

# RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED BY THE PHILOS

ROMANCE AND GENERAL REFORM

Truth fears no mask, bows at no human shrine, seeks neither place nor applause: She only asks a hearing.

VOL. XXXI. { JOHN C. BUNDY, EDITOR AND PUBLISHER. } CHICAGO, OCTOBER 22, 1881. { \$2.50 IN ADVANCE. } SINGLES COPIES FIVE CENTS. { NO. 8

## CONTENTS.

- FIRST PAGE.—The Burial of our Dead.—A Lecture given by Augusta Cooper Bristol, before the Vineland Reform Burial Association and Published by Request of the Association.
- SECOND PAGE.—Theological Discrepancy Concerning Daily, by M. B. Craven. Incid Magnetism, Clairvoyance, Double Light, Lunar Attraction, etc. Spontaneous Generation—Kishina—Dr. Feeble's Hymn Book—A. J. Davis and Athelstan, by Wm. Kenneth Coleman. Unemployed Preachers, by Hudson Tuttle.
- THIRD PAGE.—Woman and the Household. Spiritual Meeting at Grand Rapids, Mich. Magazines for October not before mentioned. Miscellaneous Advertisements.
- FOURTH PAGE.—Notice to Subscribers. Telegraphic Photography—"The Protean Dance of the Elements." Mesmerism—Give our Mediums Time to Rest—"A Colorado Misc. The Freer Test and the Science of Medicine. A New Spiritual Paper in Germany—Der Esophrachal. Green Bay and Vicinity—Spiritual Revival Among the French. Laborers in the Spiritualistic Vineyard and Other Items of Interest.
- FIFTH PAGE.—Mediumistic Precedence, by Wm. Kenneth Coleman. Guitars. Miscellaneous Advertisements. Social Notes.
- SIXTH PAGE.—The Mother's Resolve, by Mary Deas Shindler—"The Value of Medical Science." "A Piece for the Revival of Spiritualism." A Brace of Ghost Stories from Scotland. An Extraordinary Medium. The Morning, by J. Murray Case. A Communication to the Spiritualists of Kansas. Report of Spiritual Meeting. Schrono Lake (N. Y.) Camp Meeting. Notes and Extracts.
- SEVENTH PAGE.—List of Prominent Books for sale at the office of the Religio-Philosophical Journal. Miscellaneous Advertisements.
- EIGHTH PAGE.—The Burial of our Dead.—Continued. Dean Buchanan's Whirlwind.—The Doctor Sentenced to the County Prison for One Year. Editorial Correspondence. Stone Bluff Yearly Meeting—A. J. Fishback and Mr. Wm. W. Mendenhall.—Sensit. Magnetic Healing. Miscellaneous Advertisements.

## THE BURIAL OF OUR DEAD.

A Lecture given by Augusta Cooper Bristol, before the Vineland Reform Burial Association and Published by Request of the Association.

LADIES AND GENTLEMEN: Why am I here to give you encouragement and counsel in your work of reform? Because, first, I understand that your organization involves, or may involve in some measure, the principle of co-operation. If it does not already, its progress will easily and naturally bring it to that. You will first settle by common agreement upon the purpose you wish to carry out, and then you will associate or co-operate from a business point of view to that end. For the burial of our dead, however, much it may strike us at first as a matter belonging to the domain of sentiment, is really one which involves much of business detail, the burden of which must fall upon some one; admitting of no postponement, no matter how unexpectedly the demand comes. Now for several of you, more or less, to arrive at a common agreement as to what ought to constitute a certain portion of the business arrangements involved in the burial of your dead, and to co-operate to that end, is a kind of tangible preparation for an exchange of worlds, which unselfishness as it may seem, will, I venture to say, relieve some of the living, of hurry, fret and anxiety in an hour, and on an occasion which of all others, should be most relieved from perplexing considerations and distressing necessities.

This first principle of co-operating wisely in order to prepare for necessities which are sure to come, is a true one, and therefore, worthy of encouragement. It is a true one, because it makes it easier for the living, and no worse for the dead. Secondly, I would favor this movement, or any movement which looks to organizing for a rational and practical purpose. The time has arrived in the development of things and the progress of human events, when integration or organization becomes the almost universal method of advancement; that is, of eliminating the ills of life, and the sooner our people recognize this, and fall in a line of march with the method and order of things, the better for the individual and the better for humanity. And whenever I see the least indication that liberals are in any degree recognizing this fact and adopting it in practice, I am ready to throw up my hands and say, "God speed!" Liberals and indeed the whole American people, have so long been deluded as to what constitutes freedom, equality and individuality, that I can almost thank God for any experience, however dreadful, that shall rend them from the false enchantment and make them voluntarily choose the harness of organization. We all know it is a grand and beautiful sight to witness a troop of wild horses careering over a prairie. They certainly symbolize liberty, equality and individuality; but the horse that will pronounce the more valuable and the more developed, because it serves and carries out purposes successfully. Its individuality is not sacrificed but trained. Now this is what occurs when persons organize for a purpose. Our individuality is not sacrificed, but trained. We voluntarily adjust ourselves to one another; we choose to adopt the harness of organization. In order that we may all pull together and lift or subside some burdens, which oppress or oppress us, and which we could not sweep away by our single force alone. As soon as we love the people's cause

more than ourselves, that moment we shall not stop to parley about what constitutes our individuality, its needs or its rights; we shall think of the needs and rights of the common humanity, and to secure these, we shall flow voluntarily toward organization, association, co-operation and fraternity. The need of a voluntary adoption of the harness of organization among liberals, for practical purposes, has for the last few years been so patent to me, that I have conscientiously almost ceased to give my forces in that direction; for to be faithful to the universal and sovereign life, whose highest expression is humanity, I am in duty bound to invest my forces where they will produce the greatest practical results. And judge me as you may that is why I am able to affiliate better in my mental activities with blue orthodoxy than with modern liberalism, for it has the necessary working harness of organization. You will understand, then, why I hail it as an auspicious omen, when any of the liberals in this vicinity or anywhere else, feel a spontaneous impulse to organize for a common practical purpose. The impulse and the attempt will do them good individually, even though nothing more should come of it. It is a discipline to every free thinker, a training as well as a development of his individuality, to ascertain the points of agreement between himself and others, and unite and co-operate upon these. Now this kind of discipline is involved in the work and purpose of the Reform Burial Association, therefore, I give it my blessing and sanction.

Thirdly, I understand that the purpose of this Society is to discourage or avoid a needless extravagance, an unreasonable and inappropriate expenditure, in the funerals of the dead and all the attendant details; that is good taste, and good sense will direct a wise and rational economy in this as in other expenditures pertaining to the individual or a household. For to possess the economic sense and act upon it, is neither to be parsimonious or mean, or sordid. To possess economic ability is to know how to use a certain amount of money in such manner as to produce the highest proportion of utility or beauty. An endeavor, therefore, to mold public taste and opinion in reference to the burial of the dead in such manner as to lessen the exorbitant expense often incurred on such occasions, is not by any means to encroach upon the domain of true sentiment and beauty, by which we are led to decorate and consecrate with loving hands and tender touch the remains of our loved ones. No standard of economic reform on this matter, should ever go so far as to infringe upon the simply beautiful and tasteful in the surroundings and service for the dead. The symbolic devices which decorate the coffin, the symbols of the wreath and cross, the offering of flower and bud and evergreen—no reform will ever infringe upon, for they are the evidence not of pride or display, or needless expenditure, but of all the higher sentiments of reverent sanctity and tender affection, which the race as it marched from savagery to civilization has developed. There is nothing holier in the human heart, than the sentiment which leads us to clothe and surround the dead in beauty. If the deceased is an especial friend or relative, these surroundings indicate our tender appreciation of the departed, so that the empty receptacle, even if which our friend dwelt, struggled, served and conquered, is sacred and revered; is worthy itself to be honored and laid away in beauty, shattered as it may be.

If the deceased is a stranger and unknown, still should this human sentiment of appreciation so dominate the public mind, that the friendless and unknown should be clothed also in beauty; they have been an expression of the sovereign life in the human life, therefore bring sweet devices of bud, leaf and flower, and if love never welcomed them into existence, let the sentiment of fraternal humanity dignify and beautify their departure. To adhere to the simple and beautiful in all that pertains to the burial of the dead, is the only true criterion and standard, and we should make it a conscience to maintain this standard, irrespective of who the deceased may be, even though we organize to maintain it. All this can be done within the most reasonable limits of expenditure. Should the maximum of expenditures for funerals be fixed by any society, at a standard which precludes the artistic and beautiful from the ceremonies and details of the occasion, such a society will repulse, and not attract public sentiment and taste by its methods. It would be far wiser and more humane, to unite the activities of the living in such manner as to secure a beautiful and appropriate burial to all,—known or unknown—than to eradicate distinctions on these occasions by foregoing the beautiful.

I can assure you that nothing gives the cultured mind a more severe shock, than to witness the disposal of the dead, without any of the dignities that have gradually clustered around this duty during the progress of humanity. I can never forget the mingled sensations of horror and surprise, which I experienced while living in the woods of Southern Illinois, when I looked out of my door one morning, and saw a man passing through the forest with an unshaded coffin upon his shoulder, containing the dead body of his child, bearing it away alone for burial. An overwhelming realization of all that intervenes between a primitive and civilized state of things swept over and through my comprehension.

I realized the mightiness and the awfulness of the progress of the inner and outer life, which has separated man from the brute and carries him age after age slowly away from his animal propensities and crudities.

But I can assure you that the shock I then received was really no greater, although of a different order than that I sometimes experience in the city of New York when the funeral cortege of some wealthy citizen passes me on the street. The procession is long, the coaches numerous; the hearse with its velvet and darkness contrasts strongly with the heavily silvered casket, while the horses in nodding plumes really bear as many outward evidences of regret as the inmates of the coaches that follow them. For with the exception of the coach in the immediate rear of the hearse, the inmates of that long line of carriages, usually bear little trace in their countenances of any sentiment other than they might wear were they on the track of a profitable business enterprise or a new speculation; and I hardly know which most horrifies the sensitive mind, the primitive animal man, who can take his dead and bear it away boxed up upon his shoulder, and bury it without ceremony, or the soulless parade of the wealth of the civilized state, over its dead, hiding behind vulgar show its heartless lack of true sentiment.

Now, in endeavoring to correct the errors of our civilized state, we must be careful not to merge into the other extreme, and balance toward the rudeness and crudity of the primitive state; for between these two extremes lies the golden mean of simplicity and beauty to which we should, in my opinion, adhere, even though we co-operate to secure it to each and all. At the Familistere, the institution which I visited in France, the eleven hundred workmen in the iron foundries, co-operate to meet the funeral expenses of the workmen and their families, as they do for the expenses of sickness, for pensions, for insurance against want and for the educational expenses of the Association. The funeral expenses are taken from the medicine fund which is raised by the assessment of persons of both sexes of more than fourteen years of age residing in the Institution—an assessment of ten cents a month, and to the sum of these assessments is also added, when necessary, an appropriation from the profits of the Institution, sufficient to cover expenses. By this means there is an equality of advantage, good taste and beauty characterizing the funerals at the Familistere—the families of the poorest workmen, as well as the most prosperous, being able to honor their dead by such tender dignities and ceremonies as befit the occasion; yet no rule is prescribed by the Association as to what shall constitute these dignities and ceremonies, each family being free to arrange that matter according to its own taste and desires, no doubt keeping within certain limits of expense; these limits being such as to admit all appropriate expression of good taste and beauty.

During my six weeks residence in the Institution there were three or four funerals, and as the workmen are mostly Catholics, the ceremonies on these occasions were for the most part those of the Mother Church. If a funeral was about to take place in the Institution my first knowing of the same would be the appearance of a white tent-like canopy, with the front drapings looped back at the side, stationed in the large outer entrance of the central court of the Familistere. Under this white canopy was the bier; a substantial frame of wood for conveying the body to the grave,—and on the bier, the body. This simple and tasteful arrangement of the white canopy was used at all the funerals at the Institution, no matter what degree of material prosperity the family of the deceased might enjoy. If it was a Catholic ceremony, those who held to that form of faith, paused before the bier, one by one, as they passed in at the entrance, took up a sprig of evergreen supplied for the occasion, and dipping it in a vessel of water standing near, scattered some drops upon the bier, then for one half minute uttered a whispered prayer, crossed themselves and passed into the central court, arranging themselves in two lines of march, in readiness to follow the body when borne to the grave. In due time the priest or priestess arriving the bier is lifted by the bearers, the priests proceeding with solemn and impressive chants the procession to the grave. On one of these occasions during my visit, the deceased being a young woman of the Institution, the bearers were six young girls, who took the bier and carried it with the most evident ease, never breaking the even step of march adjusted to the chant of the priest, during the half mile distance to the cemetery. These young girls were dressed in simple white, with white tarlatan plumed in the form of a turban at the head, and flowing to the feet at the side and back. Nothing could have been more tasteful, beautiful, and we may say inexpensive.

Last year, for the first time, what was termed a civil funeral was held at the Institution. It was the burial occasion of two little girls. The mother was a lady of much natural refinement and a Spiritualist; the father was a sea captain and absent upon his voyage. The mother, although exceedingly diffident and unassertive in temperament and disposition, ventured upon this innovation of the customs generally followed on such occasions, and put her dead away without the prayer or chant

of priest, substituting therefor appropriate remarks from selected friends of the family. This innovation was received with that respect, which is given to individual liberty in the Institution, and constitutes one of the fundamental principles of the Association. Since this first introduction of a civil funeral at the Familistere—first ventured upon by a woman, others have followed, one occurring during my residence there. It was the funeral of a young man who was highly esteemed for his industry and perseverance. There was a large concourse of the inhabitants of the Institution assembled in the open square in front. Monsieur Champuz, a Swede, and a journalist, residing there, conducted the services with appropriate readings and remarks, and the procession to the grave was headed by the Councils and Committees of the Institution. The occasion was beautified with flowers, the gratuitous offering of those who knew and valued the deceased, and sympathized with the bereaved.

I mention these facts and details that you may perceive that no co-operation or standard as to the rational limits of funeral expenditures will necessarily equalize the display at funerals. It will assist in doing away with purchased and therefore heartless display, but it cannot and ought not to eradicate those testimonials of sympathy and affection, which are spontaneously conferred and which distinguish the burial of those who have lived unselfish and useful lives, who have been a blessing to community, who have contributed to the progress of life around them. It is well, in my judgment, that our genuine appreciation of the life of those who have been exceptionally useful and true to society, should be indicated even in burial services. It will be any way. You cannot crowd back heart-demonstrations, by any array of economic argument, but you will help to unpopulize heartless demonstrations, which are substituted for the genuine, and which the poor often endeavor to equal or imitate, at the price of months of anxiety and labor. But tributes and testimonials of appreciation and affection will always distinguish the funerals of the worthy, from the unworthy. It cannot be otherwise. We cannot so back of the inequalities which nature establishes, and the true where of justice which aim to give every where its portion to merit. We cannot excuse ourselves by saying this matter belongs to God, or any thing of that kind. You are a part of God and a part of Nature; and the heart should and will move in accordance with that fact, and will love the good and unselfish, and will not love the mean and selfish. And there is no philosophy that can justify us in repressing this decision of the heart, even at a funeral; no notion of equality or republicanism.

There is forever a class distinction between the good and the evil person, between the useful and the unuseful; between those who contribute to human well-being and those who lessen it. This natural class distinction ought to override all distinctions of wealth or station. It will override them when the republican principle is thoroughly carried out; and at funerals, if no where else, it will be likely to vindicate its rightful supremacy; for there of all places, pretense is the most unappropriate. Only the real in the heart, feeling and sentiment should stand unadorned and relieved in the presence of the majesty of death. And the person who has been genuine and true in life, should justly and naturally have more of genuine demonstrations of honor and respect at his burial, than the unworthy. If these distinctions of respect and honor, manifested at some funerals and withheld from others, and based in the estimate of the worth and merit of the deceased do not suit our notions of equality and republicanism, the only way to eradicate these distinctions, is for every man and woman to make themselves so useful and unselfish in their relations to their friends and society, that worth and usefulness and devotion to duty, will no longer be the exception, and the funeral of such a person will no longer be marked by distinctive honors. We must make living for the good of our fellow-men so common, that the loss of one who has done this, will not be felt by the whole community, as keenly as if a part of its life had been amputated. Otherwise there will be distinctive honors at the funerals of exceptional persons. And by these natural and just distinctions there is an important lesson conveyed to the minds of children and of the young in reference to life, service and character; that cannot, perhaps, in any other way be conveyed as impressively. At such times, the question which stands out distinct in the mind of the child or youth is, "Why this honor and demonstration?" And the child and the youth will find the true answer. They will never be deceived about the matter. It will make this impress upon thought and memory; that to be unselfish in our relation to those around us, wins the spontaneous love and blessing of mankind.

The lessons of an individual's life and character, are conveyed to the young in many ways, but in no way, I venture to say, more impressively than can and ought and will be given in the natural distinctions of funeral ceremonies, when false distinctions shall become distasteful and unpopular.

History began to recognize a few centuries since, these natural and distinctive honors which are due the dead on the basis of worth and merit. It began to declare impressive monuments and magnificent

mausoleum, and to symbolize in ingenious and costly device, the worth of those who bravely led the forlorn hope of human progress during life, against obstacle and encounters, who endeavored to relieve their fellowmen from the bondage of superstition, ignorance, and tyranny, who died, perhaps, an ignominious death, misjudged and in the main misunderstood and despised. But there is no such thing as injustice in the long run. God never fails to give the world time to reverse unjust decrees, and the natural distinctions between worth and demerit rises to the surface, and a Nation will hasten to record in graven and immortal device, the merit it had so long disowned. This is an expenditure which is commonly said to be in honor of the dead. But the statement is not well expressed. It is an expenditure in honor of the life, which the deceased individual lived. It is to give an enduring hint to all posterity of the nature and value of this life. It is an enduring record of undying appreciation of that which the leaders of human progress have courageously wrought out for the benefit of all mankind. It is eminently wise, just, and fitting, that such expenditures should be made. It is, in fact, an expenditure for the moral education of the living.

I can not forget the lesson which the tomb of Rousseau conveyed to my mind. It is in a building in Paris called the "Pantheon." This building was erected in 1764, at the instance of Madame Pompadour, to replace an ancient church; but eight years after it was converted into a Pantheon with this inscription upon its frontispiece: "Aux Grands Hommes la Patrie reconnaissante"—to perpetuate the memory of illustrious citizens. The sculpture above the portico represents France distributing rewards, not to the royalty or money kings, but to her great men. Beneath the building is a series of vaults and arcades which support the floor, and here, among others, are the tombs or cenotaphs of Voltaire and Rousseau. That of Rousseau was to me the most suggestive and impressive. The device is simple but it is history condensed and comprehensible. You will remember that Rousseau, in his life-time, headed a new intellectual movement in France, which, according to Lecky, "was designed to reconstruct the edifice of morality, and which, after a brief but fierce struggle with the civil powers, obtained a complete ascendancy on the continent. Old beliefs were corroded and vitiated, and into this darkness, Rousseau, together with Voltaire, brought an intellectual movement or illumination, which afterward greatly widened the boundaries of religious tolerance and rationalism. And this the device of Rousseau's cenotaph symbolizes or typifies. It is a representation in stone, of a small comb, the door of which is sufficiently ajar to permit the egress of an arm and hand which holds a lighted torch. This is the simple and significant device represented by the graven stone. If a child or unimformed observer visits the vault he is struck by this curious symbol, and he seeks and asks for its meaning, and ascertains that Rousseau was a Frenchman, whose genius was a torch that kindled an illumination in the moral darkness and superstitions of his day.

Thus we perceive that when monuments and tombstones, mausoleum, sarcophagus, and cenotaph are erected as an enduring recognition and acknowledgement of exceptional worth in the leaders of the race, they suggest a spirit for something far nobler than ostentation or display. They convey a salutary lesson to posterity. And what is appropriate to the great leaders of progress in the race, comes down in minor degrees to the leaders of progress and duty in a county town or neighborhood; that is, exceptional demonstrations of respect and honor will naturally distinguish their burial.

I believe profoundly in making a cemetery a beautiful place. It takes away much of the natural repulsiveness for death and burial, and marks the degree of culture in a community. The labor and taste of men and women can make almost any cemetery beautiful, without inordinate expense; and if there are graves without head-stones, or traces of care, the community itself in its judgment should remedy the effect. It is not that these things are of any value to the dead, but they are the evidence on the part of the living, of a respect for every unit of humanity, whether known or unknown; for every unit has added its mite to the forces of the world and left it for the common heritage. Therefore while I would discountenance undue expenditure or display in the burial of the dead, or in a cemetery, which is not based in the recognition by the community of the exceptional merit of the deceased while living, I would also discountenance the letting of any grave remain without a suitable and decent headstone, though the deceased be pauper or criminal.

But that our ordinary burial services are conducted in a manner indicating a want of appropriateness and good taste, there can be no question. Whether a public funeral in the main is bad taste, is a matter that will admit of good argument on both sides, and for that reason both public and private funerals should, in my judgment, be considered as appropriate and permissible; for the appropriateness in each case, will vary with the circumstances attending the deceased. But the manner in which public funerals are ordinarily conducted, are without question, in bad taste. Really and truly, there is a great

Continued on Next Page.

Theological Discrepancy Concerning Deity.

BY M. S. CRAYVEN.

The Sinai law giver repeatedly speaks of seeing God, but John being more spiritual, refutes the assumption by saying: "No man hath seen God at any time."

Thus biblical writers portray God to be a Being of their own personal qualities by imputing to him mutable passions, such as anger and jealousy, cursing and swearing, fighting and repenting of his own works, etc.

The historic account of miraculous interposition in which God did the fighting for those Israelites, may prudently be classed as mythical romance adapted only to an age when the Lord was supposed to keep a lying spirit in heaven for counselor.

Instead of a reformation or moral improvement following the God-idea taught by Moses, a retrogression into barbarism was the apparent result of such a warring dispensation.

North American savages had a more supernatural conception of God as the Great Spirit, than the Sinai law giver, controlled by his sensuality.

It was from the religious debris and rude God-idea of those Israelites that the Christian denomination arose, who invaded the home of the Indian, armed with holy Bibles, gunpowder and whiskey, when religion of the Great Spirit yielded to the Mosiac "man-of-war."

The tutelary deity of Moses was nominally in worship with Brahma was to the Hindoo, Ormuzd to the Persian, Zeus to the Greek, etc.

Every nation had its supreme Deity, though commonly associated with the demi-gods. Belief in the supremacy of one God throughout the Gentile world is shown by the commander of the ship that Jonah embarked on.

assumed in congruity with his avaricious propensity for pillage and plunder. (Num. 31.) While other systems of worship are merely termed mythology, the unbiased investigator readily perceives Mosiacism to have been only a branch of mythology that ran to seed under a war-God, and took the name of theology.

Yet professed Christian people are so completely hoodwinked with the "veil of Moses" over their faces, that through the potential influence of educational bias, they devotionally cling to the theological delusion that the Mosiac Lord (who failed to kill his vicegerent, Ex. iv:24) was an omnipotent personage, "mighty in battle;" and that those untutored Israelites were a divinely chosen and holy people, constituting the only part of God's family that he considered worthy of attention.

Richboro, Pa., Oct. 1881.

Lucid Magnetism, Clairvoyance, Double Slight, Lunar Attraction, Etc.

[From the Review, Spiritist; translated by Dr. Dixon.]

Under this heading the Review has in its last three numbers, given a narrative, by Count Henri Stenhal, of Romanow, Russia, which presents several points of psychological interest.

At the very first séance the sleep was induced. It was repeated daily. The patient became so sensitive that after a short time her magnetizer could bring on the sleep at a distance. Next, she became lucid. When in the sleep she could bear no one near her but her magnetizer, or one put into rapport with her by him.

On some emergency there was a consultation between her physician and another from a distance. Before having the prescription made up, the former thought it well to have the impression of the somnambule about it. So he put her into the sleep and placed it, folded, in her hand; on being questioned, she held it to the pit of her stomach and placed her other hand upon her magnetizer's head; she approved the prescription, but selected a change as to the quantity of one of the ingredients. With this change it was prepared, and it had all the desired effect. But generally she would not interfere with medical treatment.

At my next visit, for I was not a permanent resident there, I found the lucid sleeps had altered in character. While in the induced sleep she would appoint a later hour for a séance, for which she prescribed darkness. At the time fixed the lucid sleep would come on without any action of her magnetizer. We sat in a semi-circle around her, and while talking her eyes would suddenly close; she would then take off her ring. This was the signal for the light to be excluded, to which end thick dark curtains were hung. Presently the deep silence would be broken by sounds of movement on the couch, and somnambule would address us in a gentle voice, slowly, with frequent pauses; her discourse would last an hour or more; it was grave, eloquent, in choice poetical language, quite foreign to her usual mode of speaking.

At one of our séances we had darkened the room as usual, but she said there was still light, and we discovered a chink and closed it. She said: "The smallest ray of earth-light offends me; it is of a different nature to the sun's. During the clairvoyant sleep the body is torpid and the soul can fly away, but a luminous thread connects them; if that were detached you would find me no more among you. Oh! how high I am rising! I seem like resting on moonbeams. Imagine yourselves on a lofty tower, your sight taking in the whole horizon! But the sight of the soul seems not to be limited by that."

Time went on, and we found double sight developing itself in her. One evening while in the waking state, she exhibited great uneasiness. At last she said impatiently: "Tall some one to drive away that cat from under the sarras bush; I cannot bear it!" Her couch stood against a wall, in which there was no window. I took a servant with me into the garden, and under the sarras bush there was a cat, which we drove away.

Another time I was observing that the moon was not yet visible. She said: "Your sight is bad, my dear; it is visible enough." I went again into the forecourt. I returned, saying that I did not see it. She smiling, said: "Then I think you blind; I do, plainly enough." I went out again, and, keeping in mind the direction of her look, I made out a trace of the moon, but very faint, for daylight had not yet gone; the ceiling and wall of the house had not impeded her vision.

and the manner of his death is of value. All Sankritists spell it Krishna. No Sankrit scholar now uses it to express the k sound; a few did in the infancy of Sankrit scholarship, and it was a blunder on their part so to do.

The insertion of t so as to make Krishna is a forgery. Having made a study of Sankrit orthography and pronunciation I can speak with absolute knowledge. A simple reference to the Sankrit-English Dictionary of Prof. Benfey (acknowledged to be the ablest Sankrit scholar of the age, recently deceased) will satisfy any one on this point.

While in the sleep one day, she said that on the next Thursday, at a certain hour and minute, she would have an attack of fainting, in which, if the utmost energy were not employed, she would pass away. The doctor asked what would be the best means to employ.

At that period of my life I was in love. On one occasion, thinking of the absent object of my affection, I asked my aunt if she, who could see so much, could see her; she had never seen her nor her place of abode, but told me to travel in mind to her, and she would try and accompany me. I did so, and my aunt, in her ordinary waking state, accompanied me mentally.

In justice to myself, I must take notice of Mr. Peebles's reply to my remarks concerning his classification of Mr. Davis with the Atheists, etc., for Mr. P. strongly implies that I have misrepresented him. Mr. Peebles very plainly says that he made no comment on Mr. D. in the extracts from Mr. Davis given in his volume; "neither did I," continues Mr. P., "directly or indirectly pronounce one or any of the authors quoted, theist or atheist, Spiritualist or materialist!"

From the conclusions of pseudo-scientists, who, ignoring God, see in matter and molecular forces the origin of motion, sensation, intelligence, all that is—and all return to matter, and consequently chaos, again. From these I utterly dissent. Here follows some of their teachings: "Some of whose teachings? Pseudo-scientists, ignoring God, and deriving all from matter, all returning to matter and chaos again; therefore, atheists and materialists."

Mr. Peebles says I charged him with spite against Mr. Davis, merely because he dissented from some of his teachings. Not at all. Mere dissent from, and legitimate criticism, no matter how pointed and strong, of a person's teachings, is no proof of spite; but glaringly unjust criticism and misrepresentation do indicate possible spite.

I read with interest and pleasure, Dr. J. M. Peebles's letter, treating of various matters and things, in the JOURNAL of July 2nd. On the question of "spontaneous generation" alluded to by him in speaking of Prof. Denton's new book, I am compelled to dissent from Mr. Denton's position. I am convinced that no substantial proof of a single case of abiogenesis, or life produced from the not living, has ever been produced by any one.

Spentaneous Generation—Krishna—Dr. Peebles's Hymn Book—A. J. Davis and Atheism.

BY WM. EMMETTE COLEMAN.

The additional evidence given by Dr. Peebles in favor of the true spelling of Krishna, and the manner of his death is of value. All Sankritists spell it Krishna. No Sankrit scholar now uses it to express the k sound; a few did in the infancy of Sankrit scholarship, and it was a blunder on their part so to do.

and the manner of his death is of value. All Sankritists spell it Krishna. No Sankrit scholar now uses it to express the k sound; a few did in the infancy of Sankrit scholarship, and it was a blunder on their part so to do.

and the manner of his death is of value. All Sankritists spell it Krishna. No Sankrit scholar now uses it to express the k sound; a few did in the infancy of Sankrit scholarship, and it was a blunder on their part so to do.

and the manner of his death is of value. All Sankritists spell it Krishna. No Sankrit scholar now uses it to express the k sound; a few did in the infancy of Sankrit scholarship, and it was a blunder on their part so to do.

and the manner of his death is of value. All Sankritists spell it Krishna. No Sankrit scholar now uses it to express the k sound; a few did in the infancy of Sankrit scholarship, and it was a blunder on their part so to do.

and the manner of his death is of value. All Sankritists spell it Krishna. No Sankrit scholar now uses it to express the k sound; a few did in the infancy of Sankrit scholarship, and it was a blunder on their part so to do.

Davis was strengthened. These two facts lend weight to the thought that Mr. P. entertained a spite against Mr. D. and I am glad to see that Mr. Peebles has disclaimed all such feelings. Hereafter let us hope, then, that nothing indicative of the possible presence of such feelings may again greet our eyes, and that, no matter how wide the difference in sentiment between Mr. Davis, Mr. Peebles, myself, or others, in all expressions of differing views, may the spirit of fraternity and mutual good will be ever manifest.

Freddie of San Francisco, Cal.

Unemployed Preachers.

BY HUDSON TUTTLE.

According to the Congregationalist there are in the United States 2,000 or more orthodox clergymen thoroughly educated, pious men who, having graduated in pursuance of what they understood to be a "call to preach," have no congregations to preach to, nor are they able to secure such. Many of them go into other employments, as teaching, canvassing for books, etc., yet the routine, unexciting which has fitted them for ministers, has unfitted them for anything else. The theological colleges meantime are continually turning out every year new recruits to the already overcrowded ranks, and the new-fledged theologians, armed and equipped from the storehouse of the dead past, go out into the world, to fight sin and the devil with more zeal and ambition than the knight who made the famous charge on the windmill. But alas, after years of training, what are they to do if no one will listen to them; if, after being called to preach, nobody is called to hear them? Starvation stares them in the face, and they would even gladly descend to manual labor, but their muscles have become flaccid, and their health has failed. When some country church takes them on trial, or formally installs them as pastors, what a poor, unsatisfactory, begrudgingly paid salary is theirs, and how much godly grace it takes to bear their cross.

What is most inexplicable is the fact that while these champions of the church are eager for places, there is almost an equal number of churches without pastors, and a great number of those with pastors are thinly attended. It was not so a century ago. In New England, and the church was a compulsory duty, and the church was not luxuriously furnished, but a great barn of a structure, seemingly made purposely to be as uncomfortable as possible; the sermon was strong of brimstone, and rarely ended until the preacher reached "fiftiethly, and in conclusion." What if the listeners grew weary, were chilled, and suffered? If Jesus died on the cross for them, they ought to be able to listen to an orthodox sermon in a cold church, without grumbling! That was the paradise of the ministers. They were the leaders in the community.

But now the people have the papers, read, and know more than the ministers. It will never bring back the good old times, nor fill the pews, to complain, and moan. The people will attend church if the preachers will give anything like a just equivalent for the time, by making their sermons interesting and instructive. The preachers mistake what the present demands. Noah's ark may have stranded on the top of Ararat; the ten Hebrew children walked unharmed through the fiery furnace; Solomon built the temple, but what of it? What conceivable profit is it to us whether quails and manna fell two inches or twenty feet thick around the camp of Israel? The trouble is that the young theologians come out of the school with his eyes blinded with dust, and his brain converted into a rubbish box, and the present, with its intense desires and aspirations, is as inaccessible to him, as he is useless to it. A few like Beecher, Thomas and Swing, break through their training and in exact ratio as they interpret the needs of the present, is their success and popularity.

The pastor has a sphere of immense usefulness, if he chooses to improve his opportunities, but if he prefers instead to run in the old rut of his predecessors and furnishes his suffering listeners with the dust he has scraped up in his delving into antiquity, he will be comforted with empty pews and dozing listeners.

When a man has been all the week in contact with the intense intellectual activity of the world, the droning account of Moses and the burlesques, Pharaoh and the Red Sea, or the forty years' journey in the wilderness acts like an opiate. But to stand in the pulpit as teachers, giving instructive and valuable knowledge, is just what the great majority of preachers cannot do. They are by nature and training inadequate to the task. Had they broad intellects and liberal information, they would never have entered the ministry. The ministerial market is overstocked. The supply, such as it is, greatly exceeds the demand, and the matter grows constantly worse. There is a remedy, and the same business test applies always to such instances; the standard of the product must be raised to meet the demand, and the surplus turned in some other direction. To do this the theological college must change its course of instruction, so as not to entirely blot out every characteristic of the man, in the minister if graduate, and renders him incapable of anything else out repeating the legends he has learned like a religious parrot. Theology is a branch of learning, the more one studies the less one knows, and consequently these colleges should not sacrifice other departments of knowledge. The more the preacher learns outside of the present theological course, the better for him and his popularity, and when he learns enough so that he can become a teacher in the broad acceptance of that word, he will find his "call" responded to by audiences willing to hear.

FREDERICK GARFIELD will occupy an altogether unique position in our history. In the roll of presidential names, destined to grow dimmer and fainter as the list grows longer, his is one of the very few that will stand out in fading remembrance. There will gather more and more about his person and his career a transfiguring beauty, an almost legendary interest. Above all the rest, his name will be the one most inspiring to the poet and the painter. His career will be an episode of romance and poetry in the prosaic record. He will be the Chevalier Bayard of American history. The wholesome lesson of his early death is twofold. It should have a most sobering and steadying effect on young ambition, and bring home with peculiar force to all minds the transiency of that dream which we call life, and the essential feebleness and fragility of man. And it should no less inspire us with the recognition of how much may still be done, and well done, even in so brief a time and by such weak glow-worms of an hour.—Intelligencer.

An old-fashioned minister, passing a fashionable church on which a new spire was going up, was asked how much higher it was going to be. "Not much," he answered. "That congregation don't own much higher; in that direction."



Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. R. FRANCIS, Associate Editor. GEORGE B. STEBBINS, Associate Editor.

Terms of Subscription in advance. One copy one year, \$3.50. Six months, \$1.75.

Clubs of five, yearly subscribers, sent in at one time, \$10.00.

Clubs of Ten, Yearly Subscribers, sent in at one time and an extra copy to the get-up of the Club, \$20.00.

As the postage has to be prepaid by the publisher, we have heretofore charged fifteen cents per year extra therefor. Hereafter we shall make no charge to the subscriber for postage.

Remittances should be made by Money Order, Registered Letter or Draft on New York. Do not in any case send checks on local banks.

All letters and communications should be addressed, and all remittances made payable to, JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice at Chicago, Ill., as second class matter.

LOCATION: 92 and 94 LaSalle St., Northwest corner of LaSalle and Washington Sts.

CHICAGO, ILL., October 22, 1891.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate many old subscribers who through neglect or inability do not keep paid in advance, the credit system is continued, but we wish it clearly understood that it is purely as a favor to our patrons as our terms are PAYMENT IN ADVANCE.

Telegraphic Photography—"The Protean Dance of the Elements."

An eminent English scientist describes the constant transformations and transmutations, the appearances and disappearances of forms and of visible matter, as the "Protean dance of the elements." The comparison is a happy one, yet his scientific methods fail to reach and recognize the inner life that gives grace and beauty to these ceaseless motions.

Yet it is full of interest to see how the last and best investigations of science carry us back to the subtle and imponderable, and recognize the easy and frequent transitions to and fro, between visible and invisible. We remember, a year ago, witnessing some beautiful popular experiments of a scientific lecturer. The skilled operator brought out his bags and retorts of invisible gas, poured out the viewless streams of their intangible contents into one invisible current, touched it with a blazing paper, and at once a fine mist of water fell through the air.

The lecturer was building better than he knew. He was giving a key to spirit manifestations into hands that begin to see how to hold and use it. He was illustrating spirit-materialization and the disappearance of spirit-forms. Everything tends that way, and we may thank science for its help, while we regret and criticize the spiritual blindness of some of its votaries.

A French experimenter tells of matter far more delicate and far lighter than hydrogen, and all the time we are learning that out of this invisible region spring subtle powers that control and subdue all visible things. The locomotive and steamship show how a delicate vapor propels massive shafts of solid iron with tremendous power. The rapid click of the telegraph instrument, flinging into sight on paper slips, or revealing to a trained ear, thoughts and wishes that have pulsed across a continent faster than the lightning flashes, reveals a power more subtle and swifter than steam. Telephone and phonograph, marvels yesterday, but familiar facts today, tell the same story. Skilled inventors begin to foreshadow some means of electrical printing, some process by which the contents of a page of fair type can be flashed out in miniature on a sheet far distant, with only a few slender wires to help the work.

It is proposed to form a united Jewish colony in the District of Gilead and Moab, the Sultan having granted 1,600 acres of the land for this purpose, in consideration of a large amount of money to be advanced by Jewish capitalists. The colony is to be subject to a Prince of Jewish race and religion, though tributary to the Porte.

telegraph. At a recent meeting of the Physical Society, two pieces of apparatus were shown by which pictures of a rudimentary sort were actually sent along a short length of wire and reproduced at its opposite end. These two are quite distinct in idea and construction; one was by Mr. Shalford Bidwell, and the other was the joint invention of Messrs. Ayrton and Perry. Mr. Bidwell's machine was again exhibited at the Royal Institution last week, and an improved form of Messrs. Ayrton and Perry's apparatus has also been shown recently elsewhere in London.

The power which an electric current possesses of decomposing certain chemical solutions has been turned to account in various telegraphic instruments, notably in Bain's chemical telegraph and in Bakewell's copying telegraph.

In previous telegraphic instruments various devices were employed for controlling the electric current at the sending station, but it occurred to Mr. Bidwell that this might be done by the action of light itself on selenium, the curious metal, the properties of which have been made familiar to the public by Prof. Bell's photophone. Selenium, it will be remembered, under certain conditions, allows electricity to pass through it more freely in the light than in the dark. A properly constructed "cell" of selenium, forming part of an electric circuit, will vary the strength of the current precisely in accordance with the amount of light falling on it. If, now, we imagine a photographic image focused on a selenium cell, and such an arrangement made that the selenium can "see" only a minute portion of the picture at a time, then if it is moved over the picture in straight line, so as to receive the lights and shadows of it in succession, it might conceivably regulate an electro-chemical drawing arrangement, of course, that the style of the drawing apparatus and the selenium receiver moved in absolute correspondence. On this principle Mr. Bidwell has actually made a piece of apparatus by which he can transmit rough outlines of very simple figures—squares or diamond-shaped holes, for instance, cut in pieces of zinc.

The apparatus for the same purpose by Messrs. Ayrton and Perry consists of a "mosaic" of selenium cells, each cell in telegraphic communication with one of a corresponding number of devices, by which a small mirror is adjusted to throw more or less light on a screen. They thus hope to produce a pattern in light and shade corresponding with the amount of light and shade thrown on them from a magic lantern or otherwise, just as a photograph represents in light and shade the object from which it is taken. This is, indeed, a very bold outline of their proposal, but it may suffice to give a notion of its principle.

Further, they are trying to avail themselves of the properties of the Japanese "magic mirror" by using a metal plate and a system of magnets behind it. They think it might be possible thus to act upon its surface sufficiently to affect the shadows thrown upon it, and even to make them represent the figures thrown on the selenium cells, as the shadows from the "magic mirror represent the invisible figures impressed upon it."

This is a glimpse of another strange possibility. So "the hidden things are becoming revealed," and the process carries us within, back of what we call the substance to that which we call the shadow, but which is really the substance that endures while the fleeting shadow that we call substance melts away.

All helps to make the facts of Spiritualism rational and natural. If the curious experimenter in a lecture room can combine invisible gases and give us visible water as the result, why may not a spirit combine enough subtle elements to materialize a familiar form? If that experimenter can dissolve a bar of iron that shall pass into invisible ether before our eyes, why may not that spirit dissolve its form so that it shall melt out of our sight? The scientist would say that his results were not miracles, but came by the process of law.

May not that process reach to these other results, the same in kind but more beautiful in degree? If mind can send its mandates under oceans and across plains and mountains with only a frail wire for its messenger, may not spirit minds put invisible wires from heaven to earth, or from sphere to sphere? But we are lately told of telegraphing from hill to hill, without wires and by electric currents cleaving the air, and this makes spirit telegraphy still more natural. If a printed page or a picture can be photographed, why not the loved features and forms of our friends in that great world of causes where they still live?

Let us hold on our way rejoicing. The skill of man, as a spirit in the mortal form, works, whether he will it or not, in unison with his skill as a spirit in the incorruptible and ethereal body in a higher department of the eternal life. Even the folly of man is conquered and used so that it is essentially true that "God maketh the wrath of man to praise him."

As the spirit of Proteus guided his transformations, so "the spirit in man that giveth him understanding," guides invisible forces in accord with eternal laws, to gather up and scatter again the stuff we see in chaotic, artistic, spiritualistic and other results. No such results come from force and law unless mind inspires and governs. Nature, the model and pattern which art and mechanism feebly reproduce, is the evangel of Power, Law and Mind, the last guiding the rest and giving us "the Protean dance of the elements," with its measured movements ever growing more beautiful.

It is proposed to form a united Jewish colony in the District of Gilead and Moab, the Sultan having granted 1,600 acres of the land for this purpose, in consideration of a large amount of money to be advanced by Jewish capitalists. The colony is to be subject to a Prince of Jewish race and religion, though tributary to the Porte.

Mediumship—Give our Mediums Time to Rest.

In order that one may become a medium, or the organism be so attuned or adjusted that its forces and impulses respond to the will of the controlling influence, great care, patience and perseverance is required by those higher intelligences who have the matter in charge. It is not the work of a day, but requires for its ultimate growth and perfection years of unremitting attention. The manifestation of a single rap is the harbinger of some greater and more important unfoldment. The appearance of a fleecy cloud to the clairvoyant vision is a prophecy of a realization of the sight of full-sized spirit forms. A touch at night by a spirit hand may be a token that materializations of your loved ones will follow at no distant day. Premonitions indicate a latent mediumship which may be developed eventually into grand proportions. Commencing on the lowest plane, the very highest phase of mediumship attainable, may with proper care and honest aspirations finally be realized. Just in that proportion that mediumship is developed in different ones, they become more sensitive, and greater care is necessary in order to protect themselves from the deleterious influences which will occasionally assail them. As the damp, pestilential and malarious atmosphere of night is exceedingly dangerous and poisonous to the consumptive person—of like destructive nature, many times, are the immediate surroundings and associates of mediums. They often find themselves the recipients of forces that befog their vision, deaden their clairvoyant powers, and render their perceptions obtuse and health poor, and they wonder at their loss or partial failure of mediumship, as much as the one does the loss of health who is constantly the unconscious recipient of poisonous sewer gas.

Mediums as a class do not live to a very great age. They do not rust out, but actually wear out. E. V. Wilson, with his magnificent physique, seemingly ought to have been able to continue his efficient labors for twenty years longer. The early demise of mediums arises probably in a great measure from the want of proper care and attention in immediately recuperating wasted forces. The medium who feels exhausted, and still continues to labor in behalf of spirits and mortals, may soon reach a point where recuperation is impossible, and the result is a premature death. The only potent remedy for the restoration of exhausted medial powers is complete rest; the work of depletion must be immediately stopped, and the body remain quiet until the waste that has taken place is again restored.

Mediums, the chosen ones of the angel world, if they carefully and critically studied the nature of the subtle forces that control and influence them, and faithfully tried to conform to the laws of health, would probably attain an age beyond that of ordinary mortals, instead of being taken prematurely to the Spirit-world. They have, however, much to contend with. The Spiritualist ranks are not altogether free from vampires, those who seem to take pleasure in sapping the vitality of mediums and rendering them for a time miserable. Mediums must be careful and avoid such persons as they would a pestilence, or suffer the fearful consequences that invariably follow. There are those, too, who entertain the idea that they are conferring a great favor upon mediums by inviting them to take supper with them, expecting of course, that the evening will be occupied by the guest in giving tests or holding circles, instead of pleasant conversation or lively amusement of some kind. The medium should reject such invitations as one would a sickening or poisonous potion. Give our mediums adequate time for rest; good healthy surroundings socially, morally and physically, and you will confer a blessing upon them that they will appreciate.

A Colorado Mine.

Though we have no gold or silver mine in Colorado we have a "prospect" at Boulder, which we will sell cheap and hope the buyers will make it pan out better than we have been able to. We suppose we might offer the plant under the title of the Consolidated Boulder Bilks. It consists of the unpaid accounts for subscriptions to the JOURNAL extending over the last few years. The names and amounts are as follows:

- W. B. Fowler, \$14 82
Watson Beach, 13 18
E. D. McLeary, 14 29
Joseph Wolff, 10 76
F. Pound, 21 75
A. Martin, 12 34
J. H. Decker, 18 77
A. Wright, 14 97

The above accounts we offer for sale, either in a lump or separately, to the highest bidder. If these go off well we have more of the same quality to offer, but we don't want to overstock the market.

Rev. Clark Braden who seems never to be really happy unless he has some heretic roasting over his fire, is now engaged in flaying Ingersoll, Braden proposes to advertise the infidel warrior by publishing a book which shall bear the significant title of "Ingersoll Unmasked." Those whose curiosity may lead them to investigate Braden's work, can be gratified by enclosing ten cents and addressing him at the Coleman House, Broadway, New York City.

The Prayer Test and the Science of Medicine.

The prayers of 50,000,000 Christians, sent up to the throne of grace, has been unavailing. If ever prayer was offered by sincere hearts, with unselfish singleness of purpose, it has been during the last three months for the recovery of President Garfield. The result should open the eyes of those who believe in the efficacy of prayer, and will unless they are hopelessly blind. The laws of the universe are unchangeable, and the prayers of a million saints cannot change them. The whole scheme has fallen flat, in pitiable failure, and so thoroughly committed are the clergy that they have no word in explanation.

Perhaps it was necessary for some one to be sacrificed to dispel this sad superstition, and Garfield has in this manner accomplished more than he could by living the remaining years of his life. The race advances by means of bloody baptisms.

The science of medicine has suffered quite as much as the belief in prayer. The best medical service was secured; the attending surgeons were acknowledged as at the head of the profession, and surgery is notably more accurate and advanced than medicine, yet the autopsy shows that they were utterly mistaken, and so far as any service rendered by them toward cleansing the track of the ball, they might as well not have been in attendance. If quackery means ignorance, there never was then more arrant quackery.

The bulletins, published day by day and hour by hour, on which the people built their hopes, now make entertaining reading. The "healthy granulation" and "healthy pus" constantly observed from the time it was ascertained that the ball did not pass through the liver, as it was said to have done at first, now strangely sound like the smartness of the quack. From the first to the last, these bulletins were false, misstating the case and holding out erroneous grounds for hope.

How readily would a clairvoyant have pointed out the position of the ball, and with how much more certainty than the electric balance! And yet with what contempt would this proposition have been received!

A New Spiritual Paper in Germany—Der Sprechsaal.

The first number of the new paper we recently announced as soon to appear, has been received. It is issued by the well-known publisher, Wm. Besser, at Leipzig, and is edited by Dr. B. Cyriax. It is every way creditable to all concerned, and arrangements are completed so that German Spiritualists in the United States will now have a most able exponent of their views, which they can readily obtain. As already alluded to in these columns, Dr. Cyriax went to Germany by advice, or rather as impelled by his spirit friends, after many years of arduous instruction. They educated him in a certain direction for a certain purpose, and when the time came he was compelled to return to the Fatherland as a missionary. From the beginning, the way has been opened and success has awaited him. He soon saw that an organ to present the subject of Spiritualism, was of prime necessity, and soon these forces organized themselves around that project, and October first saw the first number.

Dr. Cyriax is every way qualified for his task. His whole being is in the work; unselfish and self-sacrificing to the extent of giving all for his great work; wholly self-forgetful, he is ready to give all that he has, even his life to the task. To this we must add, an honesty that never turns a hair's breadth from the path of duty; and still more, he has thus added to the depth of German metaphysics, the breadth of views bestowed by Spiritualism.

A fine introduction is followed by an article defining the terms, "Spiritualism" and "Spiritism," and as the latter term has been appropriated by the Kardec school, which believe in the re-incarnation folly, the former term, Spiritualism, as comprehending the principles and facts of spirit existence, is wisely chosen. These are followed by meritorious articles on "What is Spiritualism?" "Harmony," "The Position of Woman," "Mediumship," etc., with lengthy communications from the well known German-American, Dr. G. Bloede, Frederick Munch, and J. A. Heinsohn. The last page has the beginning of a Feuilleton. The paper will become a power in Germany, and we wish it unbounded success.

A few years ago the whole Presbyterian world was shocked because an eminent Brooklyn divine allowed Sarah Smiley, a Quaker evangelist, to preach in his pulpit. Indeed, we believe he came near losing his clerical robes on account of it, only retaining his position by pledging himself not to repeat the offense. Last Sunday Dr. Alice B. Stockham of Chicago, received and accepted from the Presbyterian minister of Cadillac, Michigan, an invitation to give a radical discourse upon the "Relation of Food to Intemperance." No one imagines for a moment that the minister in charge will suffer on account of the innovation. The Doctor does not meddle with religious dogmas, but both in her conversations upon health and in her temperance work, she is able often to give ideas that set people to thinking, and in this way reaches classes of people that would not listen to liberal thought if they knew it was such. She will return to Chicago in a few days and will organize classes in the city in various sections.

Green Bay and Vicinity—Spiritual Revival Among the French.

Mr. L. A. R. Duchateau, of Green Bay, Wisconsin, spent an hour with us last week, and gave most interesting information from that region. In Green Bay and vicinity are a good many French people, mostly from Canada, Mr. Duchateau being one of their number. A remarkable abundance of mediumship, and an interest in Spiritualism, has sprung up among them. At Green Bay, a hall, forty-five by thirty-two feet, is nearly finished, and a good organ melodeon is ready for its opening in December. Weekly meetings are held Sundays, usually addressed by John B. Evraet, who is also a good test medium. Mr. Duchateau tells of incidents in his father's life thirty years ago being given him, and also a remarkable test said to be from his mother, and which came unexpectedly. A short time before her death, many years ago, he was walking by her side along the road, as it was his childish joy to do after school, and they passed under an apple tree, on a bough of which hung a single apple. His mother said to him: "When that apple falls I shall die." After that, in their walks, he watched the apple silently, until one day it had fallen to the ground, and the mother said to him: "Now I shall go soon," and passed away in a week, after a short and sudden illness. All this was told him by Mr. Evraet as from his mother.

Their society is four years old, holds circles each Friday evening, well attended, and the Sunday audiences are good, there being about one hundred Spiritualists in the place. At Waltham, near by, are three mediums, who speak to a society there; at Red River are two societies, with three mediums, one an old man and two girls about sixteen; at Brusels is a society and a girl fifteen years old, a medium, is there speaker; at Bellvue a society is addressed by a man and his wife. He sometimes speaks in a strange tongue, but says that he shall soon translate it.

All these mediums are French and speak in that language, yet many who do not understand it, attend to witness tests. Mr. Evraet often tells persons of some secret unworthy act, and exhorts them with much solemnity to a better life, giving his exercises the aspect of a confessional, but never telling any one to pay allegiance to any creed or dogma. In several cases persons have much improved in conduct, as the result of his remarkable insight and earnest warnings.

Here is food for thought in this "out-pouring of the spirit" among these people.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Mrs. Emma Hardinge-Britten lectured recently in Liverpool and Halifax.

Dr. G. H. Geer speaks at Geneva, O., during October, and at Greenfield, Massachusetts, through November.

Mr. and Mrs. Hudson Tuttle addressed the spiritual meeting at Ravenna, O., October 1st and 2nd. O. P. Kellogg was also present.

We received a call last week from Mr. E. R. Young, a prominent Spiritualist of Rockford, Michigan. Spiritualism is prospering in that locality.

Prof. Wm. Denton is now speaking in Sidney, New South Wales. His lectures are drawing large audiences. He has engagements to lecture at Ballarat, Kyneton and Melbourne.

Mrs. M. C. Friesner of 51 North Sheldon street, desires us to announce that she holds circles Friday evenings for healing the sick and development. An admittance fee of twenty-five cents is charged.

Correspondents of the JOURNAL are again reminded that they should in all cases address their letters to the RELIGIO-PHILOSOPHICAL JOURNAL, or to John C. Bundy. Otherwise delays and mistakes will occur.

RELIEF FOR THE MICHIGAN SUFFERERS. Mr. and Mrs. J. G. Jackson of Hockessin, Delaware, send us toward the fund for the benefit of those burnt out in Michigan, \$5. Mr. W. B. Jackson for the same purpose \$2.50. A friend \$1.

The Tankers or Dunkards, in their recent meeting in Ohio, passed resolutions against Sunday schools, high schools, revival meetings, paid ministry, missionary plans or boards, money soliciting or begging, and instrumental music.

Dr. H. W. Thomas was found guilty of heresy to the Methodist creed and expelled from the Conference and the Church,—but the whole power of the Great Methodist Church cannot expel him from the hearts and lives of the people.

Dr. H. H. Jackson who with his wife formerly practiced in this city with eminent success before removing to Cincinnati, spent a day here last week. The Doctor is growing more robust with years. He reports that he and Mrs. Jackson are greatly pleased with Cincinnati and the work they are doing there.

In a recent private letter from D. D. Home, from his resting place among the mountains of Switzerland, in expressing his wish for good and genuine mediumship he says: "It is the wonder seekers who develop and protect the wonder workers." Very true is his statement. Become a more wonder seeker, and a lover for the wonder weakens the love for truth; be a rational seeker for real spirit phenomena as a help to spiritual light and culture, and we keep in the atmosphere of realities, where illusion and fraud do not reach us.

Renewals are in order. Those subscribers who are in arrears will be glad to be able now to...

Prof. J. W. Toohy, of Boston, is to give a course of lectures at Union Park Hall, 517 West Madison Street...

A. J. Fishback writes as follows from Danville, Ill.: "I and Mr. C. E. Winans, test medium, are on our way West."

The Society of Friends have formed a small congregation at Constantinople, having at times twenty-five members.

Mr. Jesse H. Soule, a prominent Spiritulist of Minnesota, called at our office on Saturday last en route home from Maine...

Mr. J. B. Bausman, civil engineer in the employ of the Interior Department, and well known in several Western States...

Dr. D. P. Kayner is again attending to his professional labors at 94 La Salle Street, Chicago, as usual.

All the leading Chicago mediums have been greatly overtaxed since returning from their summer vacation.

A very valuable work for prospectors, miners and operators in mining claims has just been published by W. H. Lawrence & Co., Denver, Colorado...

The Ramsdell sisters are well and favorably known from New York to California. Miss Sarah has been a confirmed invalid for many years.

In Washington there was a woman sick unto death, and her husband left her bedside to look at the president as he lay in state at the rotunda of the capitol.

The Mediums' Meeting which gathers every Sunday afternoon at three o'clock in the West End Opera House, on Madison Street, has grown to be one of the permanent institutions of the city.

Ladies of refinement have expressed their delight at reading and seeing, lower fragments in Dr. Price's Fortunes.

THE WINDMILL HEALER AND CLAIMANT BY DEGRASSY, by James D. Degross.

this week on a professional tour through Iowa. Prof. Toohy spoke well and to the point, seconding Mrs. Lord's appeal for increased interest in the Children's Lycium.

Guiteau.

Is Rev. Dr. Talmadge a Christian? The Sun reports him as speaking of Guiteau as follows:

"On the principle that all men, however bad, ought to be prayed for, I have tried for eight Sundays to get myself up to pray for that wretch, but I can't do it."

A. J. Davis, the seer, speaks of Guiteau in a different manner. He says:

"Confine him, educate him, set him at something useful, and when he is ripe, he will be as good as Garfield."

Mediumistic Presence.

BY WM. EMMETTE COLEMAN.

Mrs. R. A. Robinson is well known as a medium to the San Francisco Spiritualists. Among her psychic gifts, that of circumstantial prophecy seems the most remarkable.

Some months since Mr. John W. Cherry of San Francisco called on Mrs. Robinson. During his visit she informed him that she saw him nominated and elected to the position of Recorder in this city.

After the nominations were made, Mrs. R. predicted that Judge Blake, the Republican nominee for Mayor, would be elected.

Being fully informed of all the prophecies some time before the election came off, I watched the contest closely to see what the result would be.

REEDS TEMPLE OF MUSIC. New Rosewood Pianos. First-class Square, \$350.

MARK'S ADJUSTABLE RECLINING CHAIR. New Rosewood Pianos. First-class Square, \$350.

Dr. Hunter's Practical Observations on Food and Diet, and on the Proper Treatment of the Throat and Lungs.

IF, THEN, AND WHEN, From the Doctrines of the Church. BY WARREN SUMNER BARLOW.

THE WINDMILL HEALER AND CLAIMANT BY DEGRASSY, by James D. Degross.

THREE PLANS OF SALVATION. Proved by Selections from the New Testament without Commentaries.

THE WINDMILL HEALER AND CLAIMANT BY DEGRASSY, by James D. Degross.

Dr. Price's Flavoring Extracts are as natural as the fruits from which they are made.

EMERALD LITERS answered by R. W. Flint, No. 132 Broadway, N. Y. Terms: \$2 and three 5 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

CLAIRVOYANT EXAMINATIONS FROM LOOK OF HAIR.

ENCLOSE ONE DOLLAR, WITH NAME AND AGE. ADDRESS E. F. BUTTERFIELD, M. D., SYRACUSE, N. Y. CURE EVERY CASE OF FLEAS. \$7-18.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Second Society of Spiritualists hold services every Sunday at Carder's Hall, 55 East 14th Street.

NEW YORK CITY.—The Harmonical Association, Free Public Services every Sunday morning, at 11 o'clock, in Stock's Musical Hall, No. 11 East Fourteenth St.

THE FIRST SOCIETY OF SPIRITUALISTS hold services at Republican Hall, No. 27 East 3rd St. (near Broadway).

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meetings held every Friday at 7:30 P. M., Brooklyn Institute, corner Washington and Concord Streets.

New Advertisements.

"A Violet from Mother's Grave" 49 other popular songs, words and music, name in title.

50 CARDS. All new, imported designs of Hand & Foot Bindery.

TO GLEBYMEN AND OTHERS.

The Tobacco Habit Cured. NO DRUGS. MAILED INSTRUCTIONS, \$1.00.

AGENTS WANTED IMMEDIATELY FOR LIFE OF GARFIELD.

Infidel Pulpit.

NEW RICH BLOOD! Farnham's Preparation.

REEDS TEMPLE OF MUSIC.

MARK'S ADJUSTABLE RECLINING CHAIR.

Dr. Hunter's Practical Observations on Food and Diet.

IF, THEN, AND WHEN, From the Doctrines of the Church.

THE WINDMILL HEALER AND CLAIMANT BY DEGRASSY.

THREE PLANS OF SALVATION.

THE WINDMILL HEALER AND CLAIMANT BY DEGRASSY.

SPECIAL & EXTRAORDINARY OFFER. WATCHES, REVOLVERS, RINGS, ETC., GIVEN AWAY!!

LIFE AND DEATH OF JAMES A. GARFIELD. Agents Wanted for the Best and Fastest Selling Book.

MRS. M. C. FRIESNER, VITAL ELECTRO-MAGNETIC HEALER.

51 N. SHELDON STREET, CHICAGO.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

OSGOOD & RIGGLE LAWYERS.

AGENTS WANTED for the Best and Fastest Selling Book.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Garfield Agents wanted for Life of President Garfield.

Garfield Book. Buy the new book, Progressive Printer.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

The Mother's Resolve.

BY MARY DANA SHINDLER.

I'll shed no tears upon the grave... God has but taken what he gave... He still is mine, though for awhile...

The Value of Medical Science.

We are glad to see an able editorial in the Two Worlds under the above title, and to welcome the aid of this good co-worker in showing the folly and blunders of the doctors over the sick bed of President Garfield...

A Plea for the Revival of Spiritualism.

Under this head Mrs. Emma Hardinge Britten writes to the English spiritual journal, announcing her intent to give public lectures in that country. She speaks of watching the state of things since her return to London and continues as follows: From every side I heard of the many "disgraces" that "evil deeds had put upon the cause..."

An Extraordinary Medium.

To the Editor of the Religio-Philosophical Journal: In the days when our lamented Bro. Jones edited the Harmonical Philosophy, I frequently contributed to its columns, but since his death, I believe I have never written an article for it. Many of your readers are acquainted with me through the columns of the Harmonical Philosophy...

A Communication to the Spiritualists of Kansas.

To the Editor of the Religio-Philosophical Journal: We wish to say to the Spiritualists of Kansas, that at the third Annual Meeting of the Liberalists held at Ottawa, Wisconsin, on the 27th and 28th of August, 1881, Hon. Alfred Taylor, President, and Mrs. Anna Diggs, Secretary, they "Resolved, That this Association be hereafter known as the Kansas Liberal Union..."

Salmon Lake (N. Y.) Camp Meeting.

To the Editor of the Religio-Philosophical Journal: The second annual camp meeting of the Liberalists was formally opened Sept. 4th, and closed Oct. 10th. Mrs. M. W. Morse, Mrs. Abbie Cook, and Mrs. L. L. Lyman, were your correct pontiffs, with the speakers, Oct. 4th, were the closing day and both addresses were given by the writer. Meetings were held during the week, but not largely attended, because of the busy season...

A Brace of Ghost Stories from Scotland.

Mr. George Sinclair, professor of Moral Philosophy in the University of Glasgow, and after-ward Minister of Eastwood in Renfrewshire, by the publication, in 1865, of his work, "Satan's Invisible World Discovered," did much to add to the terror of Mary King's Close, by his account of apparitions seen therein and recorded by witnesses of undoubted veracity...

The Morning.

To the Editor of the Religio-Philosophical Journal: I have been silent for a long time, but on reading Bro. C. Stearn's splendid article on "Christian Spiritualism," I want to say, Amen! I must acknowledge that I have lost in a great measure the power of the imagination in the advancement of Spiritualism, because I have found it essentially anti-Christian...

Notes and Extracts.

Science is very "naturally" clearing up long-veiled questions. The natural disposition of childhood is suitable for a spiritual foundation being laid. While the orthodox Christians are revising the Word of God, why do they not revise their own theology?—Elder E. W. Evans.

Report of Spiritual Meeting.

The Spiritualists of Georgetown, Madison Co., N. Y., held their Annual Meeting in Brown's Hall, Sept. 24th and 25th. The meeting was called to order by Bro. Timothy Brown. Officers chosen: S. P. Hoar, President; E. D. Cook, Vice-President; and Mrs. E. A. Hall, Secretary. Bro. Chapin made interesting remarks. A. A. Wheelock spoke in a very stirring manner of "The Knowledge of Faith." The evening session opened with the "What By and By" Lecture by A. A. Wheelock, "What is Truth, and where do you find it?" Sunday forenoon was wholly taken up in conference; theme: Responsibility. At 3 P. M. A. A. Wheelock gave a memorial address on "Garfield as he was, and Garfield as he is."



ing lack of refinement in a church fall of unrelated speakers marching around, one by one to gaze with curiosity upon the decaying attenuated form, so unlike what it was in life, to note the position of the body, the richness or poverty of the drapery and the habiliments, the decoration of the casket, etc., and then the rude gossip and criticism upon the same afterward! How remorselessly the living sacrifice the dead in this matter!

tion and the healthier impression given, is unquestionable. Let no one then, whose tastes incline to this service, hesitate to adopt it because it seems an innovation upon custom; the innovation has already been made, and we only need to strengthen and re-inforce it, to change it in time from the exception to the rule.

EDITORIAL CORRESPONDENCE. Stone Bluff Yearly Meeting.—A. J. Fishback and Mr. Winans' Mediumship—Bement, Magnetic Healing.

Stone Bluff Indiana—where's it? Such was the query when a line came from there some weeks ago, telling of a Yearly Meeting of Spiritualists and Progressive Friends. The atlas told us that it was in Fountain county and that brought to mind the Wash river, Terre Haute, and certain experiences of a Yankee boy forty years ago on his first visit to the wide West.

A BOOK FREE A Treatise on Psychical Magnetism and its application to diseases, past, present, and future. Addressed to all who are afflicted with any of the following diseases: Hysteria, Neurasthenia, etc. Price \$1.50. Address: NATIONAL PUBLISHING CO., Chicago, Ill.

Again is it not unmerciful and inhuman to continue a custom which necessitates the genial mourner to vulgarize a sacred sorrow, by displaying it before a promiscuous audience! How revolting to true refinement! The genuine mourner must either call up all the resolution possible to repress grief, thus taxing the will and nervous force to an alarming degree, or must give way in the presence of the multitude.

From all I have said you will perceive that it is in eminent good taste, something which high culture and good breeding demands, that certain modifications and substitutions should be made in our burial services, in order that they may keep abreast with improvements in all other departments of human duty, and make reasonable our hope that we are passing as a people out of darkness into light.

DEAN BUCHANAN'S WHIRLWIND. The Doctor Sentenced to the County Prison for One Year.

ILLINOIS PRAIRIES—BEMENT. Leaving Stone Bluffs last Monday we soon reached Danville, changed cars at a busy junction, sped along the iron track through bluffs, gullies, groves, coal beds and creeks, passed the growing town, and were soon out on the open prairie, broad and beautiful in its wealth of grass and corn and orchards.

HEROINES OF FREE THOUGHT. By SARA A. UNDERWOOD. A record of the most heroic heroines of Free Thought, being sketches of a few central female figures in the history of Radical Religion.

A fitting and beautiful substitute for the public funeral, which according to custom involves so much that is distasteful, not to say revolting, is what we may term a memorial service for the dead. This can be public or private, at the church or at the dwelling of the deceased. It can be before or after the burial. We think it more fitting that it should be after the burial.

A gifted and thoughtful woman writes: "Your editorial on 'The Religion of the Body,' is worth its weight in gold. That is the teaching we want to make body a fit temple for a holy spirit, and there is where many of our reformers are weak. They soar into the empyrean and forge that ethereal wings do not grow on unwholesome bodies.

THE WILD MEN. One day Mr. J. H. Whitesell came to Mr. Galloways,—a substantial man of middle age and of plain frank ways, with a dash of hearty humor and original naturalness in his manner.

Female Doctors of History. Two women have been made doctors of natural history in the University of Rome. One of them, Caroline Magistrelli, is said to be a brunette, pretty, and twenty-three years of age.

HYGIENE OF THE BRAIN, AND THE CURE OF NEURVOSISM, BY M. L. HOLBROOK, M. D. PART I. The Brain; The Spinal Cord; The Cranial and Spinal Nerves; The Sympathetic Nervous System; How the Nerves Act; How the Nerves Communicate; How to Cure Neurvosis; The Cure of Neurvosis (continued); Value of a Large Supply of Food in Neurvosis Disorders; Very Important Questions answered; What our Thinkers and Scientists say.