaking to clear thought we find it difficult to realize again, and wonder how they came into our minds.

To me there is nothing so drearily fatiguing and unprofitable as reading the speculations of the Hindu writers brought forward by the Theosophic Society. Their utter barrenness and accumulated mysticism, "fog shrouding fog, impenetrably dark," remind me of nothing so much as the outpourings of fanatid we hesitate to mark a broad dividing cism in a fourth-rate theological magazine. tiresome, let us postpone a fuller examinabetween the legitimate aspirations of Scarcely a paragraph can be found in their tion till the subject is resumed. writings which is not intensely repulsive to a mind accustomed to exact thought and lifts them above the necessity of ac- positive demonstration with a beneficial purpose. It would be easy to illustrate this by quotations, but I do not wish to weary my six men killed and 300 injured at fires last readers. It would seem that a mind befogged ng the half-educated and superficial. and saturated with such literature might hazardous as that of an employe in a powder ted classes has produced an immens | easily be led into any mystical absurdity; | mill.

and, perhaps, it is owing to such influences that H. E. Butler, editor the Esoteric Magazine in Boston, and founder of an Esoteric Society, who accepts the most extravagant Oriental ideas and produces a great deal of the same sort himself, is now raising funds from the credulous for an Esoteric College to be created in the Rocky Mountains, where Heaven on earth is to be realized, all the world's wisdom and a great deal more concentrated in one brilliant focus, and boundless wealth to be realized, as they can create food enough to supply all the world for almost nothing by their sublime command of unknown sciences derived from some wonderful Pundit of the Himalayan moun-

Nevertheless it must be conceded that persons of active minds, who delight more in Christian system, what we find in no other, a | the western common sense and spirit of in- | faculties different from those of another. vestigation in the Hindu relics of antiquity, spirit of Hinduism and lose his connection with the independent progress of the West. His exposition of "Theosophy, Religion and Occult Science" is an able and brilliant production. His presentation of Theosophy as a liberal religion and an independent truthseeking impulse must attract every reader. There is a vigor and breadth of thought in the whole volume which wins the admiration of the reader.

He states as "the two chief avowed objects of the society,--the formation of a nucleus of an Universal Brotherhood for the research of the truth, and the promotion of kind feelings between man and man; and the pursuit of the study of ancient religions, philosophies, and sciences." The objection I would present is that as Oriental Theosophy has been presented in the main, it seems to be little else than a revival of the ancient religions and so-called philosophies and sciences, in which as an independent unprejudiced inquirer. I fail to see either a properly developed religion, a genuine philosophy, or any thing worthy of the name of science.

The philosophy and science are condensed into the purely fanciful statement of the "Hindu philosophers," that a human being is made up of "seven well defined principles or groups," viz., "the material body; the life principle; the astral body; the Kamampa (will, desire) resulting as the 'double' Mayarimpa; the physical intelligence or animal soul; the spiritual intelligence; the Divine spirit atma." "Each of these principles is subdivided into seven sub-groups,"—so there claim to be a Presbyterian," I thanked him subdivided into seven sub-groups,"—so there are forty-nine quiddities to make up the en-

tity, man. This is not science; it is not a study or investigation of man. The so-called philosophers (?) who gave this analysis were profoundly ignorant of man, ignorant alike of his anatomy, physiology, pathology and psychology; ignorant of the functions of the various structures of the body, and of every organ of the brain or law of its action. These are western sciences, of which India knew nothing. Their pretended philosophers had not the energy or capacity to investigate man, and their analysis of him was purely subjective—an analysis of their idea of man, their mode of considering him.

A philosopher of this transcendental type might analyze a traveler's trunk into its its form, its color, its odor, its elasticity, its size, its weight, and its cubic capacity. discover a certain quantity of wood, leather,

hinges and nails. Innumerable western observers not dominated by the inherited ignorance of antiquity, discover in the study of man simply as well established as anything in physical when the dreamy Oriental tries to substitute his obsolete speculations concerning paper, and died a Spiritualist. forty-nine elements in man, for our positive knowledge, he appeals not to reason or common sense but to that blind faith in mysticism which our advancing civilization has not yet overcome. That so vigorous a mind this transcendental nonsense is much to be

This is but a portion of the Hinduism the investigation of elaborate absurdities is

Boston, Feb. 13th, '89.

The New York fire department had fortyyear. The position of a fireman is rated as

For the Religio Philosophical Journal. REMARKABLE EXPERIENCE.

The New York Psychical Society, 510 Sixth Avenue, Tuesday evening, February 5th, was highly instructed by the personal and extensive experiences of Dr. D. M. McFall, formerly State Senator of Tennessee, who was especially invited to address the meeting. The dispassionate manner of his delivery. his character and intelligence as a man and physician, his large perceptives and harmonions disposition very much impressed the audience with his credibility as a subject of the psychical and spiritual phenomena related. He spoke in part as follows:

The facts of Spiritualism are intended for the future as well as for the present, and we ingenious speculation than in the verification | must go into nature's laboratory and endeavof hypotheses, have given their adhesion to or to give her those conditions and surround-Hinduism. But this may be parallelled by ings by which she can prepare and place on the fact that others of still more vigorous inwe cannot change a people by law or force, but we have to leave decided results to coming generations. If we wish to reach the point of exercising transference of mind forces, or mental telegraphy,—which I believe will ultimately come to man so that he and attended to the dead and their burial, may yet dispense with wires in the trans-Rock Arkansas. He was not Hanged. Slate Writing.
Rankin Herrick. Next? A Norwegian Legend. Letter from Mrs. A. C. Strong. A Surgical Love Cure. Huxley and the Raps. Notes and Extracts on Miscellaneous and the Raps. Notes and Extracts on Miscellaneous and the Raps. Notes and Extracts on Miscellaneous and and the Raps. Notes and Extracts on Miscellaneous and the Raps. Notes and Extracts on Miscellaneous and and the Raps. Notes and Extracts on Miscellaneous and and the Raps. Notes and Extracts on Miscellaneous and and the Raps. Notes and Extracts on Miscellaneous and and the Raps. Notes and Extracts on Miscellaneous and and the Raps. Notes and Extracts on Miscellaneous and and the Raps. Notes and Extracts on Miscellaneous and the Raps. Notes are the Notes and the Raps. Notes and Extract and Indicate the Notes and Indicate and application of these forces, as in degree a question whether he shall be able to infuse | we find in one class of men a certain line of

I believe the great majority of our fellow beings, who live an average physical life, pass sooner or later through more or less psychical experience. I further believe that this class of phenomena, aside from true mediumship, has done more than all else to enkindle in the hearts of all natious and tribes of man a desire for something beyond them-

This is why missionary influences fall so far short of the mark. The uncivilized races will never become civilized through such work so long as the forest grows, the wind blows, and water runs, for in these they hear their own language spoken, and understand it, are governed by mysterious psychic voices, and it is only through these occult forces, and these alone, they can be enfolded in spir itual knowledge and truth. Therefore, what I may say on this occasion will be in proof of the psychical forces, as I understand them through my own personal experiences; but before proceeding with the evidence upon which I rest my belief I will state that at one time I was a Presbyterian in faith and for some years was active in prayer-meeting work for revival purposes; but in the course of time my spiritual conception became more fully developed, and I left the church. In doing so I said to my minister: "Do you propose to take my name off the register?" "No." I asked him, "Why not? I am leaving you for this great fact." He replied: "Your morality and spirituality are such, it matters not where you may go, or what forces may for his good opinion. Some years thereafter I learned he was in the State of Missouri in charge of a congregation. I wrote him and asked if any change had come over him as to myself. He replied, "I am more and more confirmed every day that I live the truth of what I told you." This much for my pre-

The transference of mind force, or mental telegraphy, as a factor in psychical science, rests upon a line of evidence as diversified and extensive as humanity itself.

A few out of the many of a similar character that have come under my observation, I will proceed to give for your serious consid-

At the time of the death of my youngest sister, I was standing on my front door-steps seven principles, and say that it consists of | in Nashville, Tennessee, in conversation with a former rector of the East Nashville Episcopal church. I said to him, "My youngest sis-With these profound ideas he might look with | ter has just died." She was some 350 miles contempt upon the mechanic who could only distant. I did not know at the time that she was even sick. He asked, "How do you know? I have seen no person approach you." I replied that the information had just been received mentally. He then requested me. if I should receive a confirmatory dispatch a material body, a spiritual form, and an interior soul or spirit. These three things are ly impressed him with the truth of the transference of mind or spirit force that it led to the organization of a circle at his own house for investigation. He left the church, became a Spiritualist, the editor of a Spiritualist

Some years later while seated at a dinner table, I remarked to those present, that my oldest sister had just died. She was at the time some 340 miles distant. This also proved to be a correct announcement as to date as Col. Olcott's should have surrendered to and hour. How do I get these things? They come just as stated.

A short time after Morgan made his raid on Cumberland Gap, and during the march of which he presents as Theosophy. But as the federal forces over the mountains, an officer in full uniform, whom I had never seen before, suddenly appeared in front of me, and ished as suddenly as he had appeared. I de-livered the message, which was received with when I pass them, and in every case the doubt and reluctance, as unofficial, but a answer confirms the impression received scout was sent on ahead, and he was not long | from them, thus proving that we carry an in making the discovery that Confederate atmosphere about us, the vibratory force of sharp-shooters occupied the summit of the (Continued on Eighth Page.)

hill. The left trail was then followed, and the advance guard of the enemy were all made prisoners.

Now, I would ask, where did this strange officer hail from? Who or what was it that then and there led to the capture of the advance guard of the enemy? Could it have been one commissioned from the great un-

seen army for this special purpose?
After Gen. Burnside had crossed the mountains into East Tennessee, I was standing one afternoon on a hill-side near Russellville, in company of my brother and others, waiting to see the passing of some prisoners for Camp Nelson. At the time a thunderstorm was gathering, and we were interested in the different positions the angry clouds assumed, seemingly at command of the flashing lightning, and just as the raging elements seemed prepared for a terrific outburst, a voice said to me, "Take one step up the hill," and as I stepped forward an electric bolt passed so near me that I sensed the ozone, and tore to pieces a tree just beyond. What was that voice? Where did it come from? I am unable to say.

The federals, after the Hood raid, occupied the Presbyterian Church at Franklin, as a hospital, and the dead-house was near by. One night the orderly, who was an Irishman approached me in an excited manner, saying, "I tell you, Doctor, the old devil is in the afternoon from secondary hemorrhage; but as I approached, the surgeon, as I thought him, disappeared—whither we could not tell. On examination the body was found to give evidence of life. It was removed back into the hospital; a second amoutation was had. bleeding vessels secured, the man revived, recovered, and was sent home. In this manner was his life saved. He said to me afterwards, "Doctor, before you came to me I saw my mother, and heard her say, 'If we can in some way interest the Doctor, we can

I had an intimate friend, John Marshai' lawyer by profession. He was going fa Nashville to Charleston, by way of the Nort Western R. R. At the depot I said to hir "You had better wait until morning. I fee as though some accident is going to happen to the outgoing train." "Nonsense, I must go," and he boarded the train. In a few hours he was brought back a corpse. The train had gone down through a bridge into the river.

It is said that coming events cast their shadows before them. Was it so in this instance? Did I catch the inspiration pulsating through the fatal train? If so, why did not those who went down with it receive the warning likewise? These are questions worthy of serious thought.

I will now relate a few occurrences that go far toward establishing the claim for the "double," or the projection of our inner

My mother was 350 miles distant from where I was at the time of the occurrence I am about to relate. She was suffering from what her physician claimed to be an abscess of the viscera, the result of hernial strangulations, and I have never seen on record a case like hers that recovered. I did not know at the time that she was sick, but about 11 o'clock at night my mind seemed to go out to her with unusual intensity. I retired, and soon felt a very peculiar sensation coming over me, and quickly discovered that I must be in the double, for I was passing up the stairway to the room where mother was. I.entered the room; the clock on the mantel marked 11:15. I saw the doctor and two ladies present, and heard mother say: "Oh! if son were he, he could save me." I seemed to walk around where she was, and put one hand on her head, the other over the abscess, and remarked: "You will be all right soon." I at once saw they were very much alarmed at the sudden change in her appearance.

After I returned to exterior consciousness, investigation was instituted, which proved the truth of everything I claimed had occurred. Mother recovered, and lived several

During the latter part of December, 1875, and first part of January, 1876, I was a guest of Dr. Watson, in company with Dr. Peebles. One night I went home in this way, and the next morning I said to those gentlemen, "I went home last night in the double," and then related what occurred. They said, Write at once and ascertain about it." did so, and my wife and son verified all I had

Some years ago I had a friend with whom quite a proficient state in mental telegraphy was attained. Whenever we were separated, by short or long distance, we would telegraph to each other, and in every instance correctly; so I became quite confirmed in my faith in mental telegraphy, the transmission of messages, and the power of mind over mind. I am a great believer in combinations. I cannot help it, and every month of experience sustains me in it. A certain class of people affect me; another class do not I am often influenced by the people pass me on the streets. Sometimes said. "Tell your brother, commanding the ad- | fluence of one man very strongly, and I pass vance forces, not to go up the mainway, but another who takes it off. Hence I have to go around on the left trail." He then van-

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? 3. What convinced you of the continuity of life beyond the grave, and of the intercommunion between 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 the Spiritualist movement to-day?

In what way may a knowledge of psychic laws tend to help one in the conduct of this life-in one's relations to the Family, to Society and to Govern-

RESPONSE BY ACHENE.

1. Both of my parents were Episcopali ans. I was brought up in the same faith. have never been in active fellowship or a member of any particular church. Of late years I have frequented the Swedenborgian or New Church more than others.

2. A Spiritualist is one who believes that immediately after the death of the body the spirit passes into a Spirit-world. If such be the true meaning, then I have been a Spir itualist for about twenty years.

3. Reading the works of the great seer, Immanuel Swedenborg. 4. I have had many remarkable experiences, of which the following is a good illus-

In 1887 I began to speak in public against the abuses of mediumship. I became very aggressive after hearing that two of my daughters, then living in Arzona, were holding private circles at my house. My

reason for such violent opposition arose from the great evils that I had witnessed during many years from the abuse of Spiritualism. In fact, an elder brother, only a few years before, had allowed himself to become, through ignorance, the dupe or tool of evil and malignant spirits, to such an extent that they at last forced him to commit suicide, consequently I deemed it a duty to warn society against what I honestly considered a great evil. I often spoke bitterly against spirit control; but when I heard of my own daughters becoming mediums, and remembering the sad fate of my brother, I told the meeting at Spencer Hall, that I had written to them that I would about as soon hear of their death, as to hear that they were mediums. After I had finished speaking a woman arose suddenly in the audience, and looking directly at me, exclaimed: "A voice from the Spirit-world: You, sir, are far advanced, and will regret having written this to your daughters. You will live to admit that they were right and you wrong." She was not a public medium—a stranger to me, and of fine personal appearance; her manner was impressive, and I then had a presentiment, or, rather a belief, that she was announcing a prophecy to me from the Spirit-world, and such it proved to be. Within three days from that time an angel appeared to me, standing as if imidway between the heaven and the earth. He was arrayed in golden robes, a golden helmet tupon his head; his countenance was serene, his voice rebuking. He held, as if supporting them, three long golden ladders, their bases resting upon the earth, their tops reaching far upwards into

"These ladders represent you and your rugulors, they are head to heaven. You ust not oppose them. Cease your angry ndemnation. I was not at first the least abashed or timd, though I felt as if I was becoming sublued by his august presence. I replied, as if excusing myself: "I was afraid that my daughters might become the tools of evil spirits." He evidently paid no attention to what I said. The ladders disappeared, and then he came close to me. So overpowering was his presence, that I felt a feeling of awe-more of fear than veneration. Then he said: "Names have their meaning in heaven, the name of F.... [I must not give the name] is cast out of heaven." Again I attempted to reply, for I had been very intimate with Dr. F., and felt a desire to lessen his fault, saying, "Dr. F. is no more to blame than Dr. H. and C. of New Orleans." As I spoke I averted my face, and moved a step or two, going away from him on the platform whereon I seemed to be standing. I could not look at him, so terrible and majestic was his presence. As I moved away he disappeared, and thus ended my intercourse with an angel from heaven. This occurred about 3 A. M., at 327 E 17th st., New York in a house owned by a Mrs. Hogan. The upper or third flat was occupied by Mrs. Teres a Schuchardt, her husband and two young

daughters. I had for a long time been lodg-

ing with this family. They now reside at

223 E 57th st., New York, and I take pleasure

in referring to them in respect to my char-

acter; also to Rev. S. S. Seward, minister of

the New Jerusalem Church, New York, and

to several of the members of that Church

the ethereal heavens. The middle ladder

pierced far beyond the other twc. He said:

with whom I became acquainted. Some may ask: "How did you know the apparition was an angel? "light he not have been a spirit, an ordinary anhabitant of the Spirit-world?" I have seen many spirits have felt of them, talked with them and heard their voices, but this glorious and majestic being was entirely different. Did he not say that names have their meaning in heaven? a fact that I already know. For nearly twenty years I have been a close student of the science of correspondence, which is the science of all sciences, and through the favor of Divine Providence I have ofttimes been enabled to explain many dreams, visions, and certain hieroglyphics. I do not wish to be thought boastful. I am humble and retiring in my disposition, and although I have had many visions, this would not have reached the public but for your cordial invitation to answer the questions von propose; and right here, permit me to say that I decline receiving any compensation or gift from you or any one for any information I have now or may hereafter receive from the Spirit-world. Is it not written, "freely ye have received, freely give?"

After the angel's departure I was for some time in doubt as to the course I should pursue toward Dr. F. I considered it a delicate matter to inform him of what I had been told; but was it not my duty to do so? Believing such to be the case I called at his office, 20 Cooper Union. After a friendly salutation he sat down at his table to write. Placing two rather large parcels of manuscript before him, he said to me, "This parcel contains many secrets, some of which you know; but this other parcel has many should keep on examining all sects and religions."

There are three atmospheres in each world, which are distinct from each other according to degrees of height, and which decrease in their downward progression according to degrees of breadth; from these original degrees or breadth; from these original degrees or breadth; from these original degrees or breadth; from the same or breadth; from the sa others which I have not yet given to the pub- | gions, we would find that while man exists | ing to degrees of breadth; from these origilic." I may here remark that one of his (or their) organs was the Independent, a month- of existence. The fact, then, is thrust upon lows that these substances and matters have ly magazine published in Chicago. He corresponded with people in Australia. Canada, or future state of existence is not a religion "The first forms of the u England and elsewhere. I had only a few per se, but rather a state or condition per- the substances and matters of which earth from whom flows all things.

West, visiting many New Church people and others to sound them as to the propriety of adopting the statements that were being revealed through the mediumship of C., of New

Dr. H., Dr. F. and others believed his mediumship to be a continuation of the seership commenced by Swedenborg. I understood, however, that neither of them had met with much success; but still they kept on writing upon their favorite themes, "Unitization of Sex, the New Heaven and the New Earth." For a full exposition of these supposed heavenly revelations, I will refer your readers to the Independent of Chicago, particularly to those numbers published during 1886 7. I enlarge upon this theme because the pernicious doctrines espoused by the above parties had a more extended influence, and were producing more baneful effects than many supposed, for their favorite doctrine of unitization of sex carried with it the errone ous belief that a man married and living with his wedded wife now could at the same time be living spiritually with his spiritual affinity or wife, providing he was not contented or in harmony with his earthly partner or present wife.

I had learned through my intercourse with some who held these doctrines, that they were secretly on the increase. Furwhat was considered the better class, whose family ties had already been ruptured, hence it may be seen how important I considered the angel's vision; how delicate, yet neces

sary, my visit to Dr. F. I wish to be particularly understood the significance of the angel's remarks, "Names have their meaning in heaven." Let me give a commissioned Seer, to explain further that heathen or Christian; that all religions have names have a meaning in heaven:

"Name signifies the essence of a thing. and by seeing and calling by a name is sigthe spiritual world where all are named according to the quality of their life."

alone the quality of that person's belief; but | but the veil is now being lifted and the dawn also all those who hold similar ideas; all of a new era is commencing. such are execrated, and not admitted into | The application of these laws to help us in heaven, if they retain such ideas or live ac-

cording to them. had said about him, he did not doubt my veracity, but he made a sad mistake, in supposfrom in the spiritual world! It is from parings of myself, Dr. H. and C., in this way."

mistake. Be warned in time; is a voice from heaven for you and others to desist from writing and publishing such erroneous

He then appeared somewhat angry, because he regarded it as an attempt to thwart him in a course which he imagined would eventually crown him with honor, and make his name famous. I then left him, for I saw that he was determined to persist in his errors. However, he never wrote any more, for within three days he was stricken with nalay, and when I visited his house I found another home destroyed through the pernicious doctrine called "Unitization of Sex or Spirit-wives."

The angel's visit has caused me to reflect, and learn as far as possible the importance of his message to mankind through my humble mediumship. First, true mediumship is a sacred calling and must not be misused nor denounced or condemned, as I was in the habit of doing, for spirit manifestations, under many forms and through various instrumentalities, are given to mankind for a noble purpose. This being an age of great all animated creation. Teach the people to material and so-called scientific advance- distinguish between the Divine Esse or being ment, and mankind having witnessed this wonderful progress, human pride has been | first may be compared to a sun; the second to flattered to such an extent that many have the light and heat that warms and vivifies been led to believe that what has been done all creation; but to understand this requires was the work of their own unaided minds | some knowledge of degrees, which I will set and hands; to expose this great error and to forth. bring mankind to acknowledge fundamental truths is the object of mediumship; but how its work is to be made useful to mankind will be demonstrated in an orderly manner; for the great truths yet to be unfolded can only be made known in proportion as qualified mediums can be found to act as interpreters. The character and quality of the revelations depend upon the character and | quality of the mediums, both intellectually and morally. "The pure in heart shall see God." Let those beware who draw down spiritual truths to things terrestial, and there defile them; take warning, it cannot be | done with impunity. The warning to Dr. F. applies to all who do likewise; both he and the men with whom he associated were led to the knowledge of great truths which should not be applied to selfish purposes, or to violate the commandments of the decalogue; let all who would do these things, remember what happened to Miriam, the sister of Moses and Aaron, and what befel Korah, Datham and Abiram. (See Numbers,

Chapter XVI). 5. I do not. It is simply a state or condition. The mind of man has three degrees which have been defined as Rational, Spiritual and Celestial,—an ascent from one to the other. A spiritual truth or state of existence cannot be discerned by those who remain upon a merely material plane of life. To discern spiritual truth, one must be spiritually minded. There are millions of people upon this globe who are spiritually minded: they may be so and still have no religion. Such, in general are modern Spirit

Can there be any specific religion without some specific dogma, form or ceremony upon which it may rest in doctrine, as a house rests upon its foundation? I think not; and if we examine the religions of past ages as well as those of our own day, we will find they all have dogmas and doctrines upon which they rest. Take, for example, any religion and apply this test. The Baptists believe in immersion; the Episcopalians in 39 articles; the Catholics have for a cardinal doctrine that Christ conferred upon Peter alone the absolute power of opening heaven and shutting up hell, and that Peter transferred this power to them as the only true without doctrine, all believe in a future state | nate substances and matters; therefore it fol-

doctrine. There are two pre-requisite essen- | from the remains of animals, and from the tials upon which all true religions rest, and they are also two universal truths: An acknowledgment of God and avoiding evil; soil. These are the forms of the three deand without these there can be no religion. grees of the mineral kingdom; but the spir-I am instructed that the Jewish religion, though containing some truth, is not a Church, but the mere representative of a Church. The Roman Catholic religion is altogether in external without any internal worship. Why have the millions of Spiritualists in this country and elsewhere been like lost sheep scattered and persecuted. Is it not because they, as a body, have had no religion; hence no matter how good or bad they may have been, they are like sheep without a shepherd. Can they do better, or become better, without organization, systematic organization, both general and specific? Impossible! Can they organize upon their simple belief in a spiritual existence? No! What, then, remains for them to do? I answer: there is only one course or road to follow that will eventually lead the human race into a paradisical existence while on earth, and to life everlasting hereafter; and that is to organize upon the two simple essentials I have already named: The acknowledgment of God and hatred of evil. Upon this simple platform all honest, well meaning Spiritualists can stand. Let all be inthermore I had met several families, among | vited to unite who believe that organization is necessary, or that religion renews and regenerates man; for it occupies the supreme seat in man's mind, and from this elevated standpoint he beholds clearly all civil and other duties which are beneath. There should be no dispute with any other religion. Spiritualists are ready to admit that all are saved who do the best they can; that is, who few extracts from Swedenborg, a divinely live the best life they can whether pagan,

be the pleasing task of all Spiritualists. 7. To answer this question carries with it nified to know its nature and quality. It the belief in psychic laws; but what are psywas an ancient custom when an infant was | chic laws, the laws that govern the soul, the born to give it a name significative of its | spirit and mind? The question arises, have state; in this way was Cain named who was | we any among the millions of modern Spirborn to Adam and Eve; this is derived from ! itualists who are capable of even partially explaining or unfolding these laws? I answer: There are a few who can explain them This also is a custom in the Catholic just so far as mankind are prepared to re-Church when a novice takes the veil; she is | ceive them; but it is not the part of wisdom given a name according to her quality. to east pearls to swine or bread to dogs; for Therefore the name F -- represents not this reason truth in all ages has been veiled,

relation to life; that to lead a good life will

our relations to the family, society and government is the great desideratum. Your ex-When I informed Dr. F --- what the angel | cellent paper is effective in breaking the shackles that have kept men in chains to priesthood, superstition and ignorance. The ing that it came from an ordinary spirit. He dark clouds must be dispersed by exposing exclaimed: "I know the quarter that comes | the errors and falsities that exist all around us in scientific, civil and religious affairs. ties there who want to frustrate the teach- | These are the preliminary steps that have to be taken ere spiritual light from the super-"No, Doctor, I explained, don't make that | nal realms can enter the windows of the hu-

1. Teach the people that there is no creat ed thing, natural or spiritual, without form. 2. The highest and most perfect of all forms is the human form.

3. That life flows from one central source through all creation into all organic forms. 4. This takes place according to influx descending by degrees from the highest spiritual forms into the three kingdoms of nature: the animal, vegetable and mineral, in successive order.

5. To know the modus operandi of this descent requires a knowledge of the doctrine of degrees and the laws of motion. In rela tion to motion, much has yet to be revealed: suffice it for the present to say that spiral motion is the highest and most powerful of all the different kinds of motion; this rules the universe! Seek its operation in man, for man is a macrocosm of the universe. When I say spiral motion rules, I mean mechanically; for Love and Wisdom are the primal causes, and the Esse of them exists in a divine human form while the essore permeates throughout and the essore which flows therefrom. The

In setting forth the facts relating to de grees, I hope the reader will remember that all I know upon this subject I have learned from the great seer Emanual Swedenborg, and the following extracts are taken from his different works:

"The difference between the life of a merely natural man and that of a beast is this: Man has three degrees of the mind; that is three degrees of the understanding and of the will; and these degrees can be successively opened; and as they are transparent, man can be raised as to his understanding into the light of heaven. Beasts have not the two higher degrees, but only the natural degrees, which, without the higher degrees are in no faculty of thinking about any subject, civil, moral, or spiritual; and as their natural degrees are not capable of being opened, and thence of being raised into higher light, they cannot think in successive order, but in simultaneous order, which is not thinking (merely instinct).

"2. The enlightenment of the natural mind does not ascend by discrete degrees, but it increases by a continuous degree, and as it in creases that mind is enlightened from within by the light of the two higher degrees. How this takes place can be comprehended from a perception of the degrees of height, in that one degree is above another and that the natural degree, which is the ultimate one, is a kind of general covering to the two bigher degrees; and then as the natural degree is elevated to a higher degree of light so the higher from within acts into the exterior and illuminates it. The illumination is indeed effected from within by the light of the higher degrees; but this light is received by the natural degree which envelops and surrounds them, by continuity, therefore more lucidly and purely according to the height of the ascent; that is to say the natural degree is enlightened from within from the light of the higher degrees, discretely but in itself continuously. Hence it is evi dent that so long as man lives in the world, and is thereby in the natural degree, he cannot be elevated into wisdom itself such as exists with the angels, and into receiving enlightenment from their light.

DEGREES OF ATMOSPHERES.

"3. There are three atmospheres in each

"The first forms of the mineral kingdom are

the New School; Dr. H., and the supposed is answered,—Spiritualism is not a religion! forms are congregates of these; the third Seer. C., as both of them had been East and 6. A genuine religion, based upon true forms arise from plants fallen to dust and continual evaporations and exhalations of these, which mix with earths and form their itual flows down from its sun (spiritual sun) through three degrees down to the ulti mates of nature, and these degrees are called celestial, spiritual and natural. These degrees are implanted in man from creation, and thence from birth; and they are opened according to his life. If the celestial degree is opened, which is the highest and inmost one, the man becomes celestial; if the spirit ual degree is opened, which is the middle one, he becomes spiritual; and if the natural degree is orened, which is the lowest and outermost one, the man becomes natural. HAPPINESS.

> "The joy and happiness of man ascends in proportion as the higher degrees of his mind are opened; thus from the natural to the spiritual and through the latter to the celestial; and after his life in this world, these

> degrees increase to eternity.
>
> "A knowledge of these degrees at the present day is of the greatest utility, for without it man cannot discern genuine spiritual truth, or distinguish the true from the false, consequently many persons remain in the lowest degree, which is natural, and belongs to the senses of their body. Hence it is apparent how spiritual influx descends into man from the divine life according to man's receptivity. It may be compared to the influx of light into a diamond; the reception of the life in the second degree, to the influx of light into a crystal; and the reception of the life in the lowest degree to the influx of light into glass, or into a transparent membrane; but if this degree as to its spiritual part be entirely cleared up, which is done when God is denied and satan worshiped. then the reception of life from God may be compared to the influx of light into opaque

> I repeat: Without a knowledge of degrees spiritual truth cannot be discerned, but to comprehend the operation of psychic laws requires also a knowledge of correspondences, the science of all sciences, and which has been hidden since the days of Job, but are now again revealed for the benefit of mankind; correspondence is the lost philosopher's stone; it is the key that unlocks the universe Another important branch of study in un-derstanding psychic laws is the doctrine of spheres of emanations. Spheres surround everything, from the highest to the lowest, and it is the power of man to discern these different spheres and apply the knowledge

> thereof to the use and benefit of mankind. 7. There are many roads to the temple of wisdom, but only one true road. A man may be gifted with much science and may be attain to much understanding, but he cannot enter the temple of wisdom; nor can he ever approach it, nor have a perception thereof without leading a good and useful life. To low now this can be gone and thus give a full and complete answer to your last question, I will quote the words of the great Con-fucius through whose mediumship the great Chinese Empire has been ruled for thousands of years. The following are his words taken from Vol. 1, Chinese Empire, by M. Huc:

> "The law of the grand study or practical philosophy consists in developing the luminous principle of reason, which we have received from heaven for the regeneration of many and in placing his final destiny in perfection as the sovereign good.

"We must first know the good toward which we are tending, or our own definitive destination. This being known we may afterwards maintain the calmness and tranquility of our minds. The mind being calm and tranquil, we may afterward enjoy that unalterable repose which nothing can trouble. Having then obtained the enjoyment of the unalterable repose which nothing can trouble, we may afterward meditate and form our judgment on the essence of things, and having formed our judgment on the essence of things, we may then attain to the

"The beings of nature have cause and effect; human actions, principles and consequences. To know causes and effects, principles and consequences, is to approach very nearly to the rational method by which perfection is attained.

desired perfection.

"The ancient princes who desired to develop in their states the luminous principle of reason that we have received from heaven, endeavored first to govern well their kingdoms; those who desired to govern well their kingdoms endeavored first to keep good order in their families; those who desired to keep good order in their families endeavored first to correct themselves, and those who desired to correct themselves endeavored to give uprightness to their souls; those who desired to give uprightness to their souls, endeavored first to render their intentions pure and sincere; those who desired to render their intentions pure and sincere, endeavored to perfect as much as possible their moral knowledge, and examine thoroughly their principles of action.

"The principle of action being thoroughly examined, the moral knowledge having attained the highest degree of perfection, the intentions rendered pure and sincere, the soul is penetrated with probity and uprightness, and the mind is afterward corrected and improved, the family is afterward better managed, the family being better managed the kingdom is afterward well governed, the world enjoys harmony and peace.

"All men, the most elevated in rank as well as the most humble and obscure, are equally bound to perform their duty. The correction and amelioration of one's self or self-improvement is the basis of all progress, and of all moral development.

"It is not in the nature of things but that whatever has its basis in disorder and confusion, should also have what necessarily results from that. To treat lightly what is the principal or most important things, and seriously what is only secondary, is a method of action we ought never to follow.'

Having now expressed some of the wisdom of a modern and ancient seer, I will summarize what in my opinion should constitute the doctrines of Spiritualists.

1. Belief in God, the Divine Being, a God of love, eternal, omnipotent, omniscient, and omnipresent; the first and last; the beginning and end; who was, is, and will be; that he is essential love, wisdom, and the one

months before met his two co-operators in taining to all religions. Hence the question consist in their least things; the second | 2. Belief in the immortality of man-

every soul exists in a spiritual body a has put off its natural body, and e. through all eternity in a spiritual body, in spiritual world; and by avoiding evil wh living in the natural body it can progress all eternity.

3. With every man there are attends angels and spirits, and by them there is co

munication with the spiritual world. 4. The spiritual church is universal tending over the whole globe, and is with the reach of all, whether Christian, heathe or pagans. It may include those who belie in the Bible as the word of God, and the who do not; it will include heathens a gentiles who are now considered as remo from any church, for Spiritualists belie that all who lead a good and useful life c receive rational illumination from the Spi

5. This universal church is both spirit and natural; its essentials, love and wisdo with an abhorrence of evil. It ignores priesthood and ecclesiastical forms of gove ment; but as some form of government necessary, it must be simple and unosten: tious; its manner and forms of worship a left to the free will and option of every individual society, providing respect is held for what is true, virtuous and good.

6. The spiritual religion is true, rational and philosophical, and, based upon laws revealed from heaven, it holds that nothing can exist without form; that thoughts, ideas and affections have form, and that these ir the Spirit-world are represented by bird: beasts, reptiles, insects, honses, gardens earths, seas, lakes, and everything therein o thereon.

7. The whole universe, therefore, is an expression in continual operation of the Divir Mind, for subsistence is perpetual existen The Divine activity is ever going forth as of the divine spheres, of which there many; this activity causes the fires in all natural suns from whence are born the pl: ets and satellites; these latter are prepare through lower to higher forms to become t birth place of man whose soul is immort and his existence eternal. San Francisco.

> For the Religio-Philosophical Journal. CARPENTER'S THEORY.

A Comparison of the Phenomena Explain ed by Dr. Carpenter, and the Phenomen which Dr. Carpenter did not Explain.

G. F. BRADFORD.

Dr. Carpenter, F. R. S., one of the strongest opponents of Spiritualism, delivered at Manchester, in 1871, a lecture on "Epidemic Delusion," among which he classed modern Spiritualism. Now I am a Spiritualist, and possibly prejudiced; but I like to see fair play, and I propose to analyze Dr. Carpenter's reasons for classing Spiritualism as a delusion. I am free to confess that I can see in this lecture nothing prejudicial to a belief in the theory of spirit, as being the only possible explanation of a certain class of phenomena, and while I am quite in harmony with Dr. Carpenter' explanation of the phenomena he observed, and his methods o' investigation, as I am, perhaps, no less skepical than he, I object to his considering the crude instances he relates and explains as being a necessary part to, or all the basis of, Spiritualism. My object in this article is to furnish an answer to the objection to Spiritualism, so frequently raised, that it is all fully explained by Dr. Carpenter on the "Ideo Motor," "Unconscious Muscular Action," "Mental Cerebration," etc., theories. I would like to quote all that part of the lecture that bears on the subject, but space forbids; so I will simply present sufficient extracts to enable the reader to gather a fair idea of the line of argument used. Dr. Carpenter does not, as many believe, consider it to be a scientific impossibility, either that there are spirits, or that they might communicate with mortals. He says:

"I can only assure you for myself that hav ing, as I have said, devoted considerable at tention to this subject, I have come to th conclusion most decidedly, with, I believe may say, as little prepossession as most per sons, and with every disposition to seek fo truth simply—to allow for our knowledge, o would rather say for our ignorance, a ver large margin of many things that are beyon our philosophy, with every disposition to a: cept facts when I could once clearly satisf myself they were facts—I have had to come t the conclusion that whenever I have bee permitted to employ such tests as I shoul employ in any scientific investigation, ther was either intentional deception on the pa of interested persons, or else self-deceptic on the part of persons who were very sobe minded and rational upon all ordinary a fairs of life."

Judging from this, it appears safe to a sume that, had Dr. Carpenter witnessed su phenomena as are, though rarely I admit, be observed nowadays, (such as I shall d scribe later on) he would have become a Sp itualist, as will become evident when t character of the phenomena on which he bi es his conclusions is presented. The fi instance he relates is of a séance at which table was supposed by the sitters to he arisen bodily from the floor, under the hands, by spirit power. Had it really do so, a scientific explanation of the phenomer would be very interesting; would be an planation science has never yet present but Dr. Carpenter found by watching that the feet of the table were never off the f at one time, so he had nothing to exp save the "involuntary muscular action the arms and hands of the sitters under "stimulus of belief," and these theorie further demonstrates by an experimen Farraday's, from which it will be seen t instead of explaining how a table rises ily from the floor under the hands of the ters, he simply explains how in this insta it did not,—nothing more. He then proc to explain the "stimulus of belief" as th sult of "subjective sensations." which " be felt by the individuals as realities, will be presented to others as realities, w they are really the creation of their minds, that creation arising out of the pectation which they have themselves for

The next instance he relates is one in w intelligence occurs in connection with movements of the table. In this way spirit of a poet announces itself to a ye man who is sitting with his sister, and s out a line of poetry, by request; bu' young man has no recollection of th and, in response to a question, is told a volume of which he has no recolle having read, but which he afterward tains by certain marks in a volume in his library, that he has read. I to this, Dr. Carpenter says:

"I have no doubt whatever that tha remained in his mind; that is, in stratum of it; that it had been ent gotten by him....but that it had b

just as it might have come up in a dream.

'These are curious illustrations, then, of gree of satisfaction.' the mode in which the minds of individuals act when there is no cheating at all.—this action of what we call the subjective state of the individual dominating these movements, and I believe that that is really the clew to the interpretation of the genuine phenom-

This last paragraph contains the gist of the whole lecture, and it is safe to say that if Spiritualism is founded on no phenomena that differ entirely in character from those recorded by Dr. Carpenter, and that are absolutely inexplicable on any of the theories he presents, then Spiritualism must go; science and truth can not. On the other hand, if there are such phenomena which can be observed under certain conditions, no matter what the conditions, so they are above suspicion, then, while all the conclusions drawn by Dr. Carter from the phenomena he observed may be conceded, Spiritualism, the theory of spirit, is, so far as Dr. Carpenter's theories are concerned, a fact; and now, after allowing for these theories all that Dr. Carpenter claims for them, allowing that his theories see no connection between the phenomenal delusions "described and explained," and the lief; no analogy in fact.

Dr. Carpenter made his investigations in England prior to 1871, at a time when modern Spiritualism was in its infancy; since then millions of people have investigated, have placed themselves under the conditions necessary to a proper investigation; and where tens had developed their mediumistic faculties at that time, thousands have been developed since; and these faculties differ in individuals as individuals differ from one

to find the best exhibitions of these powers he succeeded in finding were but sorry affairs in comparison with what may be witnessed under proper conditions any day in the presence of the best mediums, public or private, in America, in 1889, a few of which I will briefly present for the purpose of showing their complete difference in kind, and how utterly inapplicable and iradmissible are Dr. Carpenter's theories when applied to their explanation.

In the city of San Francisco. in 1888, in the presence of a number of friends I blindfolded Mrs. Livingston, a public medium, with cloth pads lined with kid, held in place by a heavy handkerchief tied tightly around her head; over this and passing beneath her nose I tied a string, tying another handkerchief loosely over all,—the method of blindfolding being left to myself. In this condition she read correctly a letter presented by myself, the contents of which were unknown to any mortal present. This is clairvoyance.

a half-dozen names, each of dead or living ten per cent. People who had furnished us town, Philadelphia. Price, 15 cents. velope, and shuffled them until I had no idea which envelope contained a certain name; then, at a scance with Dr. J. Schlessinger, I took from my pocket each envelope separately, and he told me at once; first, if the envelope presented contained the name of a dead person; second, the full name of such dead person, the envelope remaining the while in my own hands; and, third. the relationship, if any, between the dead person and myself; and the relationship between the various dead people, and in one instance he stated a relationship between the name of a dead person he had given, and the name of a living person, which name he selected from the remaining sealed envelopes, and all this without an error. This is a case where the conception of an intelligence outside that of any mortal present is a logical necessity.

A careful perusal of Dr. Carpenter's lecture shows no reference whatever to such phenomena as I have just described; the phenomena he mentions being of an entirely different order and connected with movements, with or without intelligence, of ponderable bodies possibly operated on unwittingly by honest but interested parties. Now, in regard to the intelligence exhibited by the movements of ponderable bodies or of raps, the explanation he offers becomes at once inadmissible if it can be shown that it can not possibly be referred to the "subjective state of" any mortal present. "dominating the movements" or

In reply to this I have to say that in pursuing my investigations in Spiritualism, sufficient mediumistic powers have been developed among the members of my own family, including myself, for the production of raps; either on the table at which we sit, or in any part of the room, or on any article of furni-ture; and that by calling the alphabet and writing down the letters indicated by these raps, I have received hundreds of long communications from what purport to be the spirits of dead friends; and since these communications are often of such a nature as to preclude the possibility of their being derived from the "subjective state" of any mortal present, I am, with all due deference to the well understood theories of Dr. Carpenter, Herbert Spencer, and other renowned scientists, who claim never to have observed anything of the kind, placed under the pleasant necessity of believing that these communi-

cations are exactly what they purport to be. The following extract, which bears so pertinently on this subject, I have copied from a very interesting volume, entitled, "Whence, What, Where?" by James R. Nichols, M. D., A. M., Editor of "Boston Journal of Chemis-

'Among the instances of exalted sensation which have come under my notice during the last third of a century, and which have been subjected to thorough and protracted study and experiment, I recall those of two ladies of the highest character and social standing. These ladies have frequently, in the trance condition, so-called, engaged in conversation with unseen intelligences, alleged to be departed friends, standing near them, whom they asserted they could distinctly see and touch. These scenes, as described by the one and the other, in homes widely separated, were in striking correspondence; and the alleged appearances, the information conveyed, descriptions of the future home, etc., were in such congruous and intelligent accord that the most intense interest was awakened. The results of experiments in like exaltations of mind on the parts of others have been found to be uniformly alike where the parties have been of the educated and intelligent class.

The conviction is irrepressible

up, as it were, in some dark corner of | ing behind the veil, is valid and truthful. It | understood by the class, was given to some | Excellent Books for Sale at this Office. is memory, and had come up in this manner, is only, however, within the sacred precincts | member deemed most competent to underexpressing itself in the action of the table, of well regulated and orderly homes that such phenomena are observed with any dε-San Francisco, Cal.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

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

A RAILROAD MAGNATE.

"Woman's sphere" so much talked of and written about by men, has begun to excite wondering comment and investigation among women themselves as to the possible elasticity of the genuine limits of that "sphere," and they are experimentally reaching out in every direction in their endeavor to find its

definite, impassable and unalterable bounds. Mrs. Mary Edna Hill Grey Dow of Dover, N. H., is one of the experimenters. She has successfully essayed the role of President and Manager of a horse railroad. A correspondare correct concerning the phenomena on ent of the Boston Herald, relates how she which they are based, I must confess I can came to take this position: During several years the road was under the control of sevdelusions "described and explained," and the phenomena on which rests my basis of be-dividend of five per cent. Some of the stockholders began to tire a little of their holdings, and, taking advantage of this sentiment. the representative of a Boston syndicate began "engineering" for the possession of the whole stock. There was some opposition to the scheme, but the board of directors got to the point of voting to sell. Mrs. Dow, at that time, was out of the city, and returned just when the sale was about to be consummated. When she was approached in the matter an offer was made for her share of the stock at fifteen dollars, or less than half No doubt Dr. Carpenter exerted himself in of what she originally paid. She at once his part of the little island of Great pritain said that if a syndicate from another State could come to Dover and get the stock at such that had been developed up to that time; but a price, and then make it pay, she thought she by his own confession, the best exhibitions had better test her own capabilities as a financier. She had no desire to make the road a monopoly; but if there was any profit in it, she thought the people of Dover ought to get

She managed to buy up a good share of the stock herself, and at the next annual meeting she was made president of the road. That was a little more than a year ago. Since she took charge of the road it has become a paying institution, and lately paid a dividend of eleven per cent. to the stockholders. When asked how she managed this, Mrs. Dow replied: "By economy and careful attention to small details. The road had a proportionately large debt. We have paid off a good portion of it, otherwise the dividend this year would have been larger. The first thing I did as general manager was to raise the wages of several of the employes and to double the insurance on the property. Then I nity of Christ. By Richard M. Mitchell. Chicago: inaugurated a system of cash payments, Published by the author. Price, \$1.50. so that while avoiding all danger of indebt-In the same city and year, I wrote at home edness, I got also on all bills a discount of ure by William Baldwin delivered at Germansupplies had not been used to getting ready money from the road, and the surprise was such a pleasant one that they made a discount correspondingly liberal." She is a good judge of horses, and makes her own bargains for car horses, and has saved the road considerable money in this way. She has been twice married: is the mother of two fine children, and is a model housekeeper. Her first husband, George F. Grey, was a newsp per correspondent and while he lived she also did some good journalistic work. After his death she married Dr. Dow who is treasurer of her railroad. She is an earnest woman suffragist, and says: "I believe sincerely in the principle of woman's suffrage, and my only regret is that my constantly growing business interests prevent me from giving to this cause all the time and work which I would like to give to it."

WOMEN STUDENTS OF POLITICS. I learn from an item in the Boston Transcript of a recent date, that "The Political Class," an adjunct of the National Woman Suffrage Association of Massachusetts, is flourishing in its fourth season of study in that city. I have also a list of similar classes, organized by women for the study of politics, in New York City, Rochester, N. Y., Lily Dale, N. Y.; Champaign, Ill., and Glasgow, Ky. I should be glad to learn the particulars of any similar clubs in other places. We need at this point in the woman's movement to keep such data for future history when the success of that movement is assured.

I do not know whether the Boston "Politi cal class" was the first class organized for the express study of politics by women or not. I have before me a postal card written by the President of the National Woman Suffrage Association of Massachusetts, dated October 8th, 1885, which reads thus: "Dear Mrs. Underwood, I have called a standing committee meeting for the 15th, at ———. One matter to consider is your suggestion of the political class. Cannot you come and present it? Yours, H. R. S." The way the class came to be suggested was this: I was in receipt of a little pamphlet published by a Chicago house entitled "The Study of Politics." It contained clear, helpful hints for beginners in the study, with a list of preparatory books. I had often deplored in myself the lack of knowledge of political methods and terms, the "technics" and machinery. During every political campaign I read about "cancus" work, about "primaries," "delegates" to this, that and the other preliminary conventions, "civil service reform," and I had only a vague idea about any of the necessary forms and work attendant upon the election of political officials. I wanted to understand these matters very much. I hoped to live long enough to vote, and I wished to do so in full knowledge of what I was about. It struck me that the "study of politics" was just what we woman suffragists ought to engage in pending our enfranchisement. It would give us, also, an advantage over the majority of the male voters. comparatively few of whom have "studied" politics at all. At the next meeting of the National W. S. A. of Mass., the subject was broached. A few were a little doubtful to his suffering fellows. Actuated by his motive about getting women interested in the study. but after discussion at the committee meeting referred to, it was voted upon by the members of the Association affirmatively, and a plan of work proposed which has since been carried out and improved upon. By reason of change of residence I was privileged to attend this class only during its first season, when the United States Constitution, and afterward the Civil Service Law were studied, but I found myself considerably benefited by that one season. The first fif-"The impression, to one intently watching | teen minutes of each meeting of the class and directing these experiments, is almost were devoted to the study of parliamentary I rules, and during the that one is brought into close contiguity application of such of the rules as had been for the Garden is out for 1889 and contains a list of

stand the subject, to look up and write out as fully as possible, to be read at the next meeting before the regular lesson began. Among such questions growing out of the study of the constitution were the following, which I give as showing the scope of that

1. "What is the Executive power in the States, in whom or what embodied?" 2. "What is meant by a Writ of Habeas Corpus?'

3. Explain "Letters of Marque and Repri-4. "What bars were placed on early emigration?"

5. " When and how may Presidents of the United States be impeached? Give instances. 6. "What is an Flectoral Vote, and Electoral Commission. How are Electors elected?"

7. "What is Privateering?" 8. "How are Presidents and Vice-Presidents elected?" 9. "Who succeeds in case of both President

and Vice-President's death?" 10. "What is meant by 'Prize Money,

and to whom is it due?" etc. I understand that the interest in the Boston class keeps up unabated in this its fourth season. Women not members of the N. W.S. A. are allowed to join the class at the nominal admittance fee of ten cents at each meeting, and many women gladly avail themselves of the opportunity. New features are added each year to make the study broader and more interesting, such as debates, regularly conducted, on such issues as "protection and free trade," "the admission of Utah," "the Blair education bill." "prohibition," etc. Other classes have been organized, it is said, on the plan of the Boston Political Class, in adjoining towns and suburbs, but of these I have no definite informa-

May this interest in the study of politics spread every where among women, until every woman grows to understand that it is her duty to insist upon her right to participate in the making of the laws she is bound to obey. But it will be a unique state of affairs when the only part of the adult population debarred from participation in law making, persons of the community.

New Books Received.

The Hands of a Clock. A Novel. By William M. Runkel. New York: The American Pub. House and the American News Co. Price, 25 cents. Shall We Teach Geology? By Prof. Alex. Winchell, A. M., LL.D., F. G. S. A. Chicago: S. C. Griggs & Co. Price, \$1.00.

A Woman of Honor. By H. C. Bunner. Ticknor's paper series. Boston: Ticknor & Co. Price, 50 cents. A Short Course in Business Shorthand. By David

Philip Lindsley. Chicago: D. Kimball; Boston: Otis Clapp & Son. Price, \$1.25. The Safe Side. A Theistic Refutation of the Dig-

Christian Science and Vital Christianity. A Lect-

The Navajo Tanner. By R. W. Shufeldt. Sketches of the Scientific Dispensation of a New Religion. By Singleton W. Davis. San Diego, Cal.: S. W. Davis. Price, 20 cents.

Magazines for February Received Late.

The Unitarian Review. (Boston.) An interesting and varied table of contents has been prepared for February.

The Statesman. (Chicago.) Dr Herrick Johnson operathis number with an attack on the Sunday newspaper. Dr. John Bascom furnishes another of his economic papers. Factory Legislation is discussed, and Alice Stone Blackwell asks the pertinent question Why Should Women Vote?

The Home-Maker. (New York.) Catherine Owen's series of articles on Cheap Living in Cities continues to interest the readers. A varied number of articles appear under the following heads: Home Literature: With the Housewife; Our Young People: Household Health; Fashions, and Window and Cottage Gardening.

The English Illustrated Magazine. (New York.) Sant' Ilario, by F. Marion Crawford is continued and increases in interest. The House of the Wolf is also interesting. Moated Houses with illustrations, Cognac, and Dordt add to the variety of this issue. Good-Housekeeping. (Springfield, Mass.) House-keeping in Foreign Land by Frederick Schwatka is a pleasant account of the Eskimo. This is followed by many articles, items and poems.

Also: The Phrenological Journal, New York. The Sidereal Messenger, Northfield, Minn. International Magazine of Christian Science, New

Independent Pulpit, Waco, Texas. Hermetist, Chicago. The Path, New York.

An Offensive Breath

is most distressing, not only to the person afflicted if he have any pride, but to those with whom he comes in contact. It is a delicate matter to speak of, but it has parted not only friends but lovers. Bad breath and catarrh are inseparable. Dr. Sage's Catarrh Remedy cures the worst cases as thousands can testify.

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Peter Henderson & Co's. Manual of Everything with the mysteries of the unseen life; that the claim on the part of the persons in the exalted sense condition, that they are look-

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full of suggestions and hints for those who feel depressed and heart sick. It is comforting and just

what they ought to read. Price, 15 cents.
Psychography. By M. A. (Oxon.) A treatise on one of the objective forms of psychic or spiritual phenomena. The author's object has been to present a record of facts bearing on one form only of psychical phenomena. Price, paper cover, 50 cents. Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time.

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The following works are by Giles B. Stebbins:
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Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Protection and Free Trade. Price, cloth, 50 cents, paper 25 cts.

Our Heredity from God, by E. P. Powell, shows the latest bearings of science on such questions as God and Immortality. Mr. Powell believes that science is at last affording us a demonstration of our existence beyond death. The book is also a careful epitome of the whole argument for evolution. Among other distinguished endorsements, John

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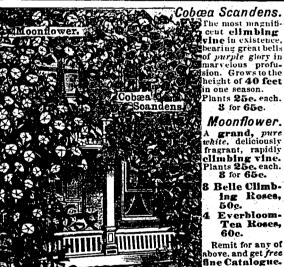
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CHICAGO, ILL., Saturday, March 2, 1889.

Contradictory Spirit Communications.

The contradictions which every investiga tor meets with in the communications purporting to come from spirits, and which too frequently appear in articles and books on that subject, have been the fruitful source of cavil and skepticism. If the doctrines taught by the spirits themselves are accepted, that the future life is a continuity of this, without change in personality or mental capacity the discordance in the communications received will, instead of reflecting doubt, be evidence of their reality. There is a lingering superstition, even in the minds of the best informed, that inspiration from a spir itual source must be infallible. However strongly the p fession is made that spirit no cast in the physical r earth-char-_nperfection_ d have not gained a vast knowledge

ferent manner from what they would be if derived from any other source. The Bible has been relied on as authority until such reliance has become hereditary and when it ceases to be taken as an infalli ble guide, the mind turns to some other support. It is hard to stand alone, and have no staff on which to rely, no final court of ap peal when vexed questions arise. The feel

ings of the great majority are forcibly ex-

, they did not possess while here, when

y communicate their imperfections are

orgotten, the difficulties of correctly impres

sing their thoughts overlooked, and their

communications received in an entirely dif

pressed by a correspondent as follows: "I like the philosophy of Spiritualism; it is reasonable, and just suits me; but when I I plain, palpable contradictions between .hors of good standing, I am discouraged and sgusted. Take, for instance, this one, and night point out many more: Dr. Eugene owell in his 'Spirit-World' says: 'Spirits eat d drink.' True, he holds out the idea that th-bound spirits live by absorption. 'They sist mostly on the emanations from earthood.' etc. Dr. Wells, by telegraph says: For heaven's sake why should we eat?' Now, f you can show me the harmony between hese statements I will consider myself unor life-time obligations. 'For heaven's sake' should not spirits know whether or not they eat? A friend of mine who formerly took a deep interest in the subject of Spiritualism told me that just such instances as the above had made him a materialist."

In the early days of Spiritualism, such discrepancies, were seized by opposers and effectually wielded in combating its claims. Judge Edmonds gave implicit confidence to all the communications he received, and his published narrative of a dairy in the spiritland, with a description of the utensils employed, even to the tin pans placed in the un to dry, was the source of endless ridiale and of chagrin to those who wished to e the cause honored and respected. There another apparently irreconcilable contraiction between the messages teaching that ue spirit has its origin with the body, and ne Kardec school, which claims pre-existace and re-incarnation. The last may be irmounted by supposing re-incarnation a ream indulged in by spirits, as philosophers eculate here, or what is probably nearer e truth, that it is a remnant of the ling-

some spirits may know less than mortals; nor does the character of those who receive and publish such communications give them authority. Even when the communicating spirit is reliable, and the conditions of communication the best, implicit reliance as on an infallible oracle must not be given.

After eliminating all these disturbing elements, there is one dominant over all which applies to every communication descriptive of the after life; it has been felt by the seers of all past ages, and as each has striven to overcome the difficulties in his own way, there has been divergence as wide as the personalities of the narrators. St. Paul said of what he saw, that it was unlawful for him to utter, and the Revelator, filled to overflowing with the sights he saw in visions, attempted by allegories and symbols to make them intelligible, and only succeeded in bewildering those who attempt to understand

Words represent or convey ideas for which they stand. They can convey no meaning except that which experience has given them. When a stream of water, with shady banks and rocky bed, is described, we at once have the image brought to our minds by the words. If we had lived in the North, and never seen a tropical stream, the cold grey rocks and stinted shrubs with leaden sky would form that image. If we dwelt in the tropics, the luxuriance of vegetation, the dark, sluggisn waters, the opal sky, would make up the picture. The same words would thus awaken widely differing conceptions. If we had always dwelt in the North we could not form any conception of the tropic stream from this description.

If a butterfly endowed with the gift of

speech returned to a group of its parent caterpillars, feeding on the coarse herbage, and attempted to tell them of its new found flowery pastures, where all the day long it was blown by zephyrs from flower to flower, sipping nectar from fragrant chalices, how little could its hearers comprehend, and how completely would they misunderstand. The butterflies' world to them is unknown, and the few words at ineir command apply only to the rank leaves and their sensations of hunger. They have no words for things they never saw and sensations they never experienced. In a more absolute and complete sense, this is true of a spirit when it attempts to describe its life and the Spiritworld. Mortal eye hath not seen its beauties. There is not one single word in any language applicable to its conditions. True a correspondence most perfect exists between the mortal and spiritual world, and yet they are as unlike as two essentially different states can be.

When, therefore, spirits attempt to describe a sphere which environs them, they must employ words in a new sense, and yet their language is sure to be taken literally, and hence conveys the wildest missonception. Their descriptions are and must be in terms understandable by mortals; sometimes direct, at others allegorical. The mortal life is regarded by them as a part of the Spirit-world, being the first stage of existence, and those visions, trances, and communications which take the grossness of material forms do not rise above it. Judge Edmonds, taking for granted that everything seen by spiritual sight must be spiritual, did not recognize that he was amidst earthly scenes. A spirit might say that he did not eat or drink; another that he did, and both be truthful, for while it is not supposable that gross appetites have to be appeased, it must be conceded that the spiritual being derives sustenance in some manner, perhaps not comprehensi-

We do not feel that we have in this brief article covered the entire ground, or made as transparent as is possible the conditions and laws that present themselves in this investigation; but hope that we have thrown enough light upon it to make the doubting pause, and not discard the whole because they do not understand a part. They should know that they are on the borders of an unknown realm, which until within the last few years has been given exclusively to dogmas and conjectures; a realm which has yet to be explored, and of which all is yet to be learned.

Many Similar Requests.

In one form and another and from all stations in life, letters like the following are constantly coming in. We put this man on the list, and take our chances on being helped | ing with our fellow men we have practically is no fund to meet such cases. There should be. We receive a few driblets each year for the purpose, all amounting to not over fifty dollars. It costs us hundreds of dollars, but we cannot withstand such appeals:

"Can I bother you with a waif? Occasionally I get hold of a copy of your paper. I am especially pleased with your editorials I should like to become a subscriber, because our work has much in common and is upon converging lines. I am ministering to a little flock of Unitarians, and my salary small, and family expenses large. Please don't mention my name publicly in your paper, but be guided by the spirit. Cordially yours'

Annie Stidham of Baltimore, M. D., scarcely sixteen, has developed into a wonderful Spiritualist and medium. Three years ago she began to go into trances, which have continued at intervals ever since. The most reing belief of an earlier age. The history | markable thing about the trances is that in ardec's efforts is quite sufficient to cast | each she assumes the features of her granddit over his system. Before judgment | mother, who died ten years ago. Just as soon or "disgust" manifested | as she enters a trance her rosy cheeks are rety of the communications and | placed by a pinched and haggard appearance eir spirit authors should and her voice changed to that of an old woed. The simple fact of man. While in that condition she converses ld have no weight, as | freely with those about her.

Inductive Proof.

Some people claim that you can not prove by induction that spirits out of the wan manifest their presence to mortale. It is affirmed by scientific men that your proof is purely syllogistic, or

to the Editor of the Religio-Philosophical Journals

deductive. It is asserted that it can be proven by induction that a property, article or substance, called spirit, exists; but to prove that the property called spirit can manifest its presence through the mater ial, would be proof in a general way, not in a particular way. Induction is from one to two; and deduction is from two to one.

The uniformity of the order of nature is the logical ground of the possibility of the method of induction, which enables us to arrive at the closest approximations to exact truth by generalizations from experience. The law of causation being continually fortified by the absorption of its apparent violations, through the aid of fresh inductions, the reliance of the human mind upon the strength of its own processes, as well as its increased power in their application, finds an ever-increasing justification from its fresh conquests in the domain of nature.

The application of the reason to the problem of the universal life is the highest that can possibly occupy it: and though we have the authority of a great scholar for regarding an attempt as hopeless in which the soughtfor object is itself the very instrument of research, yet still the attempt is made again and again and with ever increasing hope of success. It is an undeniable induction from experience that man is gradually drawing nearer and nearer to the knowledge of his higher nature, no matter by what name the processes are designated through which the correct inference is arrived at.

To assume that an impassable gulf exists between the Infinite Spirit and its finite manifestations in the flesh, is at once to put an end to the hope of reasoning out, by the aid of experiment and observation, a satisfactory solution to the familiar mysteries which press upon us from all sides and with greater weight than ever in these latter days.

An entirely new method has been inaugu rated of late years in the study of the spirit ual side of nature; that is to say, one in which man in a state of disturbance or perturbation puts himself as an instrument of observation and research into the hands of the student, through the aid of which he is enabled to transcend the impossible, by putting upon it a legitimate interpretation, which each one can in his own case feel to be the correct one and, judging from his own case, infer to be true universally. If Spiritualism did not exist it would not be legitimate to infer that the proof of the existence of spirit, however arrived at, was ground for the inference that man preserved his individuality after death, and could on occasion manifest himself in the flesh. The history of philosophy and the various religions is proof positive of the truth of this state-

One will determined case establishes the order of nature, and if it be once known that a single man has returned from beyond the grave, the inference is irresistible that every other man can return, all the circumstances being similar. It is on the assumption thus openly or tacitly made that the application of the process of induction is possible in any instance whatever, not to confine the remark to Spiritualism in particular. But it is from the utter impossibility, in the present state of our knowledge of the meaning of spiritual existence out of the flesh, of recognizing the similarity of all the circumstances that we are not justified in saying that any individual, to whom the test of verification has not been applied, either did or could return from the dead. Each case must be studied on its own merits and judged accordingly; by the application of the canons of induction it must stand or fall. This is no question of logical terminology; it is one for the hard common sense of practical men, who are always logical even if they never heard of a syllogism in their lives.

Man infers the existence of conscious guiding principle in his neighbor, though he can never attain in terms of feeling to his neighbor's self-hood. His inference is grounded on the principle of causation, which obliges him to establish the proposition: As my body is to its willing conscious principle, so is my neighbor's body to a fourth proportional which can be nothing else than another willing conscious principle in him. Similar antecedents require similar consequents; the individual case is at once generalized and the law of cause and effect is seen to be the essential ground of the induction. In deal to supply him and hundreds of others. There all the circumstances of each case presented to our view and we are consequently justified in framing general propositions. But where we have not all the vital circumstances of the case at command, analogy replaces induction; a mental operation which supplies us with probable truth, replaces one that supplies as provisionally with certain truth. Thus in the inference that an overruling providence directs the world we have for the title of Bishop Butler's immortal work, "The Analogy of Religion natural and revealed to the constitution and course of nature," and not "The Induction of the existence of spirit in nature from the data of human observation." Butler was too exact a logician to fall into any such error; he knew the full strength of his position and he did not hazard his advantage by offering violence to the exact principles of reasoning.

Induction is a process of inference, proceeding from the known to the unknown, duction may be defined as the operation of rowed, or stolen one.

tions. But the process of indirectly ascertaining individual facts is as truly inductive as that by which we establish general truths. It is not a different kind of induction; it is a form of the very same process; since on the one hand, generals are but collections of particulars, definite in quality but indefinite in number; and on the other hand, whenever the evidence which we derive from observation of known cases justifies us in drawing an inference respecting even one unknown case, we should on the same evidence be justified in drawing a similar inference with respect to a whole class of cases. If the identity of the logical processes which prove particular facts and those which establish general scientific truths required confirmation, it would be sufficient to consider that in many branches of science single facts have to be proved, as well as principles, but which are proved in the same manner as the other truths of the science. But in order to discover the cause of any phenonenon by the deductive method, the process must consist of three parts: induction, ratiocination, and verification. Induction to ascertain the laws of the causes; ratiocination, to compute from those laws. how the causes will operate in the particular combination known to exist in the case in hand; verification by comparing this calculated effect with the actual phenomenon. The above are more or less exactly the words of J.S. Mill and in the sense employed by him the terms induction and deduction are here used.

The legitimacy of the attempt to deduce the existence of the individualized spirit of man after death, and his possible manifestations under earthly conditions, depends merely upon the correctness of the formal logical process. Either an hypothesis or an induction must form the groundwork of the operation. If, from analogy, or an extension of the meaning of the term induction, it be inferred that spirit exists in nature, independent of death, and such an inference be employed in the general argument to support the idea of man's survival, subsequent to the fact of death, great danger exists of the untrained reasoner being guilty of what logicians call the fallacy of ambiguous middle, where the common term is used in different senses. Thus if it be deductively argued as follows: It is established by induction that spirit is independent of death; but man is a spirit; therefore he is independent of death and under appropriate conditions can manifest his presence to mortals, as spirit does through material agencies; it | sent the recipient of our favor fifty-two cents is clear that the word spirit is used with a different significance in the major and minor premises, for spirit is a personal being in the case of man, though not necessarily so in the case of the Supreme or Unknowable; even if the existence of a personal God would include within it the notion of the immortality of his creatures, except it is understood that the idea of the personality of God definitely depends upon that of all his crea-

It can be truly said that the proof or the logical conviction of the existence of the Spirit, and further, of that of the Personal God of Nature, gives immense strength to the interpretation of man's supermundane relations, once the inductions are arrived at which the study of the higher anthropology, after the methods of the natural sciences, affords. But this higher region of speculative thought must not be confounded with that preliminary survey of the nature and capacity of man which deals with matters of visible and tangible fact, and which oblige the investigator to infer, for want of any more exhaustive hypothesis, that man is a spiritual being, independent of the change called death and capable of manifesting his presence under appropriate conditions. Having from induction obtained such a conception of the nature of man, and having through faith, intuition, analogy or even induction, arrived at the conviction of the subjectivity of God or the Spirit, the amalgamation of these thoughts into the highest attainable by the human mind will soon be accomplished and the religious idea which has lead the creature of clay ever upwards through the ages will accomplish its purpose in the practical realization of the results of the deductive process of reasoning. The eternal syllogism will then read:-I and my Father are one; but each may equally predicate this premise of himself; therefore, in loving our neighbors as ourselves, we are engaged in the worship of our God. The sphere of duty will have become larger, than that of life, and the future will take care of itself.

A Typical Case.

That newspapers devoted to the exposition of modern Spiritualism have a vastly greater number of readers in proportion to their subscription lists than any other class of papers, is well known to all in position to obtain information on the subject. This is pre-eminently true of the JOURNAL, and from two widely opposite causes; (1) the paper being independent and free from sectarian bias, as well as fully committed to the scientific study of psychics and the higher philosophical and ethical branches of Spiritualism, may be placed in the hands of non-spiritualists with the certainty of commanding respectful attention, and for this reason many of its regular subscribers are constantly sending their copies to friends; (2) there is a considerable body of fanatics and by which it is concluded that what we know | frauds who hate the paper, for obvious reasto be true in a particular case or cases will ons, and will never buy a copy or subscribe be true in all cases which resemble the for- | for it, and yet are never easy after the day mer in certain assignable respects. Thus in- of publication until they have begged, bor-

discovering and proving general proposi- There is a third cause which applies to all to all.

Spiritualist papers in common wit. JOURNAL, to wit: The Spiritualist Moveme being without organization has no esprit du corps, its immense numbers of followers have, individually, no conception that any duty devolves upon them in the matter of strengthening the hands of those engaged in presenting the cause to the public and in building up a science and philosophy calculated when fully evolved to carry the world to higher planes of knowledge and conduct. So long as "by hook or crook," fair means or foul, the publishers and editors succeed in keeping their heads above water, it is a matter of so little concern to the average individual who calls himself a Spiritualist or a seeker of psychical knowledge, as to how it is done, that he usually gives the matter no thought, and if he does he expends his energy in words rather than in substantial help in the way of soliciting new subscribers or assisting the publisher to furnish those too poor to pay full price—or any price at all in many of

"Other worldliness" is carried to such lengths by many very good and well meaning people that it vitiates their sense of justice and renders them oblivious to the duties and obligations of this life. Here is a specimen of the method which many follow to "help the cause" and which in the end tends to weaken, if not pauperize, publishers. A correspondent, whom we feel sure is an excellent and amiable woman, in a postscript to a letter writes as follows:

"Mr. Editor, God speed you in your good work! My sister Mrs. — of Iowa sends the paper to her son in Wisconsin; he sends it to me and I send it to my brother—we are all old pioneers in Spiritualism."

To which the editor, throwing aside his editorial pencil and taking up the publisher's pen, thus publicly replies: "God deliver me from publishing a paper for 'old pioneers in Spiritualism,' if a majority of them are like this good woman and her penurious relatives; would that these four and no more were the only remaining representatives of the 'old pioneers' in that case."

For many years the Journal was sent free to a blind medium; when she passed to spirit-life the paper was continued to a relative, in response to his plea of poverty. After it had been thus going for some years the publisher learned that this deadhead had regularly sent the paper to a man in the State of New York who was worth not less than a quarter of a million dollars. This wealthy "Spiritualist" a year to pay postage on the second-hand paper, and thus made a clean saving of one dollar and ninety-eight cents per annum. As he circulated the copy among rich relatives living near by, it is not unlikely he recouped himself for the postage tax. In another case where for reasons of charity the Journal was sent free, the good well & after reading, sent it regularly in a sealed envelope to another woman in the same city, worth not less than \$50,000, who read and remailed it to a wealthy friend in an eastern State. These are not rare instances. We know of towns where a copy of the Journal is subscribed for by one person and then regularly circulated among a dozen Spiritualist families, all able to take the paper. We are not complaining; but only giving history. The rationale of this state of affairs we do not care to attempt to elucidate just now.

A dispatch from Tuscola, Ill., to the Chicago Herald says: "The people of this city have been excited over ghosts for two weeks past. The place of appearance of his ghostship is in and about a vacant house on East Sale street, in one of the most fashionable residence portions of town, where once resided Edward L. Smith, a lawyer. Domestic diffi culties caused him to cut his throat with a razor one night, and it is said by the parties who live in the neighborhood that the apparition resmbles him in every particular as it moves about the yard clad in a robe of white or as the face appears at the windows of the house. Although the house is vacant it frequently appears lighted up, and shadows can be seen on the walls, but when a citizen with more bravery than the rest undertakes to investigate these mysterious movements the lights suddenly disappear and the shadows vanish. This has been the case frequently of late, and the result is that the women and all superstitious people avoid passing on that side of the street late at night. The phantom lawyer usually makes his appearance in the yard between 11 and 12 o'clock at night, and among those who claim to have witnessed the apparition are such reputable citizens as Brown Ervin, L. G. Macpherson, City Marshal Jewell, James L. Dawson, Oscar Sloan, J. M. Newman, Clint Ashwill and several ladies. The latter have been frightened on several occasions. Families who have lived in the house claim to have heard strange noises nightly and protested that they could not keep a door shut about the place unless it was locked. When not locked after night the door would fly open as soon as the lights were out, and even when locked the latch would invariably rattle as though some one was trying to get in."

The old Fluvanna House, Jamestown, N. Y., the commodious and handsome country seat of C. W. Scofield, Esq., was the scene on Friday evening, February 15th, of a most enjoyable surprise party, inaugurated by the good people of that flourishing lakeside vicinity, who were very generally represented for many miles around. The host and hostess received with grace and cordiality and extended welcome and generous hospitality

Our regular readers will recall a reference ade some weeks ago to the withdrawal om the Protestant Eric E' Church of Rev. James S. Bush. In al Soul's Monthly for February, Dr. R. Heber Newton devotes his leading editorial to the matter; and as it not only exhibits the lofty and beautiful spirit of our friend, but also defines his own reasons for adhering to the church in which he was born, we take pleasure in reproducing

it nearly in full: Our dear friend and fellow worker in All Soils' in ays gone by, the Reverend James S. Bush, s left our Church. His reasons for so dc. ag, are stated in a letter to Bishop Potter, as being chiefly his inability to identify the Divine Word with Jesus, and his discouragement over the general tendency of our Church. This letter is thoroughly characteristic of the man. It breathes the reverent loyalty to truth, the honesty of conviction, which all who know him expect ever to find in him. Seeing as he does, there is no course for him save that which he has so frankly taken. We regret, keenly, the ne-

aity laid upon him of sundering the ties years. Our fellowship, however, is not to be limited by the fences of ecclesiasticism. Over all such barriers, spirit recognizes spir it and hand clasps hand.....

There are times when one grows weary of the thankless task of struggling to preserve the charter of freedom and sweet reasonableness which our church has received from its founders. But, for one, I dare not abandon this struggle. Where I found myself in the Providence of God, the home of my venerated father, the home in which I feel a rightful heritage, in which I know I am loyal to the old faith, ("the letter killeth-the spirit maketh alive")-there I must work, to make that, as far as in me lieth, a veritable House of God, large in 'the liberty wherewith Christ has made us free.' It seems to me, also, that there are not a few signs of hopefulness. Hosts of our clergy are more liberal in mind than their words would indicate, more liberal really than they themselves know. They are confused and perplexed, they are reverent of ancient forms (rightly so), and hence their reticence of speech, their suspicion of what

ever seems iconoclastic. The genius of our Church is so utterly large and free, that we may not limit her comprehension by the prejudices and blind opinions of any party or parties within her fold. 'They builded wiser than they knew'when our fathers fashioned the Church in which we, their children, find ourselves. Ours is a Church which, without a vote, without a change of a letter, may be as free, as elastic, as large as we can crave or as we should need.

The Nicene Creed, historically interpreted, vindicates the course of those of us who are where we are, and makes it needless for us to follow the example of our friend. Mr. Bush. But what a pity that a Creed should so tyrannize over the Christian consciousness, that it becomes necessary for men who are one in spirit to part because of the letter of that Creed! How long will it be before the Chruch will distinguish between its faith and its philosophy of that

Mach Versus Ann O'Delia.

The following from the N.Y. World of Tab. 21. Sught to set at rest the gessip about a marriage between the notorious woman known as Madame Diss De Barr and Mr. Luther R. Marsh; it is part of a conversation between Mr. Marsh and W. F. Howe, lawyer:

"I want to set this matter at rest permanently," said he, "and I want to state my views so emphatically that I shall never hear the subject mentioned again. I cannot imagine how the report originated that was married. I have not been in Boston _ three years and for the last five weeks I have been living in seclusion."

"Perhaps the woman herself originated the statement," suggested Lawyer Howe. "You know her reputation for veracity is not

'Yes," admitted Mr. Marsh, with sorrow. "I know that the woman is a liar and that she has lied many times. I also know that some of her lies have been exploited in court and are therefore known to the whole world." 'Why, then, do you believe in her?" asked Lawyer How.

"On the same principle that I believe that an electric-wire will carry a current through a dunghill. As bad as she is, I believe her communications emanate from the other world. Now, I have come around to your office this morning to have you tell the newspapers that I am consecrated to my departed wife. I was married to her and never could be to any other being. It was a cruel thing ever to suggest that I would ever make an alliance with this woman. There is no fear of that. I still believe in her as a medium. Beyond that I have had nothing to do with her nor will I have. All my friends may rest assured that I am in no danger of being en-

Trouble never ceases in the various churches. Even in Racine, Wis., the German Evangelical St. Paul's Church congregation has split. Dissension arose between the members with reference to the manner of conducting the communion. The older members insisted on using leavened bread, while the younger members insisted equally as strongly on using the unleavened bread. The pastor sided with the younger faction and told the older ones if they wanted leavened bread they had best go home and eat it. This resulted in the trouble and the split occurred. The younger members left and about a dozen of the older families remained. Those who remained have the church property and the other faction has the minister. The latter have organized and adopted the name of "The Church of Peace." They have purchased a lot and are at work endeavoring to raise money to erect a church edifice.

An exchange states that the Woman Suff-'age party's state committee profess to have idvices from their British co-workers that sbout 2,000,000 women were registered and oted at the late election in England. Scotnd and Wales for members of the new city uncils. The Countess of Aberdeen is at te head of a large organization of wealthy, d and influential ladies who have united

... Jourse, and the other ladies who have been elected to the councils of their places therein, on any legal pretext. The report that Lady Sandhurst will be made a member of the London board of aldermen seems to have good foundation.

GENERAL ITEMS.

The annual convention of the American Section, Theosophical Society has been called to meet at the Palmer House in this city, beginning April 21st.

In Stockholm they have not yet finished honoring Jenny Lind. A new street has just been called after her, and a sculptor has recently finished a statue representing her in the costume of Norma.

J. J. Morse commences an engagement for the Sundays of March, in Cleveland, O. on Sunday next. This will be his last engagement in the West prior to his departure to England in September next.

Mr. Frank Algerton, who was developed in this city, made a flying visit among his old friends last week. His home is now in Boston, and he reports a full list of lecture engagements through New England

Mrs. Robert Allen writes that Miss Gaule, of Baltimore, has given excellent satisfaction in giving tests before the Washington, D. C., Spiritual Society, which meets at Grand Army Hall, and is in a very flourishing con-

The Cincinnati News Company, Cincinnati, Ohio, has removed to its large and commodious building, number 29 and 31 George street, where it will be pleased to see its friends and customers. This company is supplied each week with the RELIGIO-PHILO-SOPHICAL JOURNAL.

Mme. Mutsu, wife of the Japanese Minister at Washington, has made 1,200 social calls since the season began. Last spring she could not speak a word of English. Now she is a good conversationalist in our tongue, and can retail the gossip of the diplomatic circle with the best of them.

Dr. Hole, the English Dean of Rochester protests against the addition of these commandments to the Decalogue, "Thou shalt not play cards," "Thou shalt not drink a glass of wine," and "Thou shalt not dance." The Dean also advocates the opening of in a political struggle for liberty and the museums and galleries on Sunday.

Lord Northbrook, ex-viceroy of India, made an address at the missionary conference in London, in which he said that "the native of India whether he be a Mohammedan or a Hindu is a religious being, and he respects a private carriage to a military station, a religious man who openly professes his re ligion on every proper occasion."

in New York, aged 96 years. An hour before trouble to the officials. I think he fainted, dissolution there was no sign of the end. In conversation with the family physician she said: "I have lived long enough. I am tired efforts of our escort, and fine commotion

Chicago last week after a three months' very successful lecture tour through Washvery successful lecture tour through Wash- are be barbarity of arresting a witless creating to Territory, Oregon, California, Utah | Such as he. and Colorado. He reports increased interest in liberalism between the Missouri and the Pacific and a demand for really first-class

Miss Jennie Flood, daughter of Bonanza Flood, who died the other day at Heidelberg, is the heir to all his immense wealth, and is favoring us, we pressed through them and one of the richest women in the world. Miss Flood is about 25 years old and is said to be a modest, sensible girl, not at all affected by us go up there; let us get away from the her wealth, which already amounted to several millions before her father's death.

We observe that Mrs. Underwood has lately assumed charge of the "woman's depart ment" in the RELIGIO PHILOSOPHICAL JOUR-NAL. The strength and modern tendency of Mrz. Underwood's thought are revealed at once, even in the titles of the topics she is | child may have cost us our lives," whispered treating: "Woman Suffrage and Political Parties;" "The Study of Political Economy by Women," etc. The Journal is fortunate. -The New Ideal,

"A Study of Man, and the way to Health" is the title of a book by Dr. J. D. Buck, just from the press of Robert Clarke & Co, of Cincinnati. It is finely gotten up, bound in half russia, and sold at \$2.50 per copy. It will be of interest to students of psychics, and divinity, as well as to physicians and all intelligent inquiring people. A full review of the work will appear in a later issue. We shall be pleased to fill orders for the work.

Light, a monthly magazine devoted to rational spiritual science and its practical application, is a new magazine that has made its appearance in New York. It is published by the Equity Co., No. 9 West 14th St., at \$1.00 per year. Mr. and Mrs. Baldwin seem to be the editors and leading contributors. Mr. Nathan Morris, formerly of Chicago and a magnetic healer, is secretary of the com-

Mrs. Sara A. Underwood, who used to assist her husband in the management of the In dex, and who, along with Mr. Underwood was crowded out of the editorial chair of The Open Court, has joined the staff of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, as editor of the woman's department. She will prove a valuable acquisition to that excellent newspaper.—Spinnings in Boston

Theology," and President of the Women's Randolph Churchill, Lord Hartington, and Club of this city, is correcting the proof- young Herbert Gladstone have been among Aforce the right of their sex to sit as sheets of a new story entitled "A Girl Gradu Carlo gambling tables. Randy's American pers of the councils and to resist any at- ate." The story deals with the social life wife sternly disapproves of this sort of reto deprive Lady Sandhurst, Miss Cob- and aspirations of a young girl, daughter of | creation, and has more than once quietly led

yond the sphere in which she was born. It will be brought out by Ticknor & Co., of Boston, probably in April.

In the city of Pittsburg, last month, a few minutes after the fall of the Willey Building, a stranger who was gazing at the wrecked structures from the opposite side of Wood street entered into a conversation with a Dispatch reporter. He looked a good deal agitated and said: "For about five years on every week-day I have passed along that side of Wood street at about the hour this terrible disaster occurred. To day I was on my way to Fifth avenue, and had reached the Chamber of Commerce building when a sudden impulse came upon me to take the other side of the street. I crossed over, and before I reached the sidewalk the crash came. Had I kept along as I was going I would have been in front of the Willey Building just in time to be crushed by bricks and falling timber. I can no more account for the action which probably saved my life than you can; I simply felt that I must do it, and I do old Browne, Mosheim, etc., etc., once and was sucnot know that I felt even a premonition of

THE "SQUARE" IN THE HAND.

A Startling Deliverance.

[Dr. Anna Kingsford in "LUCIFER."] I am unable to say where or when the events related in the following pages took place. Neither can I give any details concerning the personal circumstances of the narrator. All I know is that she was a young woman of French nationality, and that the "uncle" of whom she speaks—her senior by some thirty years—was more distinguished as a philosopher than as an enthusiast. Whether the conspiracy against the reigning authorities in which our heroine and her friends were implicated happened to be of any historical importance is also more than I can say. As my object in reproducing the narrative is merely to illustrate the curious operation through natural channels of laws which are usually regarded as "occult" and the activity of which on the material plane has given rise to the common notion of "miracle," I do not propose to trouble the reader or myself with any preamble of merely local interest. So, without more introduction, I leave the diary of the writer to recount the

adventure set down therein by her own hand:

I was concerned in a very prominent way peoples' rights. My part in the struggle was, indeed, the leading one, but my uncle had been drawn into it at my instance and was implicated in a secondary manner only. The government sought our arrest, and for a time we evaded all attempts to take us, but at last we were surprised and driven under escort in we were to be detailed for examin ation. With us was arrested a man popularly known as "Fon," a poor weakling whom I Mrs. Margaret Kemp died a few days ago much pitied. When we arrived at the station but at all events his conveyance from the carriage to the caserne need the conjoined was caused by his appearance among the one hour later the venerable lady had passed was sympathetic with us and hostile to the way.

B. F. Underwood returned to his home in who pressed forward as "Fon" was being carried into the Station, and who loudly called on all present to note his feeble condition

At that moment my uncle laid his hand on my arm and whispered: "Now is our time; the guards are all occupied with 'Fon'; we are left alone for a minute, let us jump out of the carriage and run"! "As he said this he opened the carriage-door on the side opposite to the caserne and alighted in the street. I instantly followed, and the people fled at the top of our speed down the road. As we ran I espied a pathway winding up a hillside away from the town and cried: "Let streets"! My uncle answered: "No, no; they would see us there immediately at that height; the path is too conspicuous. Our best safety is to lose ourselves in the town. We may throw them off our track by winding in and out of the streets." Just then a little child, playing in the road, got in our way and nearly threw us down as we ran. We had to pause a moment to recover ourselves. "That my uncle breathlessly. A second afterward we reached the bottom of the street, which branched off right and left. I hesitated a moment; then we both turned to the right. As we did so-in the twinkling of an eye-we found ourselves in the midst of a group of soldiers coming round the corner. I ran straight into the arms of one of them, who the same instant knew me and seized me by throat and waistwith a grip of iron. This was a horrible moment! The iron grasp was sudden and solid as the grip of a vise; the man's arm held my waist like a bar of steel. "I arrest you"! he cried, and the soldiers

immediately closed round us. At once I realized the hopelessness of the situation, the utter futility of resistance. "Vous n'avez pas besoin de me tenir ainsi," I said to the officer; "j'irai tranquil-

(Continued on Eighth Page.)

General News.

Ex Gov. Murray of Utah, now of San Diego, has declined a petition of a large number of leading citizens of Salt Lake to become a candidate for his former position.—Charles Vail of Madison, Ind., who has been an undertaker sixty years, has conducted more than 20,000 funerals. He is past 80, but thinks he is good for 2,000 or 3,000 funerals yet.—The King of the Netherlands is low, and his death is hourly expected. His throne is not considered worth quarreling over .-John W. Hutchinson of Lynn, Mass., who sang "Tippecanoe and Tyler Too" in the campaign of 1840, is to be in Washington during the inauguration.—Col. John A. Cockerill of the New York World, W. J. Arkell of Judge, and J. A. Sleicher of the Albany Journal are said to have a scheme for the publication in London of an Ameri-Mrs. Celia P. Woolley, author of "Love and can satirical journal similar to Juage.—Lord

a workingman, who has been educated be- her husband away from the tables.—Harriet Beecher Stowe, in a letter to a Boston friend. reports herself as having all her bodily powers perfect, a quite healthy appetite, and as enjoying a quiet sleep every night. "In view of these items," she writes: "I am no subject for lamentation."

> Offensive breath vanishes with the use of Dr Sage's Catarrh Remedy

A Specific for Throat Diseases. Brown's Bronchial Troches have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. "They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective."—Christian World, London, England.

A Wonderful Achievement. From the Chaplain of Exeter College, and Houghton Syriac Prizeman, Oxford. To Prof. A. Loisette, 237 Fifth Avenue, New York.

"Coll, Exon., Oxon., Sept. 1888. Dear Sir:—In April, 1885, I suddenly received notice that my ordination examination would be held in a fortnight. I had only ten (10) days in which to prepare for the Exam. I should recommend a year's preparation in the case of any one so utterly unprepared as I was; but your System had so strenghtened my natural memory that I was able to remember and give the gist of any book after reading tt once. I therefore read Lightfoot, Proctor, Harcessful in every one of the nine papers. The present Bishop of Edinburg knows the facts." Faithfully yours, [Rev.] James Middleton Macdonald. [M. A.] This System is thoroughly taught by correspondence. Send for prospectus.

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

Lassed to Spirit-Life.

Passed to spirit life from Fredonia Kansas, February 2nd, and enthusiastic Spiritualist. It pervaded his whole nature and he rejoiced over the glories of the life to come. About two years ago he began, with his estimable wife to investi-gate Spiritualism, and both soon became converts, and have been in the ranks ever since. He was an ardent lover of the RELIGIO PHILOSOPHICAL JOURNAL, and he would eagerly grasp for its jewels of Jey, in each new number. He knew his time to depart had come, and without a murmur turned towards the King of Terrors with a smile. He believed in the fatherhood of God and the brotherhood of man; the importality of the soul and its storage progression. ortality of the soul and its eternal progression

At Hicksville, Ohio, January 29, 1889, Daniel Wentworth, in his 62nd year, passed to a higher life. Mr. Wentworth was a pioneer in Ohio, and was an active Spiritualist and at all times ready and willing to lend a helping hand for the promulga ion and advancement of its truths. He took great interest in the yearly camp meeting which was held on his land for many years. Mr. A. B. French, of Clyde, Ohio, delivered the funeral address, before a large audience, composed of Mr. Wentworth's old friends and associates.

prevalent. Very few, indeed, are entirely free from some taint of Scrofula. Young People of delicate constitution are often afflicted by this disease, which manifests itself in various forms. The glands of the neck, groin, abdomen, etc.. become enlarged, either persistently, or with slight impair-

Swellings in the Neck

frequently become so engorged with scrofulous matter that abscesses are formed. Painful running sores may also appear on the arms, legs and feet; sometimes continous and sometimes of an intermittent character. Occasionally the sores appear in the ears and nose, and on or about the eyes, causing deafness and blindness. Pimples, cancerous growths, swollen joints, etc., are other symptoms of the diseas. It must be treated through the blood if a permanent cure is to be obtained.

What is more beautiful than a rich, soft complexion in man or woman? This can be obtained only by the eradication of all scrofulous taints from the blood by the presisten

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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 lecturer and writer, has equal force with all he various agencles for the betterment of the world.

The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachers, a more orderly, dignified effective and business-like propagandism. A system-atized method of investigating phenomena and record-ing results is gradually being evolved, and needs to be further developed. A well-organized and endowed ac-tivity for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychic science. The keener the apprebetter 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 psy-chicalfield.

A first-class publishing house can be made the promoter of all the agencies necessary to carry forward such a work. With its newspaper, magazines, books, branches for psychic experiment, missionary bureau, etc., etc., it can satisfactorily and with profit accomplish what is impossible by such inadequate methods as now prevail, and as have hitherto marked the history of Modern Spiritualism.

To lay the foundation of what it is hoped will in time grow into a gigantic concern, a license has been secure from the Secretary of State of Illinois to organize the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE IN Chicago, with a CAPITAL STOCK of FIFTY THOUSAND DOLLARS. in One Thousand Shares of Fifty Dollars each. The ommissioners have opened books for subscriptions Fifteen Thousand Three Hundred Dollars have already been subscribed. Two of the subscribers are men prom-nent in Chicago business circles, and another is a wealthy farmer and stock raiser who desires to give or wealthy farmer and stock raiser who desires to give or bequeath a large sum to benefit the world, and who may make this publishing house his trustee should it give evidence of being a desirable repository of his trust. In this connection it may be well to call special attention to the desirability of having a stable, well managed and confidence-inspiring corporation to act as trustee for those who desire in the interest of Spirituals. trustee for those who desire in the interest of Spiritualsm to make donations during their life-time or to leave bequests. One of the important purposes of the Religio-Philosophical Publishing House is: To receive, hold, use and convey any and all property estates, real, personal or mixed, and all bonds, promissory notes, agreements, obligations, and choses in action generally that may be bestowed upon it by bequest, gift. or in and use the same in accordance with the terms of the trust when imposed, or discretionary when the

equest or gift is unconditional. The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the Journal's readers. It is hoped that a consideration of the commission of the comm erable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than ten shares each; while those who will be glad to subscribe 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 subfore 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 his stock. It would seem as though the entire remaining stock, Thirty-three thousand six hundred and fifty 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 uve per cent, annual div-dends, payable in subscriptions to the Religio-Philo-sophical 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 holders in proportion.

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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FORT COLLINS, LARIMER Co., Col., Nov. 25, '88. "Gentlemen: I send my best wishes to the Athlophoros Co., in regard to the medicine, for it saved my papa s life, and since then I have told many people of the good remedy." MISS ESTHER BEESON.

The progressive spirit of the age demands specialists, and is a true indication of the progressiveness of the present day. The numerous specialists of the medical profession attest the modern demand. While there are many mediums such as Sarsaparilla and others which claim to purify the blood and relieve Rheumatism, they do r eradicate the disease, for it permeater whole tissues and muscles, as we! fore, a medicine, which must manent good must be of a c would render it useless in man eases. The great specialist 1 and Rheumatism, is ATH-LO-P is sold by all druggists at \$1.0



A laugh! a brimming laugh of joy-from childhood's lip it peals, And every ear on which it falls, a thrill of rapture Stern brows relax, and lips will curl, with something like a smile.

Although the cause of that wild mirth be all unknown the while. For there is something in the glee, the laughing of That speaks to e'en the coldest heart, it rings so free and wild:

'Tie like the music of a bird, that hath no tone of But poureth its exceeding joy upon the summer air. 'Tis like the odorous breath exhaled from out the dewy flower,
That telleth of a quiet bliss in every sunlight hour—
Or like the insects' ceaseless hum from grove or ver-

dant spot. Where they are telling all day long their joy-abound-

It is a free, a guileless laugh, that brings a pang to And welleth from a crystal heart, that hath no sorrow And wheresoe'r that laugh shall fall, it will a dream Of by-gone glee, and careless mirth, and childhood's days once more.

Up springing by the dusty way, rise many a joyous The kite soars high, the ball rebounds, and darts the merry hoop-The woods r3-echo once again, to boyhood's noisy

And tiny mills beside the brook are turning rap-And by-gone pranks, forgotten long, return till each

bas smiled, To think how very smart he was, and witty when a And retrospective sighs are heaved, so sadly boys have changed Since they along the forest way, or by the sea-shore

The gay child's laugh is everywhere, and sad indeed were earth, If never on the weary ear came childhood's voice of Oh! were that hushed, a murky gloom on everything would rest,

And heavy press the weight of care upon the human

Then never check that sinless joy, but freely let it swell. For 'mid the pleasant sounds of earth this works the holiest spell-It tells of hours of innocence, when love and trust

were given. And it may whisper yet again the Words of peace and heaven.

Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a Some forms of dyspepsia are caused by a deficiency

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of water in the system, as the drinking of too little water is much more injurious than the drinking of

Fifteen daring young women of Philadelphia have formed a club of which the sole condition of membership is that the applicant forswear corsets. Each one of the ladies comprising the cub has consigned her whalebone cuirass to the flames, and now taxes her ingenuity to provide a substitute.

England has been very backward in supplying electricity to modern needs, but the latest news is that in one direction the English have proved alive to the possibilities of the new force. There is running in London an electric bus. It carries twelve person and is managed by a driver who sits just where he would if he had to manage a team of horses. The bus makes six or seven miles an hour, aytime, when the

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so inform your readers that dy for Consumption. By its s of hopeless cases have been I should be glad to send two dy FREE to any of your readers aption if they will send me their O. Address. Respectfully, T. A. 181 Pearl St., N. Y.

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Alfred R. Wallace's pamphlets. If a man die, e live again? A lecture delivered in San Fran-June 1887, price 5 cents, and A Defense of Mod-piritualism, price 25 cents, are in great demand. Wallace believes that a superior intelligence is essary to account for man, and any thing from his a on this subject is always interesting.

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How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is G.les B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper

The Psychograph or Dial Planchette is an instru-ment that has been well tested by numerous investigators. A. P. Miller, journalist and poet, in an edi-torial notice of the instrument in his paper, the Worthington, (Minn.) Advance says:

"The Psychograph is an improvement upon the planchette, having a dial and letters with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question as to whether 'spirits' can return and communicate." We are prepared to fill any and all orders Pice \$1, postpaid.

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A. P. Miller, journalist and poet in an editorial notice of
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vance says:

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Western Society for Psychical Research -BY-

Prof. ELLIOTT COUES, M. D. Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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(Continued from First Page.) which is to the sensitive what the wire is to the telegraphic instrument.

After relating further and very recent experiences, the gentleman was followed by others on the subject of mental science and spiritual prophecy, after which the society adjourned. J. F. Snipes.

476 Broadway, N. Y.

COINCIDENCES.

The series of coincidents being recorded in the RELIGIO-PHILOSOPHICAL JOURNAL will doubtless recall many others equally curious to the recollection of our readers. The subject covers an important phase of psychic research; and believing that a compilation of some of the more exceptional ones will be of interest and value, we desire those of our | The accident was due to a rare combination readers who know of any, to send a short, clear statement of the same to J. E. Woodhead, 468 West Randolph St., Chicago, who has consented to revise and arrange them for the JOURNAL. He wishes date of occurrence, name, address and names witnesses of or corroborative testimony to be sent, not for publi cation but as evidence in case the report of any coincident may be doubted. He will use his own judgment in selecting those he considers pertinent, and also as to order and time of publication. They will be numbered consecutively, and those desiring any further information in regard to any one or more of them may address Mr. Woodhead-not forgetting in each and every case to enclose a stamp or reply—who will aid so far as ossible to obtain the same. -- EDITOR JOURNAL].

-51-Gen. W. T. Sherman in his Memoirs (Vol. I, page 185), relates the following presentiment. It was in the summer of 1857. The George Law with about six hundred passengers and about \$1,600,000 of treasure, coming from Aspinwall foundered off the coast of alone on my "claim," I was startled by the appearance of a form that I recognized as my Georgia. About sixty of the passengers were providentially picked up by a Swedish bark and brought into Savannah.

I heard in New York the Swedish captain telling the story of the rescue, a few days afterward. He was a short, sailor-like looking man, with a strong Swedish accent. He said that he was sailing from Honduras for Sweden, running down the Gulf stream off Savannah. The weather had been heavy for some days, and about night-fall, as he paced his deck, he observed a man-of-war-hawk circle about his vessel, gradually lowering, until the bird was, as it were, aiming at him. He jerked out a belaying-pin, struck at the bird, missed it, when the hawk rose high in the air, and a second time began to descend, contract his circle, and make at him again. The second time he hit the bird, and felled it to the deck.

This strange fact made him uneasy, and he thought it betokened danger; he went to the binnacle, saw the course he was steering, and without any particular reason he ordered the steersmen to alter the course one point

After this it became quite dark, and he continued to promenade the deck and had settled into a drowsy state, when as in a dream he thought he heard voices all round his ship. Waking up he ran to the side of the ship, saw something struggling in the water, and heard clearly cries for help. Instantly heaving his ship to, and lowering all his board he managed to pick up sixty or

who were floating on sky-pars, and whatever fragments \sim or the sunken steamer.

I he not changed the course of his vessel leason of the mysterious conduct of the man-of-war-hawk, not a soul would probably have survived the night.

During the early part of the month of November, 1866, I was lodging on the third floor of the St. Charles Hotel, New Orleans. Shortly after midnight of the 11th, I was aroused by the cry of "fire," jumping out of bed, and looking into the hall, I inquired of the passing hotel watch, where the fire was. He replied, there was none at all. Within two hours, I was again awakened by the same cry, and calling the watch to inquire, he said I must have been dreaming, as there was neither fire, nor any alarm. The third time, just before day, I heard the cry repeated. Ashamed to inquire further, and thinking it was a subjective warning, and, unable to sleep, A dressed, and busied myself in arranging and placing in envelopes, some \$80,000.00 worth of vouchers, that were in my valise. I was to start that morning for Batou Rouge on important business, connected with these papers, yet so convinced was I that fire or danger awaited me, and as their presence was not indispensable on this trip, I resolv ed to leave them behind, and addressing the package to my agent, M. Clark, 48 Union st... I deposited them in the Hotel safe, dropping him a note, saying that, as I apprehended danger, and feared I might lose them, he would find them at the hotel, if accident happened to me.

Finishing my business at Baton Rouge, t 11 o'clock of the evening of the 13th took the packet to return to New Orleans. The steamer was the Von Phul, an old boat literally covered with bales of cotton. Climbing over these, I was shown to a room in the rear cabin. Scores of times had I traveled on such cotton boats, but never before thought of a life preserver; but the warning had admonished me. After much search I found half of one, made of cork with strings to fasten it around the body, and hung it up near my head. Two hours later I was aroused by the heat and smoke. Partially dressing myself, and fastening the piece of life preserver around my left arm, I made my way through and over cotton bales, followed by the flames, to the edge of the boat. Dropping into the river, with body submerged I hung to the wheelhouse until the boilers burst throwing me up with the wheelhouse. Coming down I alighted in the water where with the aid of the life preserver I swam and floated till rescued far below, a pitiable, acolded and maimed object. As I was the

y passenger rescued from the water I feel tified in believing that my life was preeved by the warning received in my dream. JOHN McDougall.

New Orleans, Louisiana.

Mr. Notcutt was a highly-respectable Independent minister in Ipswich, the ancestor | Side by side with the materialist, the Churchof a succession of ministers of the same name, in the same town and church. Before ne was married, the lady to whom he was engaged dreamed that she was, while going over a house which was unknown to herand in a little room, a sort of linen-closet which she had never seen—seized with violent bleeding from the nose, and all attempts | to stop it were quite unavailing. Shortly before her marriage the happy young girl was going over her future home with Mr. Notcutt; she began to recognize the house, and NAL.-E.S. L.

very closet where I was in my dream when my nose began to bleed!"

They were married; years passed along; she became a mother and a grandmother. Exactly forty years passed away, but the dream was not forgotten. One day, while in the very closet superintending the putting away of some linen, her nose began to bleed, and continued to do so without intermission. All efforts were, as in the dream, quite unavailing, and the old lady succumbed to the hemorrhage, and so death visited the manse.

Judge Kumler's jury returned a verdict for the defendant in the case of O'Connell vs. The Brush Electric Light Company, wherein damages were sought for the death of the plaintiff's son by coming in contact with one of the defendant's wires at Harris' Theater. of circumstances—the rubbing off by a speaking-tube of a small piece of insulation from one of the defendant's wires; the accidental touching of this exposed spot by a bell wire; the taking by the plaintiff of this bell wire in his hand, and at the same instant his happening to form a "ground" by touching with his other hand some other conductor (probably a gas pipe) leading to the earth. The Electric Light Company claimed that there was no negligence on their part for an accident due to a series of conditions so unusual, and the jury seem to have taken the same view.

AUBURN, IND., Dec. 22, 1888. In March, 1884, I left the State of Ohio, and went to Nebraska. I received letters regularly from my mother in Ohio, until February, 1885, but after that date I received no letters, nor heard from her in any way. I had taken up a homestead claim, had built a house, and was living alone. My father died in 1856, and my brother in the fall of 1884 My parents and brother and sisters belonged mother's, and with it, came a conviction that she was dead. I wrote to parties in Ohio, making inquiries in regard to my mother and family, and about the 15th of November, 1886, I received a letter stating that my mother had died June 12th, at Evansville, Wis., at the residence of my old-T. J. VAN Dest sister.

A Comparison of Materialism, Christlanity and Theosophy. *

EMILIE S. LAWTON.

The origin and destiny of the human race has agitated the minds of the thoughtful of each succeeding generation from remote ages. Some writer happily says that all great truths have their beginning in the imagination; another, that it is impossible for the mind of man to conceive of anything that never has existed or never will exist. Under the ethical classification of the people of the world the Jews and Christians are defined as believing and following as a rule of faith the Bible, heretofore implicitly taken by the majority of those sects, to be the inspired word of God. Theirs is a religion whose priesthood had its origin in Melchisedec of mysterious ancestry, whose prophets walked and talked with God, two of whom achieved Paradise without the mortal stroke of death, the contemplation of the visions of whose prophets and seers have filled the saints of all ages with devout ecstasy. The transfiguration of Christ upon the mount and the vision vouchsafed the apostles of Moses and Elias are thought to be typical of the change that awaits the sanctified soul upon its entrance to the existence that succeeds the present. All these narrations have been accepted by the orthodox world with the most unquestioning faith. After the ascension of Jesus the apostles received the gift of the Holy Ghost in tongues of fire that enabled them to speak in all languages the oracles of God. This event has ever been commemorated with sacred festivals. The Roman Catholic church still teaches the belief in miracles and there are numberless testimonials at every sacred shrine in the world to show that unquestioning simple faith has found a panacea, mental and physical, if the word of thousands of people of unquestionable integrity is of any value. The possibility of miracles at the present day, is not generally accepted by the Protestant churches, nevertheless individuals of every age and clime among non-Catholics have proved to demonstration their faith in supernatural healing and divine in-

ed another cult, sometimes combined with the Church, sometimes not, but always secret,—that has been the rallying point of all mystic bodies and secret societies of all ages and countries. The study of magic, white and black, and its attendant occult sciences, astrology, alchemy, toxicology and the like, has had an irresistible fascination for a large and ever increasing body of students bent upon wresting from nature her most cherished and guarded secrets. In the middle and dark ages the quest was chiefly for the elixir of life, the fountain of youth, and the manufacture of gold. These philosophers and students were ever under the ban of the Church, Catholic and Protestant; though many individuals of both faiths secretly studied these things at the peril of their reputations and lives. The standard writers, by their immortal works in prose and poetry, have ever tacitly acknowledged the mystic side of man's nature, by introducing to their readers, ghosts, witches, fortune-tellers and other characters of that ilk. Others, of the curious began to question the stars and the earth to see if the poet said truly that there are "sermons in stones and God in everything." And their first answers from these mute creatures seemed to overturn their favorite Bible theories. The earth moved, which was rank heresy; it was a sphere—another heresy! Then, as they dug beneath the surface some were bold enough to declare that the world could not have been made in six days of twenty-four hours each, for the evidences of enormous periods of time were indisputable. This was the most fearful heresy of all. But they went on from bad to worse, until there slowly evolved the class of thinkers at first called infidels, afterwards materialists. These ridiculed and disbelieved all occurrences and phenomena known as supernatural, magical or spiritual. es, Catholic and Protestant, persecuted and executed witches, magicians and persons possessed of the devil. But the fire only smouldered to break out anew in both con-

Parallel to the Biblical religion has exist-

Mesmer, Cagliostro and Nostradamus astonished and confounded those who witnessed their marvels, even though their audiences

* The permission of the Gnostic Theosophical Society of Washington, D. C., to the publication of this was obtained before forwarding the manuscript to the Jour-

at last, coming upon a closet such as we have | generally considered them cunning jugglers. | of safety. What ca described, she exclaimed: "Why, this is the | Then the English conquered India, and in her | an old man such as . remote fastnesses were found a science, philosophy and religion older than any the nor discouraged me b Western world knew,—for the pursuit of the sat waiting his reply knowledge of which the University of Oxford | with which I had just a gned the papers, and added the language of Sanskrit to the classical curriculum; and while the masses of the people of the Orient are considered far inferior in enlightenment and culture to their European neighbors, still the savants of ious phenomena produced by the Indian fakirs. And what a new world of thought has been evolved therefrom. Spiritualism, psychic research, Christian Science and Theosophy are all phases of the Occidental interpretation of the Oriental philosophies. The materialistic scientists and the orthodox hands for the purpose of demonstrating by means of their merciless scrutiny, that "all posture. The materialists, too, support their theory that the universe is a vast perinto matter and force, and that differentiates chance. The orthodox world has eagerly joined in the search to expose the fraud, and thereby prop up their own quaking theological edifice, but in their frantic efforts they I had signed. are trying to shatter the chief stone of their holy temple. They have arrogated to themselves the monopoly of so-called supernatural phenomena and christened them "The mysterious ways of Divine Providence," and regard any scrutiny of their holy mysteries as rank blasphemy. Their sacred books teem with ecstatic visions of the saints, but they scoff alike at spiritualistic manifestations and the morbid cerebration which results from the repression of the sexual function. They implicitly believe in the healing power of the Pool of Bethesda agitated by the angel but are utterly incredulous as to the healing of to-day by Christian Scientists. They be lieve in the visions of the Mother of Christ St. John and St. Paul, but utterly disbelieve that any one can project his astral shade and send it away from the material body so

that it may be visible. Spiritualism, Christian Science, and Theosophy represent to-day the Occidental evolution of the ancient Oriental science, philosophy and religion, and as the world progresses the Occident will surpass the Orient according to its own natural law, that the progress and development of the human race is by advancing spirals of evolution and revolution. For above all and before all they teach the fatherhood of God and the brotherhood of man. Modern American Spiritualism, as is well known, had its ostensible origin in or near Rochester about 40 years ago, and tables tipped and raps were heard all over the United States and Europe to the amazement of numberless curiosity-seekers who "tried the spirits." The mediums—mostly frauds-reaped a rich harvest from the wonder-loving and credulous public.

Mind-Cure, Faith-Cure and Christian ence are terms almost synonymous for this new cult which has lately engrossed the attention of so many thoughtful people. It involves many of the principles of Theosophy and is, indeed, a kind of psychic develop-ment of philanthropic ideas in the direction of physical, mental and moral elevation. Its principles have ever been important factors in the practice of the most successful and eminent physicians of all schools.

A student upon finishing his medical course with one of the most famous physicians of Europe, returned to his father, who asked his son if he had found out the doctor's secret; the youth answered "No." Whereupon his father bade him return to the physician and procure the secret at any cost. The doctor's secret consisted of these four words: "Imagination kills; imagination cures." His charge was £500. To the masses of people this sentence conveys little intelligibility. To him who possesses the key it unfolds the door to priceless treasures. "He that seeketh, findeth, and to him that knocketh it shall be opened."

Theosophy connects us link by link to the nighest and lowest forms of nature, evolves life from inorganic matter and on through all its varied forms to man, visible and invisible, material and spiritual. It reconciles us to the seeming inequalities, inconsistencies and injustices of life, with its law of Karma, that law of perfect compensation, in that men reap the reward of past lives, good or bad, accordingly as they have consciously allowed the good or evil of their natures to predominate. Theosophy, the study of which solves many of the psychic problems, interprets anew the Scriptures, separates the chaff of ancient prejudice and custom from the golden grains of truth that have been hidden under the dust of ages.

Theosophy unites science and religion in an inseparable bond; it has preserved a history of the world and its inhabitants that antedates by centuries the Biblical history of Adam and Eve; whose students are familiar with natural laws wholly unknown to Western Science, through whom are being given to the West the laws which govern communication with the unseen world of intelligence; it further teaches that with the evolution and development of the race, new/ faculties spring into existence, which, when their functions are understood, will eliminate the words supernatural, magic, visions, and the like from the vocabulary. Theosophy's watchwords are Truth, Justice, Love, Purity; its rule of life is the practical application of the Golden Rule, the dawn of the millennium.

The "Square" in the Hand.

(Continued from Fifth Page.) He loosened his hold and we were then marched off to another military station, in a different part of the town from that whence we had escaped. The man who had arrested me was a sergeant or some officer in petty command. He took me alone with him into the guardroom and placed before me on a as he stood. They fell like a row of ninewooden table some papers which he told me to fill in and sign. Then he sat down opposite to me and I looked through the papers; | tric flame licked the life out of seven men in They were forms, with blanks left for descriptions, specifying the name, occupation, age, address and so forth of arrested persons. I signed these, and pushing them across the table to the man, asked him what was to be done with us.

"You will be shot," he replied, quickly and decisively.

"Both of us?" I asked.

you gain by shooting

The officer was sile vis manner. While I glanced at the hand

Now I made this reques, for the following European neighbors, still the savants of reason. In my right hand the line of life Europe have not thought it beneath their broke abruptly half way in its length, indidignity to investigate the philosophy and cating a sudden and violent death. But the ethical science of the Orientals and the curpoint at which it broke was terminated by a perfectly marked square, extraordinarily clear cut and distinct. Such a square, occurring at the end of a broken line, means rescue, salvation. I had long been aware of this strange figuration in my hand and had often wondered what it presaged. But now, as once more I looked at it, it/came upon me churches furnish many of the students of | with sudden conviction that in some way 1 psychic research of to-day, who have joined was to be delivered from death at the last moment, and I thought that if this be so it would be horrible should my uncle have been that sort of thing" is a gross fraud and im- killed first. If I were to be sayed, I should certainly save him also, for my pardon would involve the pardon of both, or my respetual motion machine in generality and de- | cue the rescue of both. Therefore it was imtail. that somehow evolves itself out of space | portant to provide for his safety until after my fate was decided. The officer seemed to itself into the infinite varieties of nature by | take this last request into more serious consideration than the first. He said shortly: "I may be able to manage that for you," and then at once rose and took up the papers

> "When are we to be shot?" I asked him. "To-morrow morning," he replied as promptly as before. Then he went out, turning the key of the guardroom upon me.

The dawn of the next day broke darkly. I was a terribly stormy day; great black lurid thunder clouds lay piled along the horizon and came up slowly and awfully against the wind. I looked upon them with terror; they seemed so near the earth and so like living, watching things. They hung out of the sky extending ghostly arms downward, and their gloom and density seemed supernatural. The soldiers took us out, our hands bound behind us, into a quadrangle at the back of their barracks. The scene is sharply impressed on my mind. A palisade of two sides of a square, made of wooden planks, ran round the quadrangle. Behind this palisade and pressed up close against it was a mob of men and women -the people of the town-came to see the execution. But their faces were sympathetic; an unmistakable look of mingled grief and rage, not unmixed with desperation-for they were a downtrodden folkshone in the hundreds of eyes turned toward us. I was the only woman among the condemned. My uncle was there, and poor "Fon," looking bewildered, and one or two other prisoners. On the third and fourth sides of the quadrangle was a high wall, and in a certain place was a niche partly inclosing the trunk of a tree, cut off at the top. An iron ring was driven into the trunk midway, evidently for the purpose of securing condemned persons for execution. I guessed it would be used for that now. In the center of the square piece of ground stood a file of soldiers, armed with carbines, and an officer with a drawn sabre. The palisade was guarded by a row of soldiers somewhat sparsely distributed, certainly not more than a dozen in all. A Catholic priest in black cassock walked beside me, and as we were conducted into the inclosure he turned to me and offered religious consolation. I declined his ministrations, but asked him anxiously if he knew which of us was to die first.

"You," he replied; "the officer in charge of you said you desired it, and he has been able to accede to your request.'

Even then I felt a singular joy at hearing this, though I had no longer any expectation of release. Death was, I thought, far too near at hand for that. Just then a soldier approached us and led me bare-headed to the tree trunk, where he placed me with my back against it and made fast my hands behind me with a rope to the iron ring. No bandage was put over my eyes. I stood thus, facing the file of soldiers in the middle of the quadrangle, and noticed that the officer with the drawn saber placed himself at the extremity of the line, composed of six men. In that supreme moment I also noticed that their uniform was bright with steel accourrements. Their helmets were of steel and their carbines, as they raised them and pointed them at me, ready cocked, glittering in the sunlight with the same burnished metal. There was an instant's stillness and hush while the men took aim; then I saw the officer raise

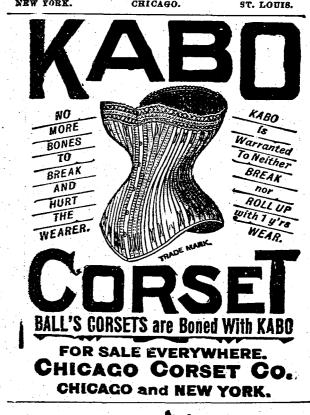
his bared saber as the signal to fire. It flashed in the air; then, with a suddenness impossible to convey, the whole quadrangle blazed with an awful light—a light so vivid, so intense, so blinding, so inde-scribable, that everything was blotted out and devoured by it. It crossed my brain with instantaneous conviction that this amazing glare was the physical effect of being chot, and the bullets had pierced my brain or heart and caused this frightful sense of allprevading flame. Vaguely I remembered having read or having been told that such was the result produced on the nervous system of a victim to death from firearms. "It is over," I said; "that was the bullets."

But presently there forced itself on my dazed senses a sound—a confusion of sounds -darkness succeeding the white flash-then steadying itself into gloomy daylight; a tumult; a heap of stricken, tumbled men lying stone-still before me; a fearful horror upon every living face, and then....it all burst on me with distinct conviction. The storm which had been gathering all the morning had culminated in its blackest and most electric point immediately overhead. The file of soldiers appointed to shoot me stood exactly under it. Sparkling with bright steel on head and breast and carbines they stood shoulder to shoulder, a complete lightning conductor, and at the end of the chain they formed, their officer, at the critical moment, raised his shining, naked blade toward the sky. Instantaneously heaven opened, and the lightning fell, attracted by the burnished steel. From blade to carbine, from helmet to breastplate it ran, smiting every man dead pins, blackened in face and hand in instant, in the twinkling of an eye. Dead. The electhat second; not one moved a muscle or a finger again. Then followed a wild scene. The crowd, stupefied for a minute by the thunderbolt and the horror of the devastation it had wrought, recovered sense, and with a mighty shout hurled itself against the palisade, burst it, leaped over it and swarmed into the quadrangle, easily overpowering the unnerved guards. I was surrounded, eager "Both," he replied.
"But," said I, "my companion has done about me; the people roared and wept, and nothing to deserve death. He was drawn in- triumphed, and fell about me on their knees to this struggle entirely by me. Consider, praising Heaven. I think rain fell, my face too, his advanced age. His hair is white; he | was wet with drops, and my hair—but I knew stoops, and had it not been for the difficulty no more, for I swooned and lay unconscious with which he moves his limbs, both of us in the arms of the crowd. My rescue had inwould probably be at this moment in a place deed come, and from the very Heavens!



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