No. 15

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

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The New Old-Testament.

What Changes Have Been Made in the Coming Retranslation-The Last of the "Coat of Many Colors" and of the "Satyr" -No More "Mules"-Job's Hippopotamus Done Justice To-The End of Belial and His Sons.

The new revision of the Old Testament has been completed and will soon be before the public. It is safe to predict that it will be received with far less favor than the New Testament revision, and that it will be a long time before it will come into general use. The reason for this is, that it is hardly recognizable as the same book. It is not that the chapters and verses give place to orderly ar rangement and proper paragraphing; not that the poems are printed as verse instead of prose. The words and meaning are so changed that one may hunt in vain for either the letter or the spirit of the old quotation, and a new vocabulary must be learned of moral and religious phrases from the patriarchs of old.

While the work of the New Testament was essentially a new revision, the work on the Old Testament is a new translation. The labor on the former was to agree upon a Greek text; to decide which of the 150,000 readings made by the many ancient MSS. discovered of late years belonged to the original. There were comparatively few words in the Greek which were mistranslated by the Jacobite scholars. Their material, not their learning, was at fault where fault was found. The change in the New Testament is therefore less verbal than textual. If a phrase is retained its sense remains unchanged; if the words are changed, it is merely to convey the old meaning more clearly and accurately. The revision was of the Greek first and of the English only to conform to the changes,

speaking generally.

Nothing of this is shown in the revised Old Testament. The Hebrew text used by the revisers is essentially the same that was used by the translators. There are no ancient dices known by which its errors can be corrected. The 10,000 readings of the few modern manuscripts are of little or no importance; the Septuagint has no received text for colla-Why then is it that a new translation was made? In brief, because the translation of the Hebrew Scriptures now in use was made by men unacquainted with the subtleties of the language, who blundered at every stage and step, and who were often compeli-ed to guess at the meaning of words. From one-half to two-thirds of every commentary on the "authorized version" of the Old Testament is occupied in explaining the real meaning of passages that are mistranslated, or extracting sense from jargon.

LITTLE KNOWN OF HEBREW FORMERLY. However well the translators of King Jame may have been acquainted with the Greek, they knew little of Hebrew; as compared with modern scholarship. They knew all that was then known, perhaps, but of Hebrew grammar they knew nothing. Construction was by the light of Nature, for the dist Hebrew grammar was printed while their work was finishing. The wonder is that their work was so well done as it was; that they so often caught the spirit of the prophet or psalmist where they missed his words.

But their blunders were enormous. In grammatical construction scarcely a verse He could swim. Issiah has suffered more be given to the received text; both agreed was accurately rendered, while words and toan any other by translation, and the

phrases were so often misunderstood that revision was impossible and a new translation was a necessity.

The translators had the fixed Jewish text, the Masoretic, and a few translations of it into other languages. The most notable was the (Greek) Septuagint, of which they had two copies; but neither was old, and both were imperfect and corrupt. They had the (Latin) Vulgate, which was very corrupt. And they had the Tergums. One small Hebrew. lexicon and grammar, published while their work was in progress, was all the assistance they could have from philologists. They had no critical exegesis by Hebrew scholars; noth-ing, in fact, which a modern student considers indispensable.

HELP THE REVISERS HAVE HAD,

The revisers have had a hundred thousand helps. Of the Septuagint, they have had two fourth-century MSS,—the Alexandrinus and Sinaiticus; they have had Jerome's own trans-lation of the Old Testament; the early Syriac translations; Arabic, Ethiopic, Persian trans-lations; contributions from all ages and all lands. But a thousand times more important than all these, they have a sound critical knowledge of Hebrew; its subtleties of construction; its phiology; its etymology. For two centuries thousands of scholars have been at work on it. At least one life's work has been put upon every verse of the Old Testament. The commentaries are numbered by thousands, translations by hundreds.

Many of the changes that have been made are familiar to Bible-readers. Many are taught in church and Sunday-school, many are new and will grate harshly on the ear. The child will miss Joseph's "coat of many colors," and will not be comforted with the "tunic with long sleeves." (The exact significance of the gift might be better yet expressed in the ver-nacular of to-day by "a long tailed coat.") He will hunt in vain for the first reference to "mules," and for many a tribe and person and place. The familiar Belial has vanished utterly and his sons are not. The Gammadims, who hung their shields upon the walls have neither a local habitation nor a rame left to them. Methog-Ammah has been blot-ted from the map, and Huzzab from the list of Queens of Nineveh. The "artillery" (I Sam., xx., 20) has been surrendered; the "fats" no long overflow; the book of Jasher is not only out of print but closed forever to speculation; the vanity and self-importance are taken from the hippopotamus; the pride and supercilious-ness from David; the apparently impossible is shown to be quite in accordance with the ordinary laws of Nature.

UNIFORM SPELLING OF NAMES. A uniform spelling has been adopted for proper names—both personal and geographical—which will materially assist the reader and clear up the meaning of many passage It will be no longer necessary to explain that Gazza and Azza, Sidon and Zion are the same places; that the Abia of one chapter and the Abljah of another; the Uria of one and Urijah of another; Enos and Enosh, Jonathan and Jehonathan, Joram and Jehoram, Cainan and Kenon, Hanoch and Henoch, are the same individuals; that the Phuvah of Genesis, the Puah of Chronicles, and the Biah of Numbers were not three persons, but only one. The Ishmeelite of the old Genesis and Chronicles is the same as the Ishmaelite spoken of everywhere else, and the Zebulonite of Judges no longer differs from the Zebulunite of Num-

Some proper names are marked down and some common nouns are marked up. Rabsaris and Rab-meg (Jer., xxxix., 3) were not men but offices. The "Gammadims" were not a tribe, but only "warriors." Hazzab was not a queen, but a declaration that the fate of Nineveh "is decided," that "the temple should melt away." Sheth (Num., xxiv., 17) is not a man, but a "tumult." He did not go up to Bajith to weep (Isa., xv., 2), but-up to the "house." "The wheat of Monnith and Pannag" was not the wheat of two countries. Pannag was candy, and it was in wheat, con-fections, honey, oil, and balsam that the traf-fic was carried on.

On the contrary, "that was in jaw" (Jud. zv., 19) becomes "that was in Lehi." "Popu lous" becomes Ammon (Nah., 111., 8). south" (Gen., xii., 9) becomes "the South," a tract of country. The Pales ina of Isaiah (xiv.) and the Palestina of Joel (iii.) becomes Philistia, the land of the Philistines. Mount Ephraim (Josh., xxiv., 33) is the "hill country of Ephraim;" and Samuel's father was an Ephraemite, not an Ephrathite, from Ephra-"All that work for hire are sad at heart," said Isalah (xix., 10), but this world-wide summary of the life of the poor, which might well be taken as the key-note in the study of all social problems, is rendered by the twenty-five Jacobites, "all that make sluices and ponds for fish." The wo denounced by the same prophet upon "the nation scattered and peeled whose land the rivers have spoiled," reads now upon "the nation tall and shaven whose land the rivers divide." The men cast into the flery furnace were bound in "their trousers, their tunies, [a comma] and their mantles"—not in "their coats, their hosen [no comma] and their hats." One of the most noticeable of the changes is in Job's descrip tion [xl., 19-24] of the hippopotamus: "His Maker gives him his born [sword]," says the writer, but the old version puts it, "He that made him can make his sword to approach unto him." "Behold he drinketh up a river and hasteth not; he trusteth that he can draw up Jordan into his mouth" is nonsense, if not drivel. What Job said was this:

"Though a river swells, he is not afraid; Fearless, though Jordan washes to his mouth."

changes that are made, particularly in the xxviii. chapter, transmute nonsense into sense and darkness into light. The reader of the English text can see that two writers were engaged on this poem.

SOME AMUSING ERRORS. The mistakes in the meaning of single words have been the occasion of errors that would be amusing elsewhere than in sacred text. God did not command the Israelites to "borrow" from the Egyptians, but to "ask for" gifts. Huldah did not dwell in the "colfor" gifts. Huldah did not dwell in the "col-lege" (II. Kings, xxii., 14), but in the "second ward." Ruth carried her barley in a "mantle" not in a "veil." The psalmist does not "sing with the harp"—"I will play with the harp," he says. Job does not call the serpent "crooked," nor does Isalah call it "piercing," but both consider it "fleet," Habakkuk did not denounce those who loaded themselves with "thick clay" (the masons), but those who loaded themselves with the "pledges" of the poor (the pawnbrokers), and the "shameful spewing" threatened upon the glory of Israel "Ignominy." Deborah did not praise the Lord for the "avenging" of Israel, but for the "lead-ers" of Israel. Abram went to the "oak" not "plain" of Moreh. Samson went to the "cleft" not "top" of the rock. "Charlots with flaming torches" are less easy to recognize than "charlots with flashing steel," and "cypress lances" are better weapons than "fir trees" (Nah., ii., 3). "Untempered mortar" is too stately a term for "whitewash," and so is "wild beast of the island" for the ordinary "wolf." Isaiah's "satyrs" were nothing but "goats," and his "dragons" but "jackals."

THE SPIRIT IF NOT THE WORDS. Sometimes the translators caught some "Cushions for the knuckles" (boxing gloves) and "pillows to all armholes," both imply a pad, but we know what is meant by the one, while the other needs transition. "Hunt souls to make them fly," and hunt souls as birds" are not so very far apart in words merely. "Flagons of wine" (Host-iii, 1) certainly come from "cakes of pressed grapes," and "the brook of Egypt" (an insignificant stream bounding it on the northeast) sounds something like "the river of Egypt" (the

But it is in the grammatical construction that the new version is seen to the best advan-tage. The old version reads (Ps. x. 46.), "God is not in all his thoughts"—that is, he never thinks of God. The new version is, "All his thoughts are There is no God"—absolutely the reverse. The omission of "to-wit" in Josh. zvii, I, also reverses the meaning. The translators rendered Ps. iv. 19: "God shall hear and afflict\them. Because they have no changes therefore they fear not God. But this is not what he said and not what he meant. "God shall hear and answer them who have no changes, and fear not him"-in wrath, not in mercy(v. 17.) David did not address the Lord as "God of my righteousness," but as "my righteous God." The goodness was God's, not David's. This misunderstanding of the progressive gives many blunders for correc-tion: "God of my mercy" for "my merciful God," the "throne of his holiness" for "His holy throne;" "them that rejoice in my highness" for "My proud exalters;" "ye my flock are men" for "ye men are my flock."

WHAT A CHANGE OF TENSE WILL DO. The verb was constantly mistranslated, the present tense or perfect tense being taken for the future. This changed the language often from that of loving faith and hope to dogmatic assertion. "I will cry; He will hear; the Lord will sustain me," is the language of the believer at all times. "I cried, he heard; the Lord sustained me," is a bald recital of fact without significance. Reversing the illustration, by the change from the past to the future (xxxvii, 40), the translators spoiled the whole article of faith. Since "He helped them and delivered them. He will deliver them from the wicked and save them."

In the work on the Old Testament, as well as in the New, the finest scholarship has been shown on this side of the water. For strength, the American revisers have far outweighed their British brethren. They have shown that in Bible scholarship the New World can successfully compete with the Cld. From the beginning to the end of the work the American committee has been radical, brave, iconoclastic; the British committee conservative, cautious, and careful. Nothing could be done to change the old feading without the consent of both committees, and the result has proven that the combination was an excellent one. Yet the spirit of the American committee is conservatism itself compared with the wishes of many pious and trusted scholars. Many changes that they have urged have not been proposed; and the result is a work that the most timid mind may receive without fear that any change has been made for the worse.

A DUFFERENCE NOTED. To illustrate clearly the difference between the spirit of the two committees there is a notable example in the New Testament, a long interpolation in the fourth Gospel being printed in brackets, with the marginal note that it is found in till ancient MSS. This that it is found in tife ancient MSS. This
the Americans wished cut out. The interpolation was palpable. Sut the excitous Britons would not have it. It might not belong
there, but it might belong somewhere, and
there was no place to gat it. Its is mission
from the sinasticus and Valicanus might
have been by accident. It was dear to many
hearts. The proof was not positive.

Both committees agreed that the necessity
for every change must be clearly and definitely proven, both agreed that every doubt note
be given to the received text; both agreed

avoided; but with one the English text was absolutely human work. They used human judgment upon it. It was nothing to them in making up their opinion whether the writer was isaiah or Homer. The proof of an interpolation or mistranslation of either poet was precisely the same to them, and to be determined by the same means. The British committee never entirely divested itself of the idea that the English text was a saered one; that proof of an error was not to be shown in the same way and by the same methods employed in revising the text of Homer. Proof sufficient to change the text of any secular writer was not enough. They almost wanted a sign before they would ap-

This has kept a few trifling errors-errors that will soon be admitted by every one— still in the work. But after all, they are not of importance, and they are marked in the American edition.—*Eochester (N. Y.) Post*-

> For the Religio-Philosophical Journal. Prayer, Its Uses. BY LITA BARNEY SAYLES.

I quote from a sermon placed in my hands by a reverend gentleman, and a man of lib-

eral thought.

It emphasizes what to me are mistaken ideas relative to the use of prayer, and I fol-low with a few words explanatory of my own view of the matter. If this article does not call him out in reply, it may be fortunate in interesting some one else so to do. Many Spiritualists do not properly consider the worth of prayer, and look slightingly upon its use. Truly we are not a religious body of people, and I cannot say I think that a recognition of prayer as a help to our moral development, should any more entitle us to the claim of being religious. Than if we did not so recognize it. Personally, I consider I may not be called religious, because I do not worship, and have no tendency thereto. I recognize the incontestible fact that there is a force in the universe, whose power at pre-est I have no hope of ever comprehending; that there are individual existences so immeasurably beyond me, that they seem to me to be infinite and all-powerful, but I do not incline to worship, although I venerate their exceeding knowledge and power. I see noth-ing in Spiritualism that teaches us to worship, and would incline to entitle it a Progressive Philosophy based upon the facts of

Now as to those things which are ordained to come in the course of Nature by the Providence of God prearranging for it in the constitution of Nature at its greation, the question very naturally arises, what relation was prayer to that? What need of prayer for what is al-ready ordained and provided for, in the very constitution of created things? It will come, it is said, inevitably whether we pray for it or not; and if it is not provided for, it will got come however much we pray. This is a standing objection to prayer for what is expected to come, if it come at all, in the course of nature; and in modern time- the regular-ity and fixity of nature's course is so fully accepted that this objection now possesses a

the intercourse apon the two worlds, and sci-

entifically deduced from the well proven phe-

nomena of these relations.

force which in other ages it never had.
"We answer to this, that the prayer and the creative pre-arrangement are a logical unity where the prayer is to be answered. The world is far differently made from what it would be, but for the anticipated prayers, which are therefore necessary to the moral and rational unity of the whole

"Men may cease to pray; they are free to

"Still, persists the skeptical and underout, if they do not pray, the result will be the same ... Ah! but we are supposing that Omniscience has foreseen their prayer, without which he would have made the world differ-

Then the prayer is fore-ordained, and will be made; otherwise, if the creature is a free agent and may refuse to pray, he is equally as strong as God and even-stronger, for his decision not to pray when praying-time comes in the "pre-arranged" order, defeats God's purposes, and is liable to induce ir-regularities. Man is, or he is not, a free agent; it is above eaid that he is, and that "he is free to cease to pray" if he chooses; but also, that God anticipates, or "foresees his prayer" which takes away his free agency. If his praying or not praying was his own affair, and had no consequences foreseen from the beginning, it would, mothinks, have been wisch, than to have "made the world differently" or not, contingent upon the caprice of a mortal.

"He will have the reward of his prayer lessons, just as the devouter spirit has and will have the neward of his spirit and habit of Lumble prayer." What "reward of his spirit" can come to one who prays because it was predestinated from before the foundation of the world that he should pray?

I cannot agree with this writer, though disagreement upon a mooted point proves disagreement upon & mooted point proves nothing except a disposition to seek to ar-rive at truth. His position is unnatural and untenable. The action of the whole world is defined as "pre-adjusted," which is only an-other word for fated; still the teachings are

development; as I grow to see a higher condition of soul lovely, I desire earnestly that condition, and that is my prayer. If I am in distress, or it others around me are, I pray to the highest power that I can reach, which may or may not be your God, for the God of each person is his or her highest ideal of what the God ought to be. And I do not expect, nor need, that he will come specially to me and help me, nor even that he will deputize his messengers to come; the very need feit in my soul for an added fullness will bring that fullness by uplifting me to that condition whereby I come en rapport with the oceans of supply that lay, as we may express it, in stratas around and above our usual condition, according to the law of demand and supply in nature. Or if a more physical relief is needed; one that only "spe-cial Providence" can furnish, the upper world around us is teeming with those who are but too glad to come to our rescue, and help us, because they have grown to know the law that he that keeps to himself, loses all, but he that gives away all, hath it himself. In no other way can we retain a spiritual gift, but by bestowing it upon others; and even temporal gifts to others, become spiritual gains to ourselves, when delivered in the

right spirit.
If the world could understand that prayer is good and necessary because it elevates us, and makes us better, and more worthy of receiving the reply to our aspirations, and that it is only by our worthiness that the reply can come; that it attracts to us those spiritsessengers who delight to bring about events for our good, by influencing the hearts of others in our behalf or who pour their own healing magnetism over us in a baptismal chrism to restore our worn bedily and spirit-ual conditions, then it would be seen that prayer is good and holy, but need not neces sarily be considered religious; for although it concedes the existence of beings superior to ourselves, and their corresponding power to assist us, yet it does not include the element of worship, which must be recognized in a definition of religion.

Locking upon prayer in this light reconcites us to seeming inconsistencies, and brings mortals into sensible relations with the universe. And we shall not then say, as says my author, "If a righteous man ceases to be righteous, God changes in his feelings and attitude toward him; if a wicked man becomes a good man, God changes in his feel-ing and attitude toward him, but we shall easily see, that if there is a God, he must be as unchangeable at least as the laws of the universe whose fixity and undeviating action standard and dependence by calculate any known phenomens, and through which to reason back to causes, the "changes in attitude" take place in the mobile and finite, instead in the Infinite; and the true desire of the heart or prayer is the agent by which this attitude is changed. This is virtually allowed in a paragraph from this same

essay as follows:
"Christians often say that truth is the medium of communication between God and man, so that the Great Spirit can work on the mind of man, only in proportion to the amount of pure truth they have received and assimilated. But then what is such truth? It is not an entity distinct and separate from God or man; it is a thought or connection or mode of mind; and so the principle only af-firms that certain states of mind are necessary to further communications from God or other words, that there are spiritual laws of direct spiritual intercourse.

In this we must understand him to refer to the intercourse between God and man, and not in the sense of the relations between human beings in the mundane and supramundane world.

But I have said enough to show the in-onsistencies inherent in the old way of looking at the uses of prayer. Let us put aside all prejudices as far as may be, coming from our early church education, and look at every thing presented to us as truth, in an unbis ed light.

Sojourner Truth's Transition.

To the Editor of the Religio-Philosophical Jour

On Monday, November 26th, at her home in Battle Creek, Michigan, this remarkable woman passed away quietly, after a suffer-ing illness, through which her mental and spiritual faculties remained undimmed. She was 110 years old, and had been widely known for over forty years as an atvocate of Anti-Siavery, Temperance, and Woman Suffrage, and as a religious speaker after her own quaint way. She was greatly respected and beloved by many worthy people. The funeral was in the Presbyterian Church on the 28th. Some nine hundred persons were present. and a deep interest was felt. Bev. Reed Stuart, the independent preacher of the So-ciety, and Giles B. Stebbins spoke. S.

A Remarkable Meteor.

At Fraserburgh, a few weeks ago, was ob-served a remarkable meteor. It appeared at first nearly overhead, and thence finehed across the sky in a northwesterly direction. untenable. The action of the whole world is defined as "pre-adjusted," which is only another word for fated; still the teachings are that men are moral agents and may do as they choose about praying.

My idea of prayer varies from this, and my prayers originate altogether differently. They are made according to the natural law of my

For the Religio-Philosophical Journas, of Prayer in the Form of Petitioning for

BY HON. JOEL TIFFANY.

Having considered prayer in its inmost and religious sense, and how the suppliant is benefited thereby, the next inquiry arises, how are others than the suppliant benefited by prayer? That is, by what means does the prayer of one person affect the well-being of others? What existing agencies are there, by means of which, under the Divine administration. the fervent supplications of our hearts for the welfare of loved ones, can become available, in securing to them what we so earnestly desire? This form of prayer is better represented by the word petition, seeking and asking for external aid; that is,

ald external to ourselves. Whatever may be the means by which our petitions are answered, they must include such as possess and can exercise the mental faculties. Prayer, in the sense of petition, can become available to others only, when heard and cognized by one capable of comprehending its sighificance, willing to undertake to make the needful effort, and able to accomplish the undertaking through the use of the necessary means. This implies the existence of a class of mental or spirituthe existence of a class of mental or spiritual beings, having faculties corresponding to the human, both in perception and cognition, by means of which they can come into rapport with the human spirit, and can perceive and cognize its thoughts, feelings and desires, can sympathize with it, and can put forth effort in its behalf. That such a class of beings have existed in the past, is as really a historical fact, coextensive with the history of humanity, as any fact stated in history. And I am justified in asserting that no fact of history is better established than is the fact of the existence and operation of this class of beings, provided man is competent to ascertain and declare such fact.

Is man, possessed of his physical senses, and of his intellectual and rational faculties, in a fair degree of unfoldment, competent to ascertain and declare such fact? Let us inquire, what is essential to give one such competency, so as to make his statements worthy of credit, should he affirm his provided to the evistence of such a class knowledge of the existence of such a class

The human spirit belongs to existence, and to be known to others must come into manifestation, and in doing so it must appear through the manifestation of certain qualities and attributes peculiarly its own. All of existence, in its operations, gives evidence of the presence of law under which its operations are conducted, and the law of the operation of the atom seems to be omnipresent as the law of the universe. The law which causes the apple to fall, causes the heavenly bodies to keep their orbits, and to move in their appointed times and places. To the rational mind it becomes evident, that the potency manifest in these legal operations, must be co-extensive with the universe. Wherever there is an element to form a particle, or particles to form bodies, or bodies to form systems, the law is present by which they are caused to perform their

respective offices.

The law itself is not to be mistaken for the potency of which it is the law. It is the expression of an ever present Omnipresence. As applicable to operations, law signifies "The rule of action," that is, the manner in which a potential presence operates. Thus, the law of gravitation is not of itself gravita-tion. It is only the manner in which the force of gravitation operates. Law, in civil society is defined to be "a rule of civil con-duct." In social intercourse, it is "a rule of social conduct;" and in respect to morals, it is "a rule of moral conduct." Thus the law of any department of the universe is the rule of action or conduct in such depart-ment. Therefore in all cases, law is an expression of a rule of action, and is not to be

considered as the potency or cause thereof. In respect to existence, which can be known only through manifestation, and, hence, through its characteristic qualities or attributes, there are certain attributes by which the several kinds of existence are characterized. Of material existence, the distinguishing property is inertia or the absence of voluntary power. In its manifestasence of voluntary power. In its manifestation it has no power to originate or to suspend its operations. It can neither move itself or arrest its motion. It passively receives and passively parts with whatever of potency it may be connected. Having received its constitution from some source, that constitution determines the law of its adaptation. Therefore, in itself, it has no power to change its state or condition. It can act only as it is acted upon. In all its operations, it is the obedient subject of some governing presence.

In respect to mental or spiritual existence, it is otherwise. Instead of being characterized by the attribute of inertia, in its manifestation, it is characterized by the presence of intelligent power, manifest in contingent action or voluntary power. By means of this intelligent contingent action or voluntary power, the individual possessing this attribute is enabled to become somewhat a law unto himself. As seen as mentality in any degree appears, the faculty of volition begins to appear; and as mentality unfolds, the voluntary powers become more and more potent in directing and controlling individual action. Wherever, there appears in manifestation, intelligent contingent action or the exercise of voluntary power, there is ized by the attribute of inertia, in its manithe exercise of voluntary power, there is present as the producing cause, individual mentality, whether embodied or disembodied. Such must be the rational conclusion of every reflecting mind witnessing the same. Because human observation and experience have hitherto never been able to discover any other adequate source from which intelligent chave hitherto never been able to discover any other adequate source from which intelligent contingent action could proceed. The character of such individual mentality is also to be determined by the character of the manifestation as to degree of consciousness, perception, cognition, affection and volition. For all individual mentality known, has, in some degree, each of these attributes, which must be employed in mental or spiritual manifestations.

All physical manifestation of mentality through a physical individuality, must be connected with such individual by the pres-ence of individual life; and when life in the ence of individual life; and when life in the individual physical form ceases, mentality in such form ceases. Therefore, wherever manifestation of mentality, through intelligent contingent action, takes place, which cannot be traced-to a mind inhabiting a living physical form, it is nevertheless to be deemed a manifestation of individual mind; and if it be reasonably certain that no mind in the material form could have produced such a manifestation, under the particular circumstances, then it is rational to infer that an individual mentality not inhabiting the physical form produced the manifestation. Take as an illustration the hand writing upon the wall of King Belshazzar's palace, written in the presence of the king.

dividual mentality was present, controlling that hand, and expressing perceptions and thoughts; making manifest, through volition, intellectual cognition, and individual volition and power. Take also the manifestation of the second of the s tion of Jesus to his disciples on the evening of the eighth day after his reappearance. When he called upon Thomas to satisfy himself of his real presence; and quoted lan-guage which Thomas had used to express his unbelief in the fact that he was yet alive; and also had declared the evidence of that and also had declared the evidence of that fact which would be necessary to satisfy him. It would seem that Jesus was present and heard the conversation of the disciples with Thomas, although he was invisible to them; also the manner of his appearing and of his disappearing to his disciples furnished conclusive evidence of his physically disconcluded marketility yet possessing all the embodied mentality, yet possessing all the attributes and faculties of the physically embodied mind. In fact, the history of an-gelic ministration, as contained in the Bible, both in the Old Testament and the New, demonstrate to all Bible believers, not onl. the possibility, but likewise the actuality of spiritual manifestations of a character to remove all doubt as to the power of spirits as such to manifest themselves to human be-

ings.
In modern times a most remarkable state of things has become manifest in respect to those who believe in the existence of a Spiritworld, a spiritual universe, and a spiritual world, a spiritual universe, and a spiritual government by which all things exist and operate. Before modern manifestations of spiritual existence and spiritual presence in our midst, took place, professing Christians were almost the only class of people who expressed their undoubting faith in the actuality of these things, and it was the non-professor who doubted or disbelieved. But since the modern manifestations, known as spiritthe modern manifestations, known as spiritual phenomena, have taken place, the state of faith in these things, and of disbelief, has been changed. As a general rule, it is the professed Christian believer, who now becomes the skeptic; and the former skeptic, who becomes the believer. And their methods of argument femaliars that and the professed changes the skeptic and the skeptic and the skeptic argument to the skeptic and the skeptic argument to the skeptic and the skeptic argument to the skeptic ods of argument touching these and incident questions, are likewise changed. It is a lit-tle remarkable, that the professing Christian is so intent upon demolishing the founda-tions upon which the modern believer in spiritual intercourse bases his faith, that he not unfrequently overthrows the foundations upon which his Christian faith is professedly based. According to their arguments, man is so constituted that he cannot have unmistakable evidence here, of the existence and presence of a world of spiritual individualities, or of the actuality of spiritual immortality. They, by their arguments, re-mind one of the ancient mower, who, raising his scythe to kill the snake, so directed his blow, as to cut off his own head before his weapon reached the snake. So it is with certain religious opponents of these modern manifestations; they make use of such argu-ments as necessarily to undermine the foun-dations upon which their spiritual faith is based. It is impossible to invalidate the evi-dence upon which the fact of existing spiritual intercourse is established, without im-peaching the faculties of the human mind, by which spiritual existence and manifesta-tion can be cognized. It must be shown that man has no faculty by which to perceive the presence of, and can commune with, spiritual beings; or, that possessing such faculties, he can make no certain use of them. Either of these positions, if established, would be fatal to a faith based upon any external evi-dence of the existence and action of spiritu-

al beings in any age of the world.

Modern manifestations embrace in their facts, all the evidences upon which the world must rely to establish a faith in the exist-ence of a spiritual world and a future life. The philosophy which can discredit the spir-itual nature of these manifestations, can successfully combat all the evidence which history brings to us, to prove the actuality of spiritual existence and manifestation in any age of the world. That science, which suc-cessfully accounts for modern so-called spiritual phenomena, without the necessary agency of spiritual beings, removes the last barrier to the final triumph of Atheism.

So far as intellectual, moral and religious development are concerned, man is as com-petent to judge of the value of such evidence to-day, as those were who lived eighteen hundred or three thousand years ago. The senses are as reliable now as then, and are no more subject to illusions. The means of distinguishing between the real and the imaginary are certainly better understood now than they were then. Upon what prin-ciple, then, can we be required to receive with undoubting faith, the testimony of men and women who lived thousands of years ago, and yet reject all similar testimony of those who are equally competent, equally houest, and equally, sinceré, to-day? So far as the spiritual constitution and character of man, and his relations through that constitution and character to the Divine government are concerned, I am not aware of any change; and let those who affirm such a change, make their affirmation good by giving substantial evidence of the same. Then why, upon ra-tional and philosophical grounds, should the phenomena called spiritual which took place

phenomena called spiritual which took place in the long past be accepted as genuine, and the like phenomena of to-day be denounced as impossible or false? Who will answer?

If it be true, that all visions of spiritual beings and spiritual things, which are cognized and believed in to-day; are to be attributed to mental hallucinations, self-imposed or received through the induence of other minds with which the seer is in sympathy, what assurance can we have, that the angels seen-by the women at the sepulchre, and the individual supposed to be Jesus, seen by his disciples, were not merely psychologiby his disciples, were not merely psychologi-cal impressions made upon their minds; by the same laws by which they are said to be produced to-day. The like things are said to occur nowadays in such a manner, that their spurious character cannot be detected. What faculty by which to detect the spurious or the genuine character of such manifestations has become lost to humanity since that time? Let the truthful in spirit give answer.

And, here, permit me to suggest to the opand, here, permit me to suggest to the op-ponents of the supposed genuineness of mod-ern manifestations, that they, in their op-position, should be careful and not impeach the faculties by which men may perceive and cognize spiritual beings. Such a pro-cedure in the argument, if successful, would become fatal to all faith in that which is spiritual. If spiritual beings exist at all, and if man as man, possess any faculty or and if man as man, possess any faculty or sense by which such existences can be perceived, then such phenomena are among pos-sible events. To deny the existence of any such faculty in man, is to deny the possibil-ity of his cognition of spiritual phenomena; and to deny such possibility, is to deny that spiritual beings have ever been seen. For if spiritual beings have ever been seen by man, that proves two things: First, that such be-ings exist, and second, that man is possessed

exist, and that they have been perceived by man at any time, care must be taken not to deny the existence of these faculties in man; for if it is done, spiritual phenomena cannot be established by any possible evidence. Nor will it be safe to impeach the integrity of these faculties. To affirm that in no case they can become reliable is equivalent to affirming their non existence. If there are no means available by which one can distinguish positively between real and spurious mediumship-between real and spurious spiritual phenomena, then there can be no certainty that any genuine phenomena of that character have ever occurred. To affirm the certainty of any fact, involves the means by which such fact can be made certain. Therefore to affirm the reliability of spiritual phenomena in any age is affirming the reli-ability of the faculties by or through which such phenomena were ascertained.

Therefore it will not be permissible to de-ny the existence of these faculties in man, ny the existence of these faculties in man, by which spiritual existence may be perceived and cognized; nor will it be permissible rationally, to impeach the integrity of these faculties, unless like the Materialist or Atheist, one seeks so destroy all faith in spiritual existences of any and of every age. But admitting the existence and integrity of these faculties, then the remaining operation is one of evidence, and is to be settled like every other question, by the evidence. Then if the witnesses are honest and capable, their word is to be taken as sufficient evidence of the existence of the facts they affect.

the existence of the facts they attest.
It has already been stated, that the pres ence of intelligent contingent action or of voluntary power is conclusive evidence of the presence of individual mentality. Therefore any phenomena, which gives evidence of in-tellectual cognition and volition, is evidence of the presence of individual mentality. If at the call of the alphabet certain letters are designated by sounds of physical manifesta-tions of any kind, and these letters designat-ed, are thereby arranged into words, and significant sentences, constituting a communi-cation, it will be certain that individual mentality has been engaged in that work, come from what source it may. It may be difficult to ascertain from whom or what mind it came. That will be to be ascertained by an examination into the facts and circumstances attending the manifestation; also by inquiring into the nature and character of the communication given. If it con-tain detailed statements of facts and truths unknown to each and all parties present, and such statements subsequently prove to be true, and to be such as could not have been known to any present, then, rationally, one must look beyond the circle in which the communication was given, to ascertain the individual mind which dictated it. And should it be determined, on investigation, that an intelligent and voluntary act had been performed by a mind physically dis-embodied, then the fact would be demonstrated, that we are living in the midst of a spiritual universe, which is capable of creat-ing and sustaining individual mental or spiritual beings; possessing every possible degree of intelligence and power; and that the degree of completeness to which such be-ing may a min can be limited only by the supply from that fountain from which existence is a proceeding, and toward which all seems to be tending.

The inquiry demanding a satisfactory answer, then is this: Is the existence of an individual mentality, endowed with the faculties of perception, cognition, affection, voli-tion and power, vitally disconnected from a material body, possible? Would the assem-ed existence of such an individual being conflict with any known fact, truth or prin-ciple? Does the manifestation of intelligent contingent action indicate the presence of Individual mentality embodied or disembodied? Will the Agnostic answer these ques-tions definitely and rationally?

Again, would a human mind of even ordinary capacity, and endowed with a fair de-gree of intellectual and rational perception and cognition, be competent to investigate

Again, if Mr. Tiffany is correct, a man like and determine the presence of individual mentality from the character of the phenomena clearly indicating voluntary or intelligent contingent action. There is cer-tainly, nothing of fact involved in the ascertainment of the presence of mental action not clearly within the scope of human ob-servation. It is the office of the physical senses to ascertain and determine the existsenses to ascertain and determine the exist-ence of physical phenomens. Trespective of its source. If a physical body is moved, the only question to be determined by the senses, is the fact of movement. And such fact the senses are entirely competent to decide, when the movement is relative to surrounding ob-jects, and amounts to a given quantity in a given time. The cause of such movement may be investigated through the exercise of the intellectual and rational faculties. Should the intellectual and rational faculties. Should there exist a race of disembodied beings, capable of producing physical phenomena, of a character to indicate the presence of intel-ligent and voluntary power as a cause there-of, no intelligent person will honestly deny that a human mind of ordinary capacity is clearly competent to determine both the actclearly competent to determine both the actuality and character of such phenomena.
And in our investigation of the question of
the possible existence of physically disembodied individual minds having the several
faculties of the human mind, it is not important to discover in such phenomena a
manifestation of a high order of intellectual
or moral character. The manifestation of
any degree of mental and voluntary power,
disconnected from a material living body,
will remove such phenomena from the realm
of the material and inert, and will introduce
into manifestation the fact of the existence
of a mental or spiritual universe, unbounded of a mental or spiritual universe, unbounded in its existence, and unlimited in its possi-bilities. For when the existence of a material disembodied intelligence and power be-comes established as a fact, a sphere of such existence embracing every conceivable de-gree of mentality, intellectually and morally considered, becomes established as a pos-sibility; and the fact of such existence re-vealed through such manifestations becomes the subject of a rational investigation and of a rational faith.

of a rational faith.

All that we know of the existence of intelligent and rational beings, outside of our own individual and personal consciousness respecting ourselves, has been made known to us through external manifestations addressing us through the physical senses, and the intellectual and moral perceptions and cognitions. We determine the cause of phenomena by, first, observing the external manifestation, and second, by applying the tests intellectually, as to the cause of the same. We determine that mind or spirit is present and operative in an individual by its manifestation in his conduct. We determine his rationality and his sanity in the same manner. We determine the presence of love, hate or indifference by their characteristic manifestations. Man, therefore, as an intel-

although he saw only the fingers of the hand that wrote. Yet he was certain that an in-dividual mentality was present, controlling tain as a truth, the fact that spiritual beings. Therefore, if it is desirable to maintain as a truth, the fact that spiritual beings to investigate and determine the character of physical phenomena indicating the pres-ence of spiritual beings, whether they are present in a physically embodied, or disem-bodied state, and he may become a compet-ent witness to establish the fact of such spiritual presence and manifestation.

> W. S. Wood's Criticism of Joel Tiffany's Position.

To the Editor of the Religio-Philosophical Journal:

It may be audacious in me to presume to offer a small word of criticism of the wordy metaphysical productions of the Hon. Joe Tiffany that have recently appeared in the JOURNAE; but his conclusions are not always clear to me. His articles have appeared to be filled with the phantom idea that he was producing something to "answer" Col. R. G. Ingersoll and extinguish his logic! But sev-eral others have been obsessed with the same idea, and with the results of labored efforts, so this is not exclusively peculiar in him. I pass over his pleading apology for the existence of a dark and cruel theology that has marked its pathway down the centuries with the fruits of bloody and most horrid persecutions, burnings, dungeons, tortures, and death to millions who rejected it as the true and only religion of an ideal just God, and also over his effort to invent a "religious infidel." What I want to get at is the logic of the following quotations from his last article, JOUR-NAL (No. 12) of November 17th, in his "ideal of a perfect and Divine Being"—or God, the creator and governor of the universe. He

says:
"The ideal is necessarily a creation of the intellectual faculties and the moral perceptions, and cognitions, and consequently it must exist, if at all, in every one according to the intellectual and moral status of its or. Therefore, theologic ideas of God will differ as the intellectual and moral status differs, and hence, one's theological conceptions become a measure of his intellect-

wal and moral character."

The italics are mine. Now, admitting that an "idea" of a God is the creation of the intellectual faculties, does it follow "con-sequently" that the "idea" must be in every one "according to the intellectual and moral status of its possessor?" Suppose the intel-lectual status is the very highest and most brilliant, and the moral status the very lowest; then, what would be the "measure" intellect and morals, and what the "ideal" of a "perfect and Divine Being?" Would it not be liable to be mixed about half and half? "Therefore theological ideas of God will differ, and hence one's theological conceptions become a measure of his intellect-ual and moral character."

That is very plain according to the hypotheses of Mr. Joel Tiffany. It is somewhat dogmatie; but how will it work as logic. If one's theological conception of a perfect and Divine Being becomes a measure of his in-tellectual and moral character, then a very high conception of God is a sure guaranty of a high intellectual and moral status, and vice versa. Of course it is. Under this rule of logic, one of small intellect and low moral character, cannot have a high ideal of a God. But looking at the high intellectual faculties and high moral character of thousands of priests and preachers of the Gospel, who hold and teach the highest possible ideal of a "perfect and Divine Being," and then at their libertinism and crimes of every degree and grade, and the rule of Mr. Tiffany don't eem to work smoothly. Many of the lowest intellects and most degraded moral charac-ters, have the most exalted "ideals" of a perfect Divine Being and his goodness and mercy—so much so, indeed, that they will go through all the forms and ceremonies of "religion," and live a life of sip, upon the be-lief that "faith", in their high, "ideai" will enable them to escape the consequences through "His" atoning grace" and the "blood of Jesus." This does not seem to prove that his high conceptions of God become a con-

Again, if Mr. Tiffany is correct, a man like Col. Ingersoll, who has no ideal of a "perfect and Divine Being." cannot possess either a high nor low standard of intellectual faculties, nor a high moral status, because his "conceptions" of such a Being are a "measure of his intellectual and moral character," and his ideal or conceptions being nihil-nil
—"therefore" and "hence"—ergo—no intel-lectual faculties and no moral status!

Beautiful logic! but just such as every Beautiful logic: but just such as every Christian Spiritualist must encounter in the vain attempt to engraft the old dogmas, myths and theology of priest-craft and Christianity upon the glorious and progressive scientific philosophy of modern Spiritualism, which is light and knowledge substituted for blind faith and superstition.

Shawano, Wis.

Two Strange Dryams. A Singer Sleeping in Omaha Sees the West. Shore Railroad Accident in a Dream.

All the world likes to talk about dreams, and half believes in them, in spite of great pretentions to the contrary, and much talk about physiological causes. A dream story, in which a late railroad accident was the

subject and a celebrated singer the dreamer, has just come to light.

Zelda Seguin is with the Abbott Opera Com-

Leida Seguin is with the Abbott Opera Company this season, as everybody knows. So far the company has spent much of its time in the Northwest, drawing big houses and receiving plenty of newspaper praise. On the night of September 29th it was in Omaha.

That night Mrs. Seguin dreamed that she was in a railroad car near Utica, N. Y. She knew it was that locality, having passed over it often. As the train flew along she thought she saw the different points in the scenery, commenting upon them from time to time to a young lady who occupied the same seat with her. The young lady was a close friend, and in the dream Mrs. Seguin thought it perfectly natural that they should be traveling together. She heard somebody say, "Diefendorf Hill." That part of the dream she remembered with special distinctness. The peculiarity of dream dialogues, is that though one seems to be saying much and hearing much, only a few sentences of it all stand boldly out in the memory after the dreamer opens his eyes on a new day. And so, Mrs. Seguin sleeping in Omaha thirty-six hours before the accident on the West Shote Road, dreamed she was whirling along near Utica and heard the name "Diefendorf Hill" spoken before the accident on the West Shore Road, dreamed she was whirling along near Utica and heard the name "Dietendorf Hill" spöken distinctly. Then she saw her girl companion's face turn to that peculiar shade of white which terror only can produce—saw the same ghastly rigidity of muscle spread over the face of the other passengers, and simultaneously felt a shock which instantly expanded into a grating, grinding, horrible jar that seemed to splinter the very rocks beneath the earth. Then all was suddenly blotted

out in one vast engulfment of darkness. Out of this Mrs. Seguin seemed to rise in that mysterious way in which we are all extricated from dilemmas in dreams, until she could look down upon the wreck from the air above it. She saw the two engines locked in each other's embrace, twisted, belching, groaning as though in mortal agony; saw also the care which were thrown from the track, damaged and crippled like great animals; and withal saw in one of them the friend who sat by her side but a moment before. She was now lying helpless in the dreadful mass of debris, her face death-like and her form motionless. There the dream stopped. She told it the next morning, as it was still frash in her mind on waking up, but did not, of course, think that it had any significance. What was her surprise within three days to read of the accident which occurred on the 1st of October, on the West Shore Road; and later to learn that the same young friend who had sat beside her in the dream had really been aboard the wrecked train and been injured. Let the people who explain such things by material reasoning, or those who waive them aside with a sneer and a smile, tell, if they can, why Zelda Seguin, sleeping more than a thousand miles west of Utica, should so accurately dream out an accident three days before it occurred, and sociate as a friend with it whom she believed to be safe in her home in one of the interior towns of Pennsylvania. She had retired after an evening of more than usual honor. The applause had been generous to embarrassment. Nothing had occurred to call up any thoughts of peril or accident. Yet in her dream she felt the shock and saw the ruins of the wreck.

Once before Zelda Seguin had a remarkable dream in regard to a public event which soon after happened. Three nights before Jim Fisk was shot she dreamed she was walking up Broadway and the entire street was draped in mourning. The shutters of every store were closed, and in white letters on a black ground on every one was the name "Jim Flsk." She turned into other streets and it was the same. Everywhere there was the drapery of mourning and the name "Jim Fisk" in white letters. This dream she told next morning to her friends, and on the third day thereafter was shocked beyond expression to learn that Fisk had been shot. Yet she had never even seen him.—New York Letter.

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THE CROSS AND THE STEEPLE.

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Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

HAND IN HAND WITH ANCELS.

Hand in hand with angels, Through the world we go; -Brighter eyes are on us Than we blind ones know; Tenderer voices cheer us Than we deaf will own; Never, walking heavenward, Can we-walk alone.

Hand in hand with angels In the busy street, By the winter hearth-fires-Everywhere—we meet,
Though unfledged and songless,
Birds of Paradise;
Heaven looks at us daily
Out of human eyes.

Hand in hand with angels; Oft in menial guise;
Oft in menial guise;
By the same strait pathway
Prince and beggar rise.
If we drop our fingers,
Toll-embrowned and worn, Then one link with Heaven From our life is torn.

Hand in hand with angels; Some are fallen—alas! Solled wings trailed pollution Over all they pass. Lift them into sunshine! Bid them seek the sky? Weaker is your soaring When they cease to fly.

Hand in hand with angels; Some are out of sight, Leading us unknowing Into paths of light. Some dear friends are loosened From our earthly clasp, Soul in soul to hold us With a firmer grasp;

Hand in hand with angels,-Tis a twisted chain, Winding heavenward, earthward, Linking joy and pain. There's a mournful jarring, There's a clank of doubt If a heart grows heavy, Or a hand's left out.

Hand in hand with angels, Walking every day:-How the chain may lengthen, None of us can say. But we know it reaches From earth's loveliest one, To the shining scraph
Throned beyond the sun.

Hand in hand with angels! Blessed so to be! Helped are all the helpers; Giving light, they see. He who aids another Strengthens more than one; Sinking earth he grapples To the Great White Throne.

The bill conferring the rights of suffrage on woman has passed the Legislature and also the Council of Washington Territory, in spite of opposition. As Gov. Newell is a champlon of the movement, there is little doubt that the bill will become a law, which will take effect from the date of signature. Great enthusiasm is felt among the friends of wo-

man suffraga throughout the West.

In Mrs. M. S. Duniway's editorial letters written during her travels through Oregon, she chronicles the successful ventures of many women. Among those mentioned are two young women who are clerks in the Legislature of Washington Territory, and the daughter of the Governor, who is the territorial librarian.

Mrs. Lovejoy, owning large fruit-canning establishments in Portland and Oregon City, Oregon, has succeeded so well in her industry, as to lease more property, and put in machinery for a new cannery large enough to employ 100 additional hands. This enterprise demanding great energy and abil-ity on the part of the proprietor, is a new field, though necessarily a limited one for

Among the philanthropic women, are Mrs Oliver Ames, who has given \$30,000 to the free hospital for women in Boston. Mrs. Anna Ottendorfer of New York, whose mu-nificent gift of \$60,000 to the Jewish hospital in New York, has received from the Empress of Germany an autograph letter and silver decoration as a recognition of her humanitarian works, especially as they are in favor of her countrymen and women in America.

Mrs. Barnaby astonished Alpine climbers by scaling Mont Blanc twice in a week, first by the Col de Géant and then by Les Aig-uilles Grises—the latter route especially dif-ficult, involving the spending of a night in the snow. She then went to the Italian side of the Alps to attempt other and more dangerous ascents.

Mrs. Agnes C. Paul, at Ft.Fairfield, and Mrs. Fannie K. Hamilton at Old Orchard, are among the agents of the Associated Press in Maine. They are doing good service, and are

paid the same as men.

The second and third daughters of Longfellow, are studying at Newnham College, England. The first is devoted to mathematics, the latter to the languages and history. The son, Earnest, is an artist, and the eldest child is the wife of Mr. Dana, whose father, the author of "Two Years before the Mast," was an old friend of the poet.

A daughter of John Bright, and a daughter of Richard Cobden, were each a delegate to the great liberal conference in Leeds, in October, at which over 500 organizations were represented by 2,500 delegates. The two mentioned spoke in favor of woman suffrage.

All who are interested in the temperance movement, and who are not? are glad to welcome Miss Frances E. Willard as again Presi dent of the Woman's Christian Temperance Union. We may not all agree with the methods of the Union; we do agree with its objects and in an unstinted meed of praise to her who has brought zest, energy, enthusiasm and ability to the work, as well as a singularly

ability to the work, as well as a singularly glowing and magnetic eloquence.

I believe that the true note of temperance reform has not yet been sounded. It will not be until its methods are based upon physiological and psychological laws which are now only partially understood. If temperance was applied to food and physical habits of every kind, under scientific direction, in which temperament and hereditary influevery kind, under scientific direction, in which temperament and hereditary influ-ences are taken into account; if the diet and the amount and kind of labor could be prop-erly adjusted to each individual, few would feel that deadly craving which is now too much regarded as a mere infirmity of the

much regarded as a mere infirmity of the will. In fact, if treated like a disease and fought with nature's own remedies, liquor would cease to be the horror it is to day.

How can this be done under the fearful pressure of modern life? The laborer as well as the business man is subjected to a pressure of excitement and unrest which reacts are of excitement and unrest which reacts upon the body. He is weary, nervous, un-

strung, and he knows too well what will "brace him up." He cannot afford to sink to the level of his sensations; he demands an exaltation of spirit which can be obtained through that one drink which makes way for more. His diet is highly seasoned and indi-gestible, with hot bread and greasy food. His whole life with its ceaseless activities is whole life with its ceaseless activities is pitched upon too high a key, and the only way to reach the required level is to do it by the means of some stimulus. It requires an amount of will to overcome these tendencies, that few can combat. We are all living beyond our strength; we are drawing upon the principal, instead of contenting ourselves with the interest, and we cover up the deficit by a tonic of a stimulant. The bank of health breaks, sometimes before middle age. Paralysis, consumption, nervous disorders, some form of disease declares bankruptcy of the capital unwisely exhausted; and we drag through life the wrecks of manhood or wo-manhood, or lay down our bodies in untimely graves. Among new scenes on higher planes, we shall learn, that there is not only time, but eternity to draw upon—that it is not only foolish but wicked to disregard health, reason, sanity. But this will be too late for use on, sanity. But this will be too late for use here, where it is our duty and our privilege to make the most out of to-day—to lay the foundation of our structures broad and deep, so that on them may be built enduring temples for the use of the indwelling spirit.

I do not see how we can go "hand in hand with the angels," as Lucy Larcom so beautifully enjoins upon us unless through obedience to those laws of the body which it is

ence to those laws of the body which it is incumbent the body should observe. They are just as onerous and binding as moral laws are upon the soul. Not to do so, is to lose hold of truth, to become befogged, and then the whole spiritual horizon is shut out by bad physical conditions. The spirit looks out of its darkened windows on a cheerless prospect. It is deaf as to the finer whisper-ings of intuition; or they become "like sweet bells jangled out of tune."

The reformer, above all others needs to keep his life sweet and quiet and pure, that he may be a correct interpreter of that inner voice of wisdom which sounds so low in this earthly babel, that only reverent listen-ers, drawing apart from all harsh noises, from all strained manifestations of life, can truly hear and correctly translate.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Exitoto-Philo-SOPRICAL JOURNAL.

BEYOND THE SUNRISE; OBSERVATIONS OF TWO TRAVELERS. 240 pages. Price, fine cloth, \$1.00; paper, 50 cents.

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It opens with a description of a large and quietly tasteful old style parlor in New York, in which sit two women, "neither old nor, young, neither homely nor beautiful." talking of many things, while a fierce wintry storm raged outside. Their talk lasts until twilight; and a time of quiet silence came.
"When motion was suppended, and the spirit
within became an ethereal flame, a low sweet sound broke into waves on the listening air.
It began soft and clear, and gradually grew higher and more loud. Indescribably pathetic, it came not from any one place, but filled all places....slowly it died away as it came; the tremulous air grew quiet, the music spent itself in sobbing sweetness....the two friends knelt beside their seats, bowed and thankful."

At tea table, soon after, a young woman in their family asked about that wenderful music, which she had heard before. A gentleman visitor came in, and they agreed to give some narration of their "occult experiences" and to ask their circle of friends at their Sunday evening visits to do the same. This opens the way for a score of admirably told experiences, covering the ground of spirit-presence, clairvoyance, magnetism and psychometry, recognizing the spiritual facul-ties of our inner lives, and looking through the open door to the wondrous land "beyond the sunrise."

It is not a sensational book, but these expersences, and the talks to which they lead, are given in the thoughtful mood of cultivated and spiritually gifted women, who have had their share of the trials of life, and have been illuminated and strengthened, made more rational, and also more intuitive, by their researches and thoughts on these important questions.

The facts narrated are "almost all strictly true, with change of names." The two wom-en, owners and occupants of the New York City home, although not described as sisters, remind the reader of Alice and Phebe Carey. and the Sunday night visits of chosen friends were also a notable part of the life of the gifted Carey sisters. It would be natural enough that some of these narrations should be from their lives, and those of their inner circle of intimates, but this is only conjec-ture. Come from whence they may they are well told, and the conversations to which they give rise are full of spiritual wisdom and tender reverence.

But a single criticism comes to mind. We could wish that the writers, while giving an admirable quotation from A. J. Davis, had also given his name, and in this and other ways had more fully recognized the services of avowed Spiritualists in helping the recognition of such inspiring and reasonable ideas as this book holds of great value."

But they have done a noble and needed work, and have sent out a volume which will be benefit and blessing, and life and golden light with n and from beyond to many readers. No fitter holiday gift could be devised than this story of the resurrection and the life beyond, so closely and naturally linked

to our daily life. The power of will, magnetic healing, the fine rapport of mind with mind independent of all bodily nearness, dreams full of import, the reappearance of a mother to her children, and like subjects make up the personal ex-periences in these pages, and a single extract must suffice to show their style and spirit.

"What is the use of these inner powers of vision, these strange experiences that break through the opaque clouds of this life of the senses, and give us gleams of the infinite blue sky beyond?... Is there aught besides idle curiosity in the recounting of these tales

dealing with the inner life? Were this all, this book would never have been written. "Were there not a vast and unbounded ocean of Love and Wisdom over and about us, from which to draw refreshment and susten-ance, and could not the inner vision act so as to assist our powers of receiving and appropriating this natural pabulum of our immortal being, then our work were vain. These narrated experiences—few compared to what might be gathered in one city, to say nothing of the country—prove the existence of vic regularies and read, by the farming formal, or the farming formal appropriation of the country—prove the existence of vic regularies and read, or the farming formal appropriation of the country—prove the existence of vice regularies and read, or the farming formal appropriation of the country—prove the existence of vice regularies and read, or the farming formal appropriation of the country—prove the existence of vice regularies and read, or the farming formal appropriation of the country—prove the existence of vice regularies and read, or the country—prove the existence of vice regularies and the country proves the country—prove the existence of vice regularies and the country proves the country prove

innate undeveloped powers in alt, and of a vast limitless existence beyond the scope of this."

G. B. S.

OUR BOYS IN CHINA. The Adventures of Two
Young Americans, wrecked in the China Sea on
their return from India, with their strange wanderings through the Chinese Empire. By Harry
W. French, author of "Our Boys in India." 150
Illustrations. Boards, \$1.75; cloth, \$2.50. Boston:

Many leaders of that wonderfully enter-taining book of last season entitled "Our Boys in India," will recall their final glimpse of the heroes, Scott and Paul Clayton bilding farewell to the wharves of Calcutta from the deck of the steamer "Tigress." The vessel sailed on its fateful course to Hong Kong, and was burned in the China Sea. Our Boys escaped and their wanderings and adventures to the time when they sailed from Shan-ghai for Boston are told by Mr. Harry W. French,—so widely known as a popular lec-turer—in his new volume entitled "Our Boys in China," and which Messrs. Lee & Shepard have just published in a form which cannot

fail to attract youth.

The illustrations, of which there are one hundred and eighty-eight, are a prominent feature of the book. They serve to enliven the author's narrative, as well as to throw light upon many subjects untouched by his pen. We know of no other single volume that so charmingly pictures this ever inter-esting theme; and if "Our Boys in China" does not prove a success, it will not be the fault of either the author or his publishers.

RICHARD'S CROWN, HOW HE WON AND WORE IT. Anna D. Weaver. Chicago: B. S. Heath, Pub-

This is a novel of 300 pages, gotten up in goed shape. Richard, the hero, is pictured as a most selfish person that turned everything about him into money. The author elaborates the labor and the money question to considerable extent.

Magazines for December not Before Mentioned.

St. Nicholas. (The Century Co., New York.) Contents: Frontispiece in color, "Bringing home the Christmas Tree;" How the Robin came; Almion, Auria and Mona; The rhyme for Twelfth; A Lullaby; Cat's Cradle; Tales of Two Continents; The Prince of Naples and his Palace; The Birds at Monkstown Castle; A Duel in a Desert; Christmas; "A Miss as good as a Mile;" Sophie's Secret; Our Skating Brigade; How Sir Athol came to his Kingdom; Edonard Frere and his Child pictures; The little Stone Boy; The Well-Read Hunter; A Submarine Fire-eater; Christmas Carol; Prince Hassack's March; The Two Pussies; Fare in a Street-Car: The Flower-Angel; The Land of Fire; The three somber young Men and the three pretty Girls; The Children's Christmas Club; Wee Mother Hubbard; Work and Play for young Folk; To Our Readers.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Victor Hugo; Inez De Castro; Titles; The hard Strait of the Feinne; Berlioz; Earth movements in Java; A new Poet; Gone over; Purgatory and Modern Rev-elations; The misleading character of Law as an index to Morals; The Towers of Silence; A Panhellenic Festival of to-day; The rela-tion of Darwinism to other branches of Science; The expediency of killing eminent Men; Mesmerism; Matthew Arnold in the United States; The early history of the Family; Literary Notices; Foreign Literary Notes; Mis-

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) This maga-zine for the little ones is improving with each number, and the stories will be found interesting and the illustrations pretty.

GOLDEN DAYS. (James Elverson, Philadelphia, Pa.) A magazine for boys and girls. The stories, are by the most popular writers of the day, and are found to be interesting and amusing. amusing.

We have received a copy of the beautiful lithographic portrait of Pansy (Mrs. G. R. Alden.) "Pansy" possesses a magnetic force that touches all hearts, and a keen pencil to strike into life those salient points in human nature that make us all akin. Mrs. Alden finds time in her busy life to fill the editorial chair of The Pansy, the popular pictorial magazine (weekly) for young people which is published at 75 cents a year, by D. Lothrop & Co., Boston. Any one desiring this portrait can obtain it free by sending \$1.50 for two new subscriptions to The Paney, to D. Lothrop & Co., Boston, Mass.

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Books Received.

HISTORY OF THE LITERATURE OF THE SCAR-dinavian North. By Frederik Winkel Horn, Ph. D. Translated by Rasmus B. Anderson. Price \$3.50. Chicago: S. C. Griggs and Co.

OUR BOYS IN CHINA. By Harry W. French. Price \$1.75. Boston: Lee & Shepard. Chicago: S. A. \$1.75. Boston: Maxwell & Co.

GOLDEN FLORAL. Six vola, consisting of the fol-lowing Poems: Come into the Garden Maud; Curfew Must not Ring To-Night; It was the Calm and Silient Night; My Taith looks up to Thee; That Glorious Song of Old; The Lord is my Shepherd. Highly Illuminated cover fringed, price \$1.75 each. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co.

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Fallures and Their Lessons.

It is an open question whether the world

learns most from success or failure, but as the failures are so much more númerous and so much more easily recognized, it is safe to say that the mission of failure as an instructor is an important one. We exult in our civilization, count up our large buildings, our schools of and all the appliances that make life comfortable and beautiful; and yet we shall find after all, that civilization is only condensation, conceutration at certain points, of the work and the thought of millions. If there is great wealth for a few, there is great poverty for the many. If hosts of huge buildings, palatial in splendor, there are also squalid hovels enough in which the hungry and the homeless gather their rags about them, and curse the wealth that mocks them. The death-breeding tenement houses more than offset the palaces. If we exult in our commerce, reaching every part of the globe, bearing the comforts, the arts, the wealth of favored lands to those less favored. it bears also the greed, the vices, the curse as well as the blessing of civilization. The Sandwich Islands, their population slowly rotting away, can tell alike of the curse of commerce and false religion. Are our manufacturers prosperous? Yes, the large dealers are growing rich; but in garret and cellar, in locked factory and in bare rooms of tenement houses are men and women just able to exist on the scanty pittance they earn, and they shiver and burn, are crushed and starved by the million. If there be boast of the good order of our cities, let us see what it costs: Every 821 individuals in England and Wales have a policemen to look after them. From returns just published the total number of the "criminal classes" still at large and not yet in fail was last year 39,000, while the number of policemen in England and Wales, including over 12,000 for the metropolis alone, was a trifle over 33,069 men. Thus there seems to be a filce balance, there being nearly one policeman to every known law breaker. The total cost of each policeman is \$490 a year.

In our own land the number of police is not so great, but the cost of each is much more; and the result: In our cities are organized bands of robbers/a large number of the population who are thieves from their birth; lotteries, rum-shops, houses of prostitution. rowdyism and wife-beating by the roughs, that our papers publish, and the same evil things in fashionable haunts, but which the papers never publish; our very police the partners of thieves in many cases, and in many other cases showing a brutality worse than that they are appointed to restrain. Civilization has changed the mode of doing evil, but not cured it, and civilization to that extent is a failure. Through all things that go to make up civilization we shall find the same result. Said Dr. Johnson: "I can sit in my parlor at Bolt Court, and drawa circle of a mile diameter, and it shall hold more wealth and poverty, more learning and ignorance, more virtue and vice than any other mile on the earth's surface," a concentration, not a growth.

Religion is exalted, meaning thereby, mostly, clearly defined opinions about religion, and acts which logically grow out of such opinions. Count up the millions of church members, and then count, if we dare or can, the enormously greater number of those who

care for no religion, the agnostics, the materialists. Take note also of the crime and the revengeful punishment, the sin and suffering, the doubt and dread of a future life; count up the rumshops and houses of prostitution owned by men whose praise is in all the churches; note the huge army of hypocrites who doubt or deny the doctrines of the church they support - the unbelief, unrest, and inability-nay, the poverty of effort to remove great evils if they be backed by wealth; and shall we not be forced to the conclusion that the religion of the day is a failure?

And Spiritualism, bringing to science new problems, to art new inspirations, to religion new evidence-teaching that there is no possible escape from the penalties of sin; that the mystical hell and the impossible heaven of the church are real states, misstated because misunders good; that all things good, true and beautiful pust be sought for if we would reach a heaven in the life bedemonstrate.

If Spiritualism can do all this, can it fail to bless the world, to lead it to a wider sweep of art, a more complete civilization and a purer religion? It may. If Spiritualists shall grow careless about the facts on which they rest their belief-if they shall, for mere curiosity's sake, support mediums known to be fraudulent, leaving the honest ones in obscurity and poverty; if they shall denounce those who stand for purity and truth and support those who call "evil good and good evil;" if they shall seek only their own satisfaction, caring nothing for those to whom the knowledge they have would be salvation from ignorance and sin; if they shall be so persuaded of their personal importance that they cannot consent to unite with others lest that should seem to be diminished, Spiritualism may die. The angels may come and get only churlish response till they cease coming. There was once, 400 years preceding the birth of Jesus, when there was neither voice nor vision. This may occur again. Civilization fails because of human selfishness. Religion's failure is due to the same cause. Let us, by all means possible, each one fight against selfishness in ourselves; get truth, love it, spread It by all the means we can command, sure of success. He who has learned to work unselfishly for the upbuilding of another, has learned the mystery of creation.

Straws in Amber.

Who has not often seen the bright transparent resin flashing back with golden sheen the sunlight?-Amber, dear to the smoker! The Turk has huge mouthpieces for his pipes made of it-a mouthful almost they areand the meerschaum of our more critical civilization is not held to be complete unless it have the small, carefully polished amber tip to the mouthpiece. More cherished still is it by the devout of the Roman Church, when made into crosses and rosaries. Precious is it, too, to many a mother, who decks her infant's neck with it, with a half-consciousness that there is a hidden virtue in the golden glory of the necklace. The Czar of Russia has a room thirty feet square, haying its walls entirely covered with amber. Valuable as it is, it is, after all, only resin, but pre-historic resin, exuded unknown centuries ago, a gleam of brightness from the dark past. But because it exuded, flowover the rough bark of the tree, whose sap it was, it caught and held fragments of leaves, straws, insects of various kinds; and as the resin continued to flow, these things were embalmed, prisoned, sealed up in a transparent tomb, exciting the wonder and delight of the curious. These straws in amber. serve another purpose-they prove the gennineness of the amber, for no imitation of it can be made but what would destroy any perishable thing imprisoned in it.

Something analogous to the "straws in amber," worthless things attaching themselves to valuable things, and having somewhat of respect accorded because found in such good company, is found in every popular awakening to perception of a great truth. The early Christian Church had its cheats and impostors, its cranks and its tramps, and it may be the churches of to-day are not entirely free from them. Spiritualism has some specimens, too, of these "straws in amber" in the shape of cranks, who have delusions which they insist are spiritualistic science. frauds, devout believers in Butler's theory:

"The pleasure sure is near as great In being cheated as to cheat. As lookers-on feel most delight. Who least perceive the juggier's sleight." and so use Spiritualism to delight the people and fill their own pockets. There are, too, no-couldn't think of such a thing as that! but steadily deny there has ever been a fraud perpetrated, and have strong faith shared by all who know them, that they never will see fraudulent manifestations. Noting the comparatively large crowds of frauds, fraudsupporters, cranks, promulgators of false theories and bad morals, one is apt to look at them, so out of place in Spiritualism, as the virtuoso did at the straws in amber-

"Not that the things were either rich or rare, He wondered how the devil they got there." Gross thought, abusive speech, imposture and support of it, unclean life and defense of it, are all out of place in Spiritualism, but because they are connected with it, they will have a degree of infamous immortality, as the dead leaves, the worthless straws, the unlovely insects that come to us in the amber. Such an immortality is not to be desired. To live in men's memory as those who profaned the holy, belittled the great, praised the mean, justified wrong; poisoned the mind of youth-all in the name of Spiritualism, the noblest, purest, truest system of fact

membered only because they were the insects or other worthless things that entangled themselves in Spiritualism, not as builders or illustrators, or teachers, or anything good, this is a lot none need envy. Most of us will have little to do with posterity in any way Spiritualism shall be in us, not we in Spiritualism; our duty is to be ornaments to it not to have it for an ornament and a tomb.

Bugbears.

Not a pleasant-sounding title, but neither are bugbears themselves attractive. The word primarily means to terrify, and has come to mean things we have made terrible by foolish fears; things not hurtful, but which people are afraid of. "Ye men of Athens, I perceive that in all things ye are too superstitious," says Paul on Mars Hill, and if he had lived till to day he might say the same of the people of every city in the world; for it is rarely the case, in the homes of every land that some superstitions, either grotesque or terrible, are not cherished; that belief in some so-called "charms" is not occasionally avowed. The last fashionable craze-horseshoes-only became so because the horseshoe was said to bring good-luck. But our theme is bugbears, things called bad when they are not; believed to cause evil when they have no effect of any sort. Many of our preachers are fertile in the production of bugbears. The papers announced recently that a colored minister preaching a funeral sermon delared the "dear departed" must suffer in hell eternally because she loved dancing-making it a deadly sin that no word of God has censured.

One preacher distinctly said:-"I warn you against laughing—Jesus never laughed. Why did he not warn them against marrying, since Jesus was never married. Yet sometimes the congregation make their own bugbears. "I don't like the gown," said a Scotch dame, airing her pet superstition; "the Bible does not say St. Paul wore a gown."

"No," said the dominie, with a mirthful twinkle of the eye, "the Bible doesn't say he wore breeches either," which suggests the antidote to most theological bugbears, a little common sense.

A short time ago, some preacher finding attendance at his church falling off, denounced Sunday-night courtship as the cause of that and other evils, perilous to the soul. A priest of the Roman church denounced summer picnics from the steps of the altar, threatening dire ecclesiastical penalties if his admonitions were disregarded. Hanging finds in the orthodox preacher its strongest support, though he knows that the text he loves to quote, "Whoso sheddeth man's blood, by man shall his blood be shed" is prophetic, not mandatory. So, too, such an one quotes, Thou shalt not suffer a witch to live," as God's judgment against Spiritualists, though he knows or ought to, that the word translated witch, really means poisoner. While the air of our cities is being made poisonous by exhalations from the host of buried deadthe dead are thus killing the .living, science proposes to cure the evil, by the adoption of cremation instead of sepulture, and the preacher quotes as settling the question, Then shall the dust return to the earth as it was," and claims that God has decided against cremation, assuming that what was not injurious among a thinly scattered people is equally harmless in the enormous crowds of our cities-not only this, but assumes that God says so, it is a terrible sin to think otherwise.

But preachers are not alone in this. Spiritualists have their bugbears, too. What the "bloody shirt" was in politics, "creeds" are to the average Spiritualist, and an attack on these is always in order, always elicits applause. One would think, sometimes, the old creeds had yet some power over them. they seem to hate them so. There is no hate so strong as that inspired by fear. Creeds are harmless things to those who reject them; they need philosophical analysis, rather than furious denunciation. So of religious ceremonies. All rites had a meaning once;-if they have no longer one for us, let us reject them, but not denounce what some others find useful.

Spiritualists have for their pet horror, today-at least many of them have-Organization. What terrible forebodings some of them indulge in. They are not afraid to combine with others, in dancing, amusement, business, politics, but to give wings to a new thought the world is-waiting for, to lift up the Spiritualism they so greatly and fill their own pockets. There are, too, glory in—this they fear and consequently quite a number who don't uphold fraud—oh! hate. "Fear always springs from ignorance." Says Emerson:

"Some day Love shall claim its own, Some day Right ascend his throne, Some day hidden Truth be known Some day —some sweet day."

Some day-there are signs it is not far offmen will learn to laugh alike at magical, theological and spiritualistic bugbears and band themselves together to work for the right, fearing nothing.

"For right is right, since God is God, And right the day must win; To doubt would be distoralty, To falter would be sin."

The Ladies' Aid Society of the Church of the New Spiritual Dispensation, Clinton ave. below Myrtle, Bacoklyn, N. Y., will hold a Fair and Festival commencing Tuesday evening, Dec. 11th, and closing Thursday evening, Dec. 13th. Many attractions will be offered each evening. J. F. Baxter will give his unique and humorous "Mother Goose Legture" on Wednesday evening. Admission to Fair, 10 cents. The committee is composed of the following ladies: Mrs. S. B. Nichols, and philosophy the world ever saw-to be re Mrs. J. L. Lozier and Mrs. John Switzer.

Mrs. C. Fannie Allyn at Lester's Academy.

Last Sunday Mrs. C. Fannie Allyn gave two lectures at 619 W. Lake St. In the morning several questions were suggested-one with reference to the bogus effects of Dr. materializations. The control, however, did not give the name of the individual referred to and seemed rejuctant to grasp the question and enter into an analysis of the same. When the entire paraphernalia of a tricky medium is captured, with which he has been enabled for years to swindle the people, and of which an advanced spirit should be fully cognizant, it does not seem to be improper to mention his name in full and then enter into an elaborate discussion of the deleterious effects that have followed from his systematic swindling of the people, and the lesson that should be learned therefrom. The control evidently thought that the subject was a disagreeable one-decidedly too material-and therefore spoke on another question, that of "Charity," the basic foundation of the remarks being comprised in the following: To so rear and educate the rising generation that each one will have a healthy body, sound mind, industrious habits and a natural tendency to be good and do good; in doing that the highest and purest charity would be exercised. Her remarks were well received, eliciting the closest attention.

In the evening the subjects of her discourse were, "Re-incarnation," and "The World a Stage, and all Mankind the Actors." She concluded the services by psychometrizing several gloves and handkerchiefs, giving the characters of different individuals therefrom, which proved very interesting to those pres-

GENERAL NOTES.

John W. Bradshaw, Cave Mine, Utah, kindly sends \$1.15 for the poor fund. He has our

The wedding cards of Mr. and Mrs. Geo. A Fuller are received. We congratulate the young people, and wish them a happy, prosperous and bonorable life.

Dr. J. M. Peebles desires the JOURNAL to state once more that he is " not in the Spiritualist lecture field," and it is useless to sol icit him to fill appointments-Mr. and Mrs. M. L. Van Horn left on Wed-

ful week in Chicago. Mr. Van Horn has forgiven the Journal for making his initials Mrs. De Wolf and Mrs. Bromwell conduct Mediums' Meeting held each Sunday at 3

nesday last for St. Louis, after a most delight-

P. M., at the West End Opera House. Mrs.C. Fannie Allyn will lecture again next Sunday at 619 West Lake Street, at 10:30 A.M. and 7:30 P. M. In the evening she will entertain the children-of all growths, of course -with an illustrated lecture. Medium's meeting at 3 P. M.

In Arizona a large canal is being excavated in the Salt River Valley, for irrigating purposes. It will be, when completed, about fifty miles in length. It will aid in redeeming 100,000 acres of land now considered almost worthless.

A Society of Spiritualists has been organized at South Chicago, meeting regularly twice a week. Mrs. Sparrows is one of the leading workers in the cause there. Last Sunday Dr. J. K. Bailey lectured for the Spiritualists there.

The Brooklyn Spiritual Fraternity will hold a Mediums' Meeting in the Church of the New Spiritual Dispensation (Clinton Avenue, below Myrtle), Friday evening, Dec. 14th, under the management of Mrs. T. B. Stryker. Remarkable tests of spirit presence are given at these meetings.

A correspondent writes: "Mrs. E. L. Watson has been engaged to speak at 'Metropolitan Temple in San Francisco, Cal., during the coming year, 1884." We congratulate the Spiritualists of San Francisco upon their good fortune in securing the services of this gifted speaker.

Very fine new cabinet photographs of J. J. Morse of London, and Dr. Joseph Beals, President of the N. E. Spiritually. Camp Meeting Association, have been added to the Jour-NAL's extensive collection the past week. Whose will be the next? These pictures are a great attraction to visitors.

Mrs. Emma A. Nichols, the well known medium, of East Montpelier, Vt., (formerly, of Chicago) writes that they will probably remain in Vermont, the health of the entire family having improved so much. Dr. Nichols is busy with his practice. While we rejoice in their success, we regret that they will not return to Chicago.

Dr. J. K. Bailey spoke during October, in various localities in Ohio, and at Dublin, Ind., Oct. 30th; at Indianapolis, Nov. 4th; Anderson, Nov. 7th; Chesterfield, Nov. 11th; Hartford City, Nov. 16th; in a Conference Meeting, West Grove, Nov. 18th; at Montpelier, Nov. 19th; at Fort Wayne, Nov. 22nd; at Sturgis, Mich., Nov. 25th. He took part in Dr. Denslow's meeting, Grace Hall, South Bend, Ind., Nov. 28th. He may be addressed at Muncie, Ind.

Fred. L. Alles has disposed of his paper, the Pontiac Sentinel, to E. Lowry, editor and publisher of the Gibson Courier, who will take possession thereof January 1st, 1881. The sale has been made solely on account of the failing health of Mr. Alles, who believes that the milder climate of the Pacific Coast will be more conducive to his longevity and temporal comfort, than a longer residence in Pontiac would be. He has made an excellent paper of the Scatinel, and we predict that he will make his mark in California. He will leave behind him a host of warm friends, whose best wishes will accompany him to his new home.

The remains of Dr. William Harvey, who is credited with having discovered the circulation of the blood, have just been removed from the vault in which they have reposed for 200 years, in the church at Hempstead, Essex. They have been placed in a marble sarcophagus in an adjoining chapel built by the Harvey family. The sarcophagus was provided by the College of Physicians. Dr. Harvey appears to have been a careless man in his business affairs. A resident of New York of the Doctor's prominence would have built his own mausoleum.

The great successes of the ex-False Prophet have won over vast numbers of influential Mohammedans in the Upper Soudan. They now believe there must be much truth in the Mahdi's declarations that he is a pure descendant of Mahomet, and that the Sultan of Constantinople, coming of a bad strain, is in no wise worthy to lead the faithful. He dreams now of a throne at Constantinople, as Bonaparte did ninety years before him, and has already sent an Embassador to the Court of St. James. The British have abrogated the order to evacuate Cairo. The modern Solyman may lay siege to the Egyptian Vienna, and civilization should me-t him well to the southward.

A few days ago the Hon. J. G. Wait, a prominent Spiritualist of Sturgis, Mich., celebrated his 72nd birth day. There were present thirty of the first settlers of St. Jee county, none of whom were under fifty years of age. while quite a number were over eighty. The total ages was 2,007, the average over sixty four. Among those present were live who were scholars of Mr. Walt's over forty-eight years ago. They were D. Parker, Mrs. Wait. B. C. Buck, Mrs. E. P. Amidon and Mrs. W. Morris. Mr. Wait arranged them on the floor and reviewed them; had a public spelling match, as it were. "Onponpanoosock" was too much for most of them, but B. C. Buck succeeded in worrying through.

Rev. Warren W. Cudworth, D. D., the eminent Unitarian divine, was stricken with appoplexy and passed away almost immediately while praying in the Union Thanksgiving service in East Boston, the 29th ult. Dr. Cudworth was one of the most popular of ministers; he was Chaplain in the First Mass. Regiment three years, was greatly belovedby the soldiers and had preached for the East Boston Unitarian Church for twenty-seven years, never having left them since he first located there in 1852, with the exception of his three years in the army and one year that he spent in traveling around the world. A long and useful and worthy life has suddenly ceased in this mortal tenement; but who can for a moment doubt but Dr. Cudworth will still have a conscious existence and his field of labor be greatly enlarged.

Prof. Blakie recently lectured in Edinburg for the benefit of Dr. Kay's Presbyterian Church. He said in the course of his lecture: "The cultivation of the true is represented by science, the good is represented by morals and religion, and the beautiful is represented by art, painting, poetry, theatrical representations, and music. The reason why the meeting was so interesting was, that the Scottish Church, in its general detestation of the union of religion and the beautiful, had special abhorrence of the theatre. He should never be content with Scotland till the General Assembly of the Church of Scotland went en masse in full canonicals to the theatre. They should then have a revival of the sacred drama, and perhaps if he was inspired he would write one himself." Dr. Kay has since resigned his pastorate.

The churches of East Boston, Mass., held a union service Nov. 29th. The pastor of the 'Orthodox " Church, the Rev. J. E. Twitchell, was to preach the sermon and the Rev. Warren H. Cudworth, D. D., the Unitarian pastor. was to make the preceding prayer. He had just begun his invocation when he was seized with apoplexy, and saying only "I must stop," fell to the floor. Almost instantly his life passed away. The greatest-excitement and confusion reigned. People rushed to the platform and raised the inanimate form, but efforts to restore him were vain. The services closed at once, and the body was conveyed to the residence of his sister. The news apread like wildfire, and in a short time the ad event was known all over the city. Mr. Cudworth, though apparently in good health, had for some time a premonition of speedy death, as shown by his remarks to friends.

William H. Vanderbilt owns \$47,050,000 in United States registered four per cent. bonds, a draft for the payment of interest on which is mailed to him quarterly from the Treas- - & ury. The interest on these bonds amounts as follows: Per annum, \$1,882,000; per quarter. \$470,500; per month, \$156,883.33; per day. \$5,156.16; per hour, \$214.84; per minute.\$3.58.

The Church of the Penitentes, in Santo Domingo, Mexico, a correspondent of the Buffalo Courier writes, is 250 years old, and in it flagellation is still practiced by the remnant of the Aztecs that worship there. The day of the flageliation is Good Friday. Although the penitentes are all Catholics, all the Catholics are by no means penitentes. Indeed, it is said they are discouraged by the priesthood. They strip their bodies to the waist, and having provided themselves with scourges, they beat themselves and each other over the shoulders and back with them until the flesh is terribly lacerated. This is done walkneen is terribly lacerated. This is done walking in procession, one of their number voluntarily leading and bearing a heavy wooden cross bound to his neck, under which he
staggers nearly bent double, his fiesh lacerated by the scourges of his followers. Many
have died of exhaustion under this penance.

If the victim lives to reach the church, the cross is suspended therein, with the bleeding sufferer still bound to it, where he remains until be faints under loss of blood. The peni-tent often pays the penalty of his life in thei vicarious atonement of his sins.

Draw the Lines !

There are honest mediums and tricky mediums, as well as unprincipled persons of both sexes with no medial power, who are simulating spirit phenomena. The trade in counterfeit spirit phenomena has feached such proportions as to fully justify interference on the part of the officers of the law-As we stated when discussing the Ohio law, the lines have got to be drawn between honest, deserving mediums and those who are dishonest, or wholly lacking medial power, as the case may be. If Spiritualists as a body do not prove themselves equal to the emergency, if they decline to take the responsibility, the task of protecting the public will fall to the hands of those wholly ignorant of the matter, and serious harm will be certain to fall upon honest mediums. For, if Spiritualists decline to treat honest mediums with more consideration than tricky ones, if they persist in rating them all in the same class, the outside world, including law-makers and officers of the law, cannot be expected to discriminate.

On another page will be found a complete exposition of the tricks of a fellow who ought to have been in the penitentiary years ago. In our article on the Russel law, this man, Shea, was referred to as one who agreed with religious teachers and that their religious privileges must not be abridged. We quote from that article as follows:

The individual who prepared the above advertisement and pays hundreds of dollars yearly for its publication, fully agrees with the assertion of the Cincinnati man. Indeed he has said so under oath, and that settles it. Once upon a time in an evil hour and under another name he was practicing his arts on the Pacific Coast, and being arrested for not paying a license, he swore that he regarded mediums as preachers, priests, clergymen, and that he pursued his calling as a religion. Unfortunately for this deeply religious soul, one of the witnesses for the prosecution swore he had caught the revererid gentleman, the devout clergyman, with a white band tied around his forehead, a white cloth thrown about his neck and shedders, a sheet hanging from the waistband of his trowsers, and crouching in the corner of the cabinet, at the aperture of which there had just before been exhibited a female spirit with a moustache. His lawyer was equal to the occasion, however, and argued that whether his client was a fraud er not it didn't affect the "religious" phase of the defense. Yet in spite of all the swearing of the defendant and pleading of his lawyer, this religious teacher was found guilty of violating the critinance.

Supposing a Methodist minister should publish in a daily paper, such an advertisement, for instance, as the following:

METHODISM—EXT 4AORDINARY EXHIBITIONS OF the power of the Holy Ghost and the gates of heaven set ajar, Sunday, Tuesday and Thursday evenings. Business and medical consultation daily. A positive oure for nervous debillity, and all chronic diseases. Clarence Shea, D.D., M.D.

About how long would it be before the notice would be copied and commented upon by the press of the country regardless of politics or religion, and about how long would that minister remain in good standing with his church or evade payment of a license for the "business" end of his religion, provided a city ordinance correct such cases? Not long. And Spiritualists would be among the first to point out the charlatan and laugh at his discomfiture.

However difficult and perplexing may be the task the lines have got to be drawn, and this may be done by Spiritualists, who only are competent to do it, if they will take hold of the matter in earnest. The JOURNAL has always and persistently labored in the interests of honest mediums by upholding and supporting them in every consistent manner, and by exposing those who by fraud were disgracing the calling and bringing hardships and unjust suspicions upon all mediums. The work of the Journal has been productive of great good; but the JOURNAL can do no more than to educate and enlighten the Spiritualist public and point out what is necessary. The work must be done by Spiritualists both in their individual and collective capacity. Spiritualists, take your choice! Regulate this matter yourselves or expect with certainty that it will be done for you family were just about to sit down to tea, at by the agents of an outraged public. The JOURNAL is ready to secure to honest and deserving mediums every right to which they are entitled, but it will not be driven, coaxed or cajoled into the false position of screening frauds and tricky mediums in its efforts on behalf of the worthy class. Let the lines be drawn!

Holiday Books.

Many presents are made for Christmas and New Years. What fitter present than a book? Especially one with golden words as well as gilt cover. Let the outside be plain even if the contents are rich. We have many good books, as our long list shows. If science is sought for, what better than the rich and instructive books of William Denton? Are poems wanted, Lizzie Doten's admirable volumes. Poems of the Life Beyond, compiled by G. B. Stebbins, and Barlow's Voices are excellent. The new book, Beyond the Sunrise, is a choice collection of spiritual experiences, told in the best way. Wolfe's Startling Facts in Modern Spiritualism needs no commendation. Chapters from the Bible of the Ages, is out in a new and handsome edition. Space forbids further special mention now. Any book in the market, may be ordered through the JOURNAL office.

Mr. T. R. C. E. Peek states that there are important differences in the composition of the hot springs of Iceland and of New Zealand. The hot mud wells of Iceland contain so much copper that several companies have been formed to work them commercially; while the New Zealand mud springs are so full of infusoria that in times of famine the natives sustain life on a diet consisting Chiefly of mud.

According to Col. A. Parnell, R. A., official records show that 2,270 persons were killed by lightning in Russia (exclusive of Poland and Finland) during the five years from 1870 to 1874. Or these persons no less than 2,161 dwelt in the country. During the same period, in the same territory, 4,192 fires were caused by lightning, 4,099 of them being in

On the Devonshire coast in England a sea grass (Porphyru laciniata) is collected and made into bread by cleansing, boiling, chopping, mixing with a small proportion of oat meal and baking. This bread keeps from four to eight days. Most of it is sent to the Weish town of Swansea, where the pooter people are fond of it. people are fond of it.

Mrs. Lord in Chicago.

On Tuesday evening of last week we attended one of Mrs. Mand E. Lord's scances, held at one of the elegant residences on Michigan Avenue. A number of well known ladies and gentlemen were present, including several prominent members of the legal profession, Mr. and Mrs. M. L. Van Horn, of New York, a dainty little lady widely known to the amusement-going public, a theatrical manager and others equally well known. The manifestations were of the character usually witnessed at Mrs. Lord's scances; nearly every person present receiving striking proofs of the presence of spirit friends. Judge got a bit of evidence in the return of a son who passed to spirit life in early infancy, which seemed to make a deep impression on

At one time during the scance Mrs. Lord said to the writer: "There is a lady standing beside you who committed suicide."-Then followed an accurate description of her appearance.- "She is very anxious and seems in great mental distress." . Although the description was recognized by Judge -Mrs. Bundy, the writer failed to identify the person at once; suddenly a voice full of agony said: "For God sake'let me come." The voice at once brought recognition of the spirit, and Mr. Carter of Cincinnati, that mediums were | we said to Mrs. Lord: "Can you not get the name?" "No," replied the medium. "Can you not see it as you sometimes do," we continued, "or get some impression; is it a long or a short name?" "No," said Mrs. Lord, "I neither see the name nor get any impression." The medium then began to describe for some other sitter, and at the same time the guitar was placed in our lap; whereupon we said, addressing the spirit: "In the conversation with Mrs. Lord, has your name been called?" Instantly three loud raps on the guitar followed-Mrs. Lord at the time being on the opposite side of the circle and with her feet touching those of a sitter, and not within reach of the guitar. The answer was correct, for the name was among the words used when the question was asked: "Is it a long or short name?" At intervals this spirit made continued attempts to hold conversation, saying among other things, she desired to send a message to her friends; but the noise in the circle prevented hearing all she said and finally owing to the unpleasant effect of her presence on Mrs. Lord, the spirit left, saying in a half-reproachful, mournful, voice, "I won't come any more." All present felt the keenest sympathy for the unfortunate spirit and would gladly have helped her. We hope to have further interviews and tearn that she is growing happier.

Mrs. Lord is holding private scances at the homes of a number of wealthy citizens; also at the Palmer House to guests of that hotel. She is stopping at 461 West Washington St., and will remain in town for several days

Curious Antics of a Mysterious Agent.

Our Shrewsbury correspondent writes: "In the neighborhood of Wem, a town on the Shrewsbury and Crewe branch of the London & North-Western Railway, some unaccount. able proceedings are reported. At Wood's Farm, four miles from Wem, occupied by Mr. Hampton, his wife, two children, and two female servants, on Thursday last, while the 4 P. M., when it was still daylight, a saucepan suddenly jumped off the fire, and this was followed by the tea-things being swept off the table and smashed. Several pieces of burning coal were then hurled off the fire and set the clothing of an infant four months old in flames, and before the clothes could be removed the child was severely burnt on the head and arm, and its hair was singed off its head. A small American clock on the mantelpiece was next dashed violently on the ground, and several other articles on the mantelpiece were also thrown down and broken. Something was thrown against the face of a large cased clock, and shivered the glass and face, and a lamp globe and chim-ney were smashed. The mat of the lamp took fire from a piece of burning coal failing on it, and a basket on the parior table was also discovered in flames.

"The neighbors were fetched in, amongst them being a Mr. Lee, a neighboring far mer, police constable Bowen, and others, and although the smashing of crockery and the hurling of articles from one side of the room to the other continued, they could not discover the cause. Mr. Lee and Police-constable Bowen were both struck by things thrown by an unseen agency. It was feared that the house would be set on fire by the burning coal, and consequently the fire was removed from the grate and the furni-ture from the house. All went ontside, but several things were flung from the inside through the windows. In the kitchen six panes of glass were broken and several in the parlor. Strict inquiries have been made by the police and others, but there appears to be no elucidation of the mystery. Mr. Hamp-ton says he cannot account for it unless it is something in the coal; but the coal could not throw the articles about the room. The affair has caused considerable talk in the neighborhood, and a great amount of in-credulity is expressed." Our correspondent, who personally visited the house, adds that the accounts of the occurrence were received from several eye-witnesses.—London Tele-

A bureau of commercial science has been instituted in France. Its purpose is to bring together information bearing on commerce, foreign industries, etc.

It has been thought that the freezing of the sap causes trees to expand in cold weather. Proh. Thomas Meehan finds, however, that such is not the case, as the trees contract to a considerable extent.

The latest scientific exploration of the Fei-lowstone Park, made during the past summer, by members of the United States Geological Survey, shows that it contains 500 geysers, and 5,000 hot springs. These numbers are somewhat larger than those obtained in ear-lier surveys.

We call attention of our readers to an advertisement of the prospectus of the "Dream Investigator and Onelrocritica."

The Chicago Times is the only paper, so far as we have seen, that has given due credit. to the Spiritualists for the exposure of Shea. The other dailies may not have known the fact. Now, however, it is to be hoped they will be fair enough to acknowledge the work of Spiritualists.

Correspondents will please address the Publisher and Editor on all matters relating to the JOURNAL; this is essential to secure prompt attention. Friends will also obligeby not directing mail to our residence. No other direction than the name of the editor, and Chicago, Ill., is needed.

The new meteorological observatory on the summit of the Ben Nevis, in Scotland, is 4,406 feet above sea level, and is much higher than any other in the British Isles. America has two elevated weather stations-that of Pike's Peak being 14,151 feet high, and that of Mt. Washington, 6,286 feet, while France claims four, ranging from 3,989 to 12,199 feet; and Italy has three, of which the highest is 8,386, and the lowest is 7,087 feet. Russia has one as high as 3,787 feet, and Switzerland maintains one at a hight of 7,505 feet, and anoth-'er at 2,875 feet.

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Lassed to Spirit-Life.

Passed to spartt-life from Moravia, N. Y., November 18th 1883, Edwin V. Chandler, aged 57 years 6 months and 26

Mr. Chandler was born near the Village of Moravia and spent most of his earth-life in the vicinity and in Central New York. He was a grandson of the late Equ. James Kenyon, a nobbe non and Quaker minister. He was a nephew of the Hob. Vincent Kenyon, of Auburn, N. Y. and a brother of Senator Joseph H. Chandler of Houghton, Michigha. He was in this religious views a spiritualist. Rev. J. H. Harter, of Auburn, officiated at his functal, being aided in the services by the fine singing of a male quactette from the Euchtet Church in Moravia.

Passed to spirit-life from Auburn, N. Y., November 24th 1883, Cops, youngest child of Mr. and Mrs. Martin Binning

A sweet bud of affection and love was thus early transplanted to bloom to Paradise. Rev. J. H. Harter, in the funeral services, administered to the sorrow stricken parents and many others, the comforts and consolations of Spi-Igaalism.

Spiritual Meetings in Brooklyn and New York.

The Brooklym Spiritualist Seciety will hold services every Sanday, commencing September 15th at 11 4. M. and 7.45 F. M. at the Hall, corner of Fulton and Red-ford Avenues. J. Wm. Flatcher, speaker. All spiritual papers on sale in the hall. Meetings free. WM. H. JOHNSON, President.

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erch Social every second and fourth Wednesday, in each b, at N v. A. until Improvement Fraterolty every first and third Wedement Fraternity every first and third Wed-each month, at 8 o'clock. Daniel Cujas,

resident.
Psychic Fraternity for development of mediums, every
nursday evening, at 8 o'cloca, eterp. Col. John D. Graham. sident.

rockiyn Spiritual Fraternity every Friday evening at 7:80.

Nichols, Fresident.

A. H. DALLET, Fresident.

rockiyn, Sept. 24, 1883. (F. 6). addrson 16 Court St.)

At Stack Hall, No. 11 East 14th Street, near Fifth Avelue New York City the Harmenial Association, Andrew Jackson Davis, President and regular speaker, hold a public meeting every Sunday morning, at 11 o'clock, to which everybody is niont cordially invited. These meetings continue without indialty invited. These meetings continue without in-on until June 11th, 1884. Services commence and

New York City Ladies Spiritualist Aid Society, meet every educaday, at 5 r. m., at 171 East 69th Street MRS. S. A. MCCHATCHEN, Secretary.

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Autumn Leaves.

BY HATTIE J. RAY.

Leaves that rustle beyenth our tread,
Pilling the pathway with green, yellow and red,
Brown and crimson with veinlets bright,
Toucked by the frost of the autumn blight,
Soon to wither and closely fold And ellently turn to common mold— Beauliful leaves with your matchless dyes That have borrowed your red from the sunset skies.

Your triesion is filled—you go to your rest.
As the year nears the side of the glowing west,
And another short span of time is cast.
In the mighty sea of the fading past;
You siteatly sleep beneath a covering white,
Pressed close to the earth and hidden from sight.
Your beauty has gladdened the eyes of man—
It has passed with the year and its fleeting span.

Soon will old Time, who has caused thy death, Sweep over our brow with his frosty breath, And change these tresses of black and brown For a dower of beauty, a silver crown. We change as doth the autumn leaves As Time his web around us weaves, And the mortal falls aslesp as they.
But the spirit lives in eternal day.

When this fleeting life on the earth is past
And we gain the realms of light at last,
May our brow be crowned with a chaplet bright
Of beautiful tints that will shine in the light. As the autumn deaves we here behold. As we gaze on the forests of scarlet and gold May we ne'er lose eight of these beauties grand— May they greet us again in the Summer-land. Fond du Lac, Wis.

A Visit to J. H. Mott.

To the Editor of the Religio-Philosophical Journal:

Os the evening of Nov. 16th, 1883, Abijah Mack' my us to and I attended a scance at J. H. Mott's parlows at Mouphis, Mo., and with the Roman I can say; "Feame, I saw, I conquered" the last remains of doubt in my mind, of man's continued existence. Eight persons besides Mr. and Mrs. Mott composed our circle. At 7:30 r. M., Mr. Mott entered the cabinet where he remained entranced until 9:45 r. M., desired which time we had a constant succession of whispered communications between the loved ones from "the tand of the leal," and our mundanc circle. Each one of our little group was called up to the cabinet several times by a tiny, tinkling bell, so faint and low that my well nigh worn out ears could not these the sound, but the other members all being younger, beard it distinctly and obeyed the summons. Then II may the strong man weep for joy so over-powering that the most obdurate heart must send its glad refrain through tearful eyes, perhaps those mot used to weeping.

pewering that the most obdurate heart must send its glad refrain through tearful eyes, perhaps those mot used to weeping.

Each face we saw was lighted by a halo peculiarly its own; the light in the room being so shaded by a thin covering that an object in the cabinet could not be clearly seen, save by the light it might bring with it, which escended to be generally sufficient, if not, more light was called for, and the lamp shade raised to better light the cabinet and the room we sat in.

Dr. —— I forget his name, was first called to the cabinet to listen to a greeting from the well known voice of a friend who, of all others he declared had been ancet dear to him in the long lost days of his early manhood—his wife, still loving and beloved—they met as they often had done before; his joy too deep for tears. He caimly declared: "If I had to crawt on my face around the earth, I could not afford to be without this night's experience." The same doctor was called up several times to be greeted by other friends—not in "long white r. bes," but in plainer garb, such as they wore in earth life; such was the evening's experience of each one of the clayle suith such modifications as were necessary to each individual case.

Mr. Mack's (a friend present) active sympathies were pretty well aroused by being greeted as "Father" by his spirit boy and "Grandpa," by his grand-schlid; each one recounting incidents amounting to treat tests to him. Mr. M. was not known by name as Mr. H. and I were, but was addressed by the control as the "Mack man." But, well as he is pleased with his evening's experience, a mystery hangs over some presentations that he feels will be cleared up at some return meeting. Of one thing I am sure:

Money would not tempt him to leave Memphis without again ameeting some of the old familiar faces and hearing some well remembered voice say, "I live!" Then, "as one In authority," can be declare: "So shall I!"

Thus far I have retained my mental equilibrium prietty well, but I would fain be spared the mental

Thus far I have retained my mental equilibrium pretty well, but I would fain be spared the mental strain necessarily required to describe what I saw and seit, when the well defined features of one of memory's "graven images" stood before me—not in the tracery of the sculptor's chisel or the angelic colthe tracery of the sculptor's chisel or the angelic coloring of the divinely inspired painter's brush—oh! us, but in the simple adorning of a beautiful head of hair without the tinsel of the jeweler's shop, or other addenda. Yes, "the ideal of my early love," as I saw her at 19 years of age in the long ago, when she stood a bride by my side in 1833, came before me and in whispered accents, that none but I could hear, greeted me with: "We meet again! Call Martha." (Mr present wife). Martha came and our ministering angel said: "I love you both. Thomas, be kind and leving to Martha; she has been kind and loving to my children left to her care." Many things she said to us, not intended for other ears. She parted the thin curtain and wafted us kisses, and sent mesaages of love to the loved but absent ones. While she ctood before us, we could realize that we live in two worlds now.

Thomas Wardall. Awe worlds now. St. Anegar, Iowa. THOMAS WARDALL.

Can the Spirit Leave the Body.

To the Editor of the Religio-Philosophical Journal: In the JOURNAL of Nov. 24th, an article app headed, "Does the Spirit ever leave the Body?" I am glad to see this question brought before the public. I think it a deep and interesting one, and I hope that some scientific thinker, like Hudson Tuttle, will write this question up according to facts gathered from

researches.

The writer and inquirer cites cases where there was a cessation of conditions whereby the individual could use his bedy, at the saint time taking cognizance of its mundane surroundings outside of the bodily organization. The operation sited occupies so short a time, that I do not think it a text of the questions.

There may be a law whereby the individual may exist consciously in and through the spirit body, and yet not be separated so as to lose couldn't of the bodily organization. I believe a spirit can leave the physical body and not vitiate the laws of life and death.

physical body and not vitinte the laws of life and death.

I have a friend who involuntarily goes into what we call the trance condition; she neither seeks, wills nor has any control over it. Her brain becomes dead, as if some heavy weight had struck it; very soon thereafter it is used, showing a separate individual with different ideas, thoughts and desires, talking of different states and conditions of which the medium knows nothing. While this is going on in my presence, the medium is conscious of being somewhere with quite a different people and quite different surroundings. She takes in their conditions, mingles with them in their walks and conversations, and is just as interested with them as if she were in hermormal state, and for the time has no knowledge of any other condition; but on her return she remembers all she has seen and heard. While absent, the spirit using the body knows nothing as to the whereabouts of the medium or as to what she has been doing. Is reply to my question, "Where is the medium? the responds, "I do not know. She went off with Mr. or Mrs. "showing a positive separation of the spirit from the body, but the body still held intact. These visits last from fifteen minutes the one and a half bours, showing no fatigue or unpleasantness and graving to me that aspirit can leave the physical body without destroying the laws governing, same.

Defruit, Mich.

The Little Babe. It is said that when a Hindoo priest baptizes a little babe, he uses the following words: "Little babe, thou enterest the world weeping, while all around thee smile; contrive so to live that you may depart in smiles, whilst all around you weep." These are the people the Christians send tracts to, and to whom men of the Rev. Joseph Cook stamp have "a message from God."

Disagreeable Scenes at a Funeral.

A Bigoted Orthodox Christian Refuses the Request of a Dying Wife- A Minister of the Gospel Finds it Easy for His Plastic Conscience to Break a Sacred Promise.

To the Editor of the Heligio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

With your permission I will give the readers of the JOURNAL a few facts with reference to the life, death and funeral of a well known Spiritualist. I will give the facts as given to me in-part by friends; the rest coming to my knowledge by acquaintance with the parties. In the city of Chicago there resided for many years a Mrs. Eighme, wife of Joseph Eighme, and sister of Mrs. E. V. Wilson; the latter better known to many of your readers as "Farmer Mary." the beloved wife of the late E. V. Wilson. When Mrs. E. was married to Mr. E., it was distinctly understood and agreed, that she should enjoy the most perfect freedom in her religious views, she being a Spiritualist. After many years of painstaking search, she had become fully convinced of the giorious truth of immortality and the ministry of spirits. Her husband was an active member of the Baptist church at the time of marriage. Scarcely had she church at the time of marriage. Scarcely had she entered upon her duties as wife, ere she was made to feel the pains of intolerance, persecution and bigotry. Her books and papers were destroyed before her eyes or else piled up in bits on the floor to await her

On one occasion, this Christian (?) gentleman took a knife, thrust it through and through the likeness of E. V. Wilson, then tore the picture from the

For years this woman bore all this, and even more of which I will not speak; as she valled his abusive

For years this woman bore all this, and even more of which I will not speak; as she valled his abusive conduct from the world, covering much of it with her mantle of charity, so must I, and in so doing I but regard her wishes, and only refer to a few instances where she endured with that "patient endurance which is God-like."

A year and a half ago I made her acquaintance. She said: "I wish I could ask you to visit me in my home. How I would like to have you come; but really—well, I can't—my bushand is so prejudiced against all Spiritualists. The truth is, I have to throw my things out of the window and steal away whenever I meet with my people." Over a year passed, when I heard that she was very sick—not expected to live. At this time circumstances in my own life crowded out many friends and acquaintances, so that I lost sight of her for mouths. In September, 1883, I received a postal card from Mrs. E. V. Wilson, safing: "Sister is dying. She wants to see you; come immediately." At first I could not recall the face or person of this sister; as I was very sick at the time I could not respond to the call. Three weeks later there came another request, and again another. Then I tried to find the one who was in distress, and was directed to call at 1073 West Lake St. Mrs. E. V. Wilson met me at the door. Her face beamed with joy as she said, "Thank God, you have come. Now dear sister can have her wishes gratified." After whispering, "Wait a moment," and acting so strangely as to make me think that I was a contraband article, about to be smuggled across the lines into the enemy's camp, she came back to me and said, "He is in there, but come in. I hope you will be able to manage him." I entered a chamber—nay, a charnel house of decay! Lying upon the bed was all that remained of the body of Mrs. Eighme, so wasted, worn and white—so death-like and still, that at first I marveled at the composure of a man who was seated by the side of the bed, holding one of the waxen hands of this seeming corpse. I still, that at first I marveled at the composure of a man who was seated by the side of the bed, holding one of the waxen hands of this seeming corpse. I bent down, still in doubt as to finding her alive. When the blue-veined eyelids unclosed, and bright eyes looked into my soul, a voice in faint whispers said, "Oh! I am so glad you have come." I could not balleve that the little wan face before me, was one that I had ever met before; it had wasted away until it was no larger than a child's face. Pain had left its mark upon it, yet shining through, was peace and rest.

At last I recalled the face of the woman who had At last I recalled the face of the woman who had said, "I have to steal away from my home whenever I wish to meet any one who believes in Spiritualism." Her husband, the man at her side said, "I-tell you she has been the greatest sufferer I ever heard of; how she has borne it I don't know. Three years ago she had two cancers cut out; that brought only slight relief; for two years she has suffered all the while." Poor dear, patient woman, I thought as I looked upon her. Divining my thought, she looked up and said. "I have had strength given me the world knows

upon her. Divining my thought, she looked up and said, "I have had strength given me the world knows not of." I replied, "He giveth His angels charge over you." A brighe smile illumined her face for an instant, and then suddenly faded away at hearing this man say, "Oh! that was in old limes—not now." I took in the situation at a glance. A hard shell to crack was this hard-shell Baptist!

Mrs. E. V. Wilson was still nervous and ill at ease in the presence of this man. I entered upon the part assigned me. At the dinner table I addressed myself to the master of this household, hoping to ingratiate myself in his favor. I found he was a chicken fancier and I talked "chicken," to him, until he invited me out to look at his poultry, which were very find. I thought surely there is a way to reach very find. I thought surely there is a way to reach this man. I am going to win him by entering in this man. I am going to win him by entering in through his likes—not his dislikes. Soon I returned to the room of suffering. The excitement of the poor wife was painful to witness. With eager hands she reached for me saying, "Talk fast while he is out; but first promise me, a dying woman, that when I am dead, you will come and stand by my side and say a few words to the friends present. Tell them about the glorious truths of Spiritualism. Tell them I have believed it for over thirty years; that I have lived by its teachings; that it has sustained me in every hour; that it has helped me to bear all my pain; that it makes this dying bed a soft one; that I die in the full possession of my reason, and yet I say that spirits bright are round my bed. I feel their loving presence; I know they are walting for me."

Here she paused, overcome by her earnestness, and a thought which seemed to shoot terror into her—a footstep was heard approaching the room! Mra. Wilson said, "Walt! he goes to drive every afternoon. When he is gone we will talk."

For over three hours then, we had all the liberty we wanted. The husband went to the race-course to put his fast horse round on quick time). His wife poured out her soul's request again, only interrupted by intervals of pain: "One more wish I have to make. I want you to come and see my son; he will be here in a day or two." She was not satisfied by -not his dislikes. Soon I returned through his likes-

by intervals of pain; "One more wish I have to make. I want you to come and see my son; he will be here in a day or two." She was not satisfied by the promises given until I knelt by her side, and taking my hand between her own emaciated ones, she said, "Promise that you will do what I ask. My dying prayer is that a seed may be sown by my coffin; that a word may be spoken that will do my husband good; that something will happen to convince the friends who are near that I have lived and died a Spiritualist."

Looking into that woman's face, was like looking into the life beyond; she was, as a spirit, so strong but as a mortal so weak. With feelings unutterable I promised all she asked. She now lay quiet and I promised all she asked. She now lay, quiet and seemed to be at rest. Arousing herself once more, she asked me to sing, "Nearer my God to thee. Nearer to thee!" At the close of the hymn, she said, "I want you to sing that at my funeral." I promised I would. "Just one thing more I ask for, then I am going. Then I can say, 'all is well.' 'Oh! death, where is thy sting? Oh! grave, thy victory?" This last wish was that she might live two days longer, until her son came. She had received a message from him that he was coming and would remain with her until the last. until the last.

A few days went by when I received a card, saying "Come over; the son has arrived. Sister wants to see you and introduce you to him." I found her in about the same condition as I had left her the only risible difference was, then she could take a few sisible difference was, then she could take a few spoonsfull of nourishment, now only a few drops of water. I comforted her by the assurance that I would do as she wished me. Her son came into the room. She asked me to talk with him: "Talk to him about the philosophy of Spirithalism; show him some incidents in your own life where the leading hands of spirits have been most plain. Tell him why a belief in Spiritualism is in itself a saving power, and that immortality is a well demonstrated fact." I entered into conversation with this son. He was a reasonable man. He said he had never witnessed any of these things that I spoke of; he knew his mother had believed in Spiritualism; he was glad if she had gotten any comfort out of it. She had needed it.

ed it.

Mrs. Eighme then repeated to her son her wishes, telling him she expected him to assist in carrying them out; that all the arrangements were made by herself for her burial. His reply was, "Mother, it shall be as you wish."

The day before, her husband's pastor, the Rev. C. Perren, had called upon her. He questioned her about hope, faith and trust. She spoke freely to him. He then prayed with her and commended her soul to God and his angels. Mrs. E. then told him

her wishes, saying, "As my husband's pastor, you will be here. Promise me that you will unite in a service with a lady I have chosen, one who believes as I do, and who will speak for me."

"Do you wish a joint service?" he inquired. "Let use be sure that I understand you."

"Yes, I do," said the sick woman.

"It shall be as you wish. I see no harm in that. Greedly states."

Good-by, slater. Good-by, sister."

The man of God then walked away, burdened with a promise. I thought I never saw a more touching sight than the one presented in that room on this particular morning. The pale face of our friend and sister was peaceful and serene in its calm trusting repose. The attentions of her beloved son and only child were so tender and loving, as with gentle touch he smoothed the soft white hair of his dying mother. A neice sitting by her bedside would sing from time to time some low sweet melody.

A neice sitting by her belside would sing from time to time some low sweet melody.

After that day I never saw the sister again, yet she lived several weeks, if it could be called living. In the mean time her son had been compelled to return to Colorado. For seven weeks she existed without one teaspoonful of nourishment—only a few drops of water occasionally. She then sank rapidly away. On the 18th of October there came a few lines to me saying: "Our dear sister is at rest; she breathed her last this morning. I will come over to see you about the funeral." The next day Mrs. Wilson came. On her way over, she called upon the Rev. C. Perren, 1027 W. Monroo St., the minister who had promised to assist in conducting the service. He could not—would not, consent to a united service. He would have a service of his own—said it was perfectly proper and quite common Days—adays to hold two services. Of course we could only agree to the terms offered. He said it made no diffragrace to him whether he came first or last—it was the "mixture" he could not tolerate!

not tolerate!

On the following Sunday the friends gathered to perform the rites over the remains of Mrs. E. When I entered the house, I was met at the door by Mrs. Wilson. She was greatly agitated. I soon ascertained what caused it. Mr. Eighme had asserted himself as master, and threatened to put out of the house any one who dared to speak one word about Spiritualism. Hoping better things of this man, and thinking sister W. over anxious, I took my seat with the friends. In a few moments I was called out of the room by Mr. Eighme. Taking me to one side, he said: "It seems we are to have two services to-day. All I have got to say is, I won't have it." Thinking to conciliate him I replied, "No! not two services."

"What then?"

"Only this: Your wife requested me to read and sing a hymo, then make a few remarks. The truth is, she gave me a message of love to deliver to you all." While saying this I looked straight into his face. I can give you his reply, but it would take a painter to give you the expression that came into his face as he said: "If any one attempts to say one word about that stuff, I'll put him out doora."

I replied, "Mr. E., think one moment. It was your wife's dying request. Please regard that. Your minister has bound bimself to her, promising that her wishes shall be carried."

"Oh! I know how that is. I tell you I'll put you out if you iry to officiate," exclaimed this man without a heart!

Words were idle, pleading in vain. Firmly and "What then?"

words were idle, pleading in vain. Firmly and quietly I said, "Mr. Eighme, the promise I made to your wife I shall keep, though you compel me to stand on your door-step and do it; a promise so sacred as this one I will keep." I could not believe that he would attempt to carry out his threat. I thought that he had been so accustomed to threatening and intimidating his wife that he tried the same means with me.

means with me.

After some time had passed I again approached him and related that a Congregational minister, last winter, had given the use of his church and choir for the funeral services of a Spiritualist, taking his seat in the pulpit with me, opening and closing the service. It only aroused him to say bitter, wicked the service. There was nothing left for me to do only service. It only aroused him to say bitter, wicked things. There was nothing left for me to do, only to wait for the minister, he would know just how to manage this man. He came soon. Mrs. Wilson introduced him to me, saying, "This is the lady of whom we have spoken." Without even looking up, keeping his eyes fixed upon a book, he replied, "Oh! yes. Well, I can't have anything to do in this matter. Mr. Eighme is master in his own house; he does not wish it; that is sufficient for me."

"But your promise to the dead wife—surely you will keep a promise made under such circumstances, will you not?"

His reply came with force: "Yes. I know I prom-

will you not?"

His reply came with force: "Yes, I know I promised, but I shall have nothing to do with it."

"You will introduce me and give me an opportunity, will you not?"

"I shall conduct my service and leave the house just as soon as that is over," was his reply, turning away as quickly as he could. Soon he commenced his service by singing,

"We shall know each other better when the mists have cleared away."

Will they ever clear away for such as he? A pray-

Will they ever clear away for such as he? A pray-er followed this hymn; then the reading of a lesson

From the Bible.

Beginning at Genesis he soon got through to Revelations, then closing the Bible he commenced again in a conversational style: The friends had gathered in a conversational style: The friends had gathered together to pay the last tribute of love and esteem to a departed sister. He had called upon her during her sickness, still he did not feel like saying he was acquainted with her. She was a Spiritualist; he distinctly wished it to be understood he was not, nor had he the least sympathy in that direction. He had questioned her about her hope and trust. She had replied, "I am not afraid to die; I am at peace with all the world." He then looking into her eyes, asked her this one question. "Do you loss the Lord." all the world." He then, looking into her eyes, ask-ed her this one question, "Do you love the Lord Jesus

She answered: "I do!"
"I think, my hearers, she told the truth. Let us

In his prayer he seemed hurried and nervous; at the close of it he said: "Now may the grace of God and the love of Christ be with you now and forever

"Amen" ought to have followed; If it did, it was in the hall of the house or out on the sidewalk that he said it. He left that room on the run. His overcoat, hanging on his arm, caught on the coffin and checked his speed slightly. How he found his hat was never known. You know it is customary for the friends to be invited to take a last look at the dead face. This he omitted. The congregation were still seated. I rose and asked them to remain while still seated. I rose and asked them to remain while I delivered a message from our departed friend. I spoke as rapidly as possible, telling them about her illness and death. All at once the chief mourner (?) rose to his feet, shook his fist at me, walked across the room, seized me by the arm, and said: "Now you get out of this, or l'll'put you out!"

"Let me keep my promise to your wife," I pleaded. "She wished it; her son requested it; her friends expect it. I would not disturb a religious meeting for anything."

anything."

anything."

He continued to push me rudely about, until some one said, "Shame! shame! Let her alone." He then took his hands off of me and seemed inclined to let me proceed. All the people were quictly waiting for me to go on. As soon as I commenced again, a heavy thick-set man, who had been standing at the foot of the coffin, raised his hand threateningly towards and the time I supposed that he was g son or me. At the time I supposed that he was a son, or at least a relative of Mr. Eighme and had some authority to do as he did. I hope the children of Mr. E. will forgive me for the mistake I made. I have since learned they were present, respectful and polite as gentlemen and ladies usually are.

since learned they were present, respectful and polite as gentlemen and ladies usually are.

Deacon Rogerson, of W. Madison St., the undertaker, walked up to me, took me by the shoulders with great force, and turned me around to the door to put me out. I said, "Wait! until I put my cloak on, if you please." He would not let me go. I then looked this tool in the eyes and commanded him to take his hands off of me, which he did. I did not forget—I could not—the unpleasant place I occupied. Our enemies would say that we were disturbers. Our friends had feelings. I hadaa principle to att from, so I chose to do nty duty at the risk of being misunderstood. When this man removed his hands, I put on my cloak, walked to the side of the coffin to take a last look at the lifeless form, thinking how happy my friend must be at having escaped from her prison, and from this man who had proved such a tyrannical faller, whose prejudices were so strong that even in the presence of death he could not relent. As I looked down into that white face, it was so little changed by death that had the cyclids unclosed, I would not have been much surprised nor would I have wondered at hearing the voice pleading with me to sow just one seed of that glorious Tuth of Spiritualism, by the side of her coffin. Sadness, unutterable sadness, took possession of me. Here is a man by whose side an angel has walked, who will still walk, yet he knows it not; having eyes he sees not; having ears he hears not. Surely if one should be raised from the dead, he will not believe.

All at once, like a prayer came these words, "Near-er my God, to thee." Then the thought, that is her hymn, I will sing it. Voices joined in mine. We

sang two verses.

I addressed a few words to sister Wilson whose head was bowed with double sorrow on the coffin. Then I related how, just as the spirit was leaving the body, two big tears had gathered in those sightless body, two big tears had gathered in those sightless eyes and rolled down the cheeks, coming as if in confirmation of what we as Spiritualists so often say: "Tears for the living; smiles for the dead." All this time I had been permitted to stand by the coffin unmolested. Something led me to look down the room — my time was dp. The Deacon, reinforced by the man Eighme was coming. They seemed to know the Spiritualists at a glance. With outstretched hands they came, saying, "Now you get out of this, every one of you!" With sadness we left, feeling sorrowful that we could not tenderly bear away the casket where once was enshrined one of earth's salpted ones.

Chicago, Iii.

The Brooklyn Spiritual Fraternity

to the Editor of the Religio-Philosophical Journal:

To the Editor of the Beligio Philosophical Journal:

Mrs. Milton Rathbun, of New York City, delivered the opening address, on "The Influence of Spiritualism on Modern Thought and Life," but as it will be sent in full for publication, we only report what followed. Mr. Bowen, being called upon, said that it was embarrassing to speak when so little had been left ufsaid, and would criticise its briefness only. He further said, that Spiritualism does not teach by organization as does the church, but propagates itself by entering into families and using them as mediums for the demonstration of life beyond the grave. We should not rally around some shibboleth, but accept facts, believe them because they are facts, and then they cannot help but make us better men and women. Our departed friends are forever watching over our lives and when people realize this, no such thing as immorality can retain a permanent footing in society. The church, notwithstanding all this, often uses a stiletto instead of the broad-ax they would have us think they use.

Mr. Nichols then mentioned the fact of a Congregational minister, coming before the conference a few weeks ago, is a good sign of the present position of the church toward Spiritualism.

Dr. Comings, a gentleman who views things from a scientific stand-point, said he was pleased at the remarks of the opening speaker upon the influence of Spiritualism upon science, and if scientists would take up the subject we would have more light. If we see a chair tip or table move, is it not the part of science to lavestigate it? Through seeing an apple fall Isaac Newton discovered the law of gravitation. The tipping of the chair or table is just as much a fact as the fall of the apple, and the law of spirit action just as universal as that of gravitation; but they look upon' it all as fraud and an optical delusion. They say it is against the laws of nature. If I bring a magnet to bear upon a nail which is lying

action just as universal as that of gravitation; but they look upon it all as fraud and an optical delusion. They say it is against the laws of nature. If I bring a magnet to bear upon a nail which is lying upon a table, it is drawn to the magnet; this, too, would seem contrary to gravity. When scientists investigate as they ought, we shall find just as much of a law as when the nall is lifted up. We want to sift the real from the unreal, but as long as we tolerate fraud we cannot expect scientific investigation.

Mr. Cole then came forward, although feeling unwell and spoke substantially as follows: "I did not hear the lecture. I feel some embarrassment in coming to the floor shortly after our young Bob Ingersoll, but will speak as it lies before me. Spiritualism has unsettled the faith of many without giving them a better, and has as yet shown no constructive power. There are so many Spiritualists and yet how weak they are are. No less than 8,000,000 to 12,000,000 in the United States, and the question is not what they can do, but what they cannot. Spiritualism is being choked by individuality; men will not join together for fear of destroying it, and effort is crushed. Spirits are not jealous of one another or their individuality. Where shall we find such success in Spiritualism as among the Methodists? Do Spiritualists believe what they teach—they don't act so. Much as one may admire independence of thought, it is found quite good to have a ready reckoner, and point to past storehouses of thought and knowledge. Spiritualists seem afraid of goodness so. Much as one may admire independence of thought, it is found quite good to have a ready reckoner, and point to past storehouses of thought and
knowledge. Spiritualists seem afraid of goodness
lest it should dominate us; if it were not so, how
strong to build and move the world we yet might
be. Those twelve men of Gallilee started out and
were successful because they gave up self. No gift
ever came to a medium for his or her gratification.
We must give not only wealth but personal services.
We are arguing impractical questions while men
and women are sick and hungry mentally and physically, and we don't go to them. Test the book within you and not what the spirits perform. I can see
no good coming unless you give up yourselves. When
you do, this you come nearer God and ever keep
growing nearer and nearer."

Mr. Nichols then closed by saying: "If we fall to
comprehend the mission of Spiritualism it is our
fault and not the fault of the spirits. Where it has
reached it has blessed man and so blessed the world.
The leaven working now is to work far greater and
grander results. Let us be willing to labor and to
walt.

G.
Brooklyn N. Y. Nov. 23.

Brooklyn, N. Y., Nov. 23.

Tice versus Roberts.

To the Editor of the Religio Philosophical Journal:

In Mind and Matter of Nov. 17th, Mr. Roberts writes to the effect that on account of his being obliged to take up his abode in the city of New York for an indefinite time, it will necessitate the temporary suspension of the publication of Mind and Matter, brought about by unjust and unfair legal proceedings, Mr. Wm. B. Edwards, my Philadelphia lawyer, and Mr. S. B. Nichols of this city, inquire if that means he will be an inmate of Hotel Ludlow again. As no doubt many others will also want to know, I will ask you to publish this. The facts are, that the sheriff has sixty days allowed him before he returns the judgment as unsatisfied. before he returns the judgment as unsatisfied Then an application can be made to the court and before he returns the judgment as misatisfied. Then an application can be made to the court and sixty days more can expire before he will have to appear to answer, to relieve his bondsmen from futther responsibility; so that four months will probably elapse ere he will be put on jail limits for a period of about three months under bonds. At the expiration of that time, if he declares himself a pauper, he can be released. It will be Kings County in which he will have to reside and not in the city of New York as he states. Mr. Roberts, I have no doubt has been adjusted in his counsel in Philadel-delpha long since to give up contesting the case, and pay the expenses he has caused me, and write a proper retraction. At least such was intimated by one of his lawyers, when asking why it could not be settled, when told that it could be on these terms. As to the assertion that he has been sued five times for the same offense, that is a misrepresentation. The law does not permit such a course. Any publication containing libelous matter can be made the basis of a criminal and a civil suit only once. What he refers to is that several of the numbers of Mind and Matter containing libelous matter were used as collateral evidence to show mallor. The nearest fiber. Set 1881. to is that several of the numbers of Mind and Matter containing libelous matter were used as collateral syldence to show malice. The paper of Dec. 3rd, 1881, which was the basis of the suit referred to, was published after the commencement of the criminal suit to which he plead guilty, as well as the civil suit for which there was a verdict of twenty-five hundred dollars in my favor, but which was set aside on technical grounds and a new trial granted. Both complaints were based on papers published earlier than Dec. 3rd, 1881.

Dec. 37d, 1881.

I am seeking justice and a retraction from him, and will continue to seek such so/long as I have any recourse in law left me. I write this to correct false impressions, trusting you will give it space in your valuable journal. Wm. R. Tick. Brooklyn, Nov. 24th.

William Denton.

In the seemingly premature departure of William Denton, the world has lost a worker, reform a hero, Spiritualism a champion, wife and children a fond parent and devoted husband, while a star of the first magnitude has set in darkness, ere the rosy dawn magnitude has set in a on the mountain-tops: "There is no death. The stars go down

To rise upon some fairer shore;
And brightly in that fairer realm
They shine for evermore."

Manteno, Ills.

O. W. I O. W. BARNAED.

Chas. S. Black writes: I used to take the Banner of Light, but for two years have taken no Spiritualist paper. The outlook for Spiritualism in this place is good, but people want and must have facta, or the co-operation of sensible men and women cannot be had. The JOURNAL, it is said, neither panders to, or bolsters up, the nonsense of pretenders.

M. S. Morrison writes: I like the tone ye paper assumes. It has the true ring.

Organization.

(From Tiffany's Monthly, Vol. 4, p. 459, 1858.)

Because we call for union of effort among all who have a heart to do any thing for humanity, and because in order that our efforts may be wisely and efficiently directed we wish an orderly method established which amounts to an organization of our forces, causing the many to act as one, we are accused of seeking to organize Spiritualism—to convert it, too, into a sect, establishing a creed, etc. In this our friends are mistak—n. God forbid that we should ever do so foolish a thing as to attempt to organize Spiritualism or any other ism. It is the curse of the world, or at least, one of the curses, that isms are organized. We do not seek to organize any ism. Organization is power, and we seek a power, by organizing men and we men independent of any ism. We seek a power unfettered and unshackled by the creeds of any or of all the sects of the world. We seek to find true liberal spirita who have the manhood and the womanhood to become that power.

We do not seek the organization of men and women that we may beget a spirit in them. We do not Because we call fer union of effort among all who

We do not seek the organization of men and wom-en that we may beget a spirit in them. We do not belong to that class of workers who attempt first the making of a lifeless body, and then endeavoring to induct a spirit into it. But having, individually a spirit for truth and humanity, we wish to unite and combine our forces in order that we may actualize it in the world that it may bring forth its fruits in our-selves and in society. To accomplish this, this spirit must have an outward form and power to act upon the external world, and make an impression upon its material sense.

selver and in society. To accomplish this, this spirit must have an outward form and power to act upon the external world, and make an impression upon its material sense.

We call for a new moral and social body to enable our spirit of truth and humanity by work its work of righteousness; because among these now existing there are none suited to our colarded spirit. We cannot, under existing organizations, give expression to our highest thoughts, our loftlest aspirations and our holiest wills. Their ways are too contracted, gotten up to fit some peculiar mode of thought and feeling; some eccentricity of will, feuced in by limitations and restrictions. We can approach them only by professing a faith in that which we do not believe, or by denying that, which we know to be true. They thereby exclude us and will not help us work our best work. Nay, they will not permit us to work our best work. When the inspirations of love and truth are upon us, they hid us to be silent, lest we should disturb some old sleeper, or should shake the dust from some old parchment bestowed in some sacred corner of their spiritual sepulchres. The man or woman who has not outgrown the philosophy and sentiment of the old theology, with its religious organizations, has no demand for a new one. So long as the old can entertain his best thoughts, can express his loftlest sentiments, can actualize his holiest aspirations, and outwork his divinest will, he has no occasion to seek a new one. But for those who are excluded from the work of God and humanity, by the shrunken and shriveled forms of old theology, we demand a body and a power, and we must and will have it, for the work must be done.

But in seeking for a proper body for our enlarged spirit, we purpose building for all time, and for all humanity. We purpose laying its foundations as deep and as broad as are the nature and the needs of man. If any are excluded they shall exclude themselves by their own parrowness, not by ours. We will make our provisions ample, suited to every state an

we seek to organize no ism but men and women in-dependent of all isms, uniting thus for the purpose of perfecting our own characters, and for aiding others in the like work. We seek to ascertain and provide for the needs of the body and the needs of the spirit. Recognizing God as the Father of all, we respect all mankind as brethren. We shall ac-cord to all the same natural and unallenable rights, based upon the same constitutions, needs and desti-ny. Our articles will read something on this wise: We have for—

Our Creed: God is our Father and man is our wother.
Our Covenant: We will make an earnest effort to

livea true, virtuous and religious life.

Our Beligion: To perfect and sanctify humanity in every department thereof.

Our Alm: To be right in spirit, and do right in

deed.
Our Work: To perfect ourselves in every divine attribute, and to ald others in the like work.
Our End: To come into-harmony with God and his government through our perfected natures.
Our Authority: God's truth revealed in our souls.
Our Responsibility: To God and humanity dwelling in our best consciousness of justice and purity.
Our Religious Name: Disciples of a Divine Humanity.

manity.

Our Business Name: The ———— Congregation

Organization.

To the Editor of the Religio-Philosophical Journal: When organization was commenced I thought I

had a word to say about it, but as week by week the JOURNAL came out with the thoughts of one after another upon organization, I concluded that my word had been said—well said—better than I could have said it myself. In this conclusion I rested until in a recent number I saw organization urged upon the ground that Spiritualists could by this means only obtain much needed sympathy and assistance. Now I am heartily in favor of organization, and I believe in sympathy, and I knew that scope must be had for the social nature of Spiritualists, but I do sincerely hope that by organization we shall not push the rest of mankind away from us. I see sorrow, sickness and trouble every day. I see it among Methodists, Baptists, Spiritualists, Presbyterians, believers and unbelievers, and God forbid that I should not sympathize with and belp each one to the extent of my ability, without any questions concerning had a word to say about it, but as week by week the not sympathize with and belp each one to the extent of my ability, without any questions concerning
their creeds. I expect and receive sympathy and
belp from all these cigsees, as much from one as
from another. I think when one feels a call to extend a helping hand be should never stop to ask
"What does he believe?" or "Boes he belong to my
church?" and the most despicable of all things is a
pharisaical declaration, "I am holler than thou."
"We shall know each other better, when the mists
have cleared away," and I am thankful that as they
clear away we find so much solid good, so much to
love and admire, in our fellow men of all creeds and
thames. Let us reflect that the mists are clearing love and admire, in our fellow men of all creeds and names. Let us reflect that the mists are clearing from the eyes of others, too, as well as our own and the days of persecution and ostracism for belief's sake are fast passing away. Let us not then make an organization to gather about us the mists of prejudice, mistrust and misconception, so that we cannot "know each other better," but rather let us strive to let the light through it shine brighter and brighter until all the "mists have rolled away."

O. B. Ormsey.

Protracted Illness of Mrs. Anna Middiebrook-Twiss.

In response to a letter from the JOURNAL office the following reply was received. In common with thousands of sincere friends we extend our sympathies to Mrs. Twiss in her affliction. To the Editor of the Beligio-Philosophical Journa

I think it is not generally known that Mrs. Twiss has been passing through a severe affliction. She was taken sick the fourth of last June; has been confined to her bed in almost a helpless condition since that time. For the first six weeks we despaired of her life. She came very near passing to that land concerning which she has delivered so many interesting lectures. She was first afflicted with rheumatic fever; her disease rapidly assumed so many different phases that the doctors could not name it, and one after the other gave her up. It has finally resulted in structural disease of the jointa, and has settled in her right hand and foot, with which she is a constant sufferer. She is in a precarious condition with no prospect of a speedy recovery. Her hand and fingers are drawn out of share and we fear that partial or total loss of the use of her hand is inevitable. She sends her best wishes for the prosperity of your excellent Journal.

Bridgeport, Ct. I think it is not generally known that Mrs. Twiss has

Excavations at the extremity of the Bois de Bou-logue, in the environs of Paris, have brought to light the remains of a lake dwelling. They consist of piles and a great quantity and variety of bones.

From measurements of the brightness of the sun's corona made during the total eclipse of last May, Mona Janeson, the eminent French astronomer, estimates its light to be somewhat greater than that of the full moon.

The Meaning of a Kiss.

My little Mamie is shy and proud, But oh! In her heart she loves me true; And often I think, in the busy crowd, Of her sweet, grave smile, and eyes of blue; And often I wish that the day was o'er, Only that I may see her again,

In her little white dress at the open door, Watching for papa to leave the train.

One night, with her red lips close to mine I said, "My darling, my little pet, Now that the days are warm and fine, Your far-away papa do you forget? Do you love me, Mamie, when we're apart?" She lifted her eyes so frank and clear; "My papa, I love you with all my heart," And that's why I kiss you papa dear."

One fell on my lips so cool and soft. It seemed like a holy thing to me: Next day, in the city, I thought of it oft; (Fathers will know that such things may be); In the burry and care it made the strong; In the busy strain it kept me caim, Stay'd many a word of anger and wrong, And lay on my mouth like a little psalm.

Many true kisses come into our life, Many whose memories all men save— The kiss of a helpful and loving wife, The comforting kiss a mother gave; But kisses have never a sweeter art Than little Mamie's when whispering clear-"I love you, I love you with all my heart,
And that's why I kiss you, papa dear!"

L. E. Burr'in New York Ledger.

The Wish of the Pope. The Pope, London Truth says, may be "anxious to send a Nun-cio to the United States," but it is scarcely credible that the American Bisheps "can be pleased with the notion," or that they would allow Leo. XIII. to de-jude himself with the idea that a Nuncio could be received in this country as he is in European nations on a diplomatic footing. The Government of the United States cannot diplomatically recognize either Pontiff or Prelate, and a Nuncio would have no busround or Presate, and a Nuncio would have no bus-iness in this country without such recognition. The President of the United States would no doubt be glad to meet and to treat with all due courtesy any Italian Prelate whom the Pope should send here, but he would not entertain so absurd an idea as to enter into diplomatic relation—with any such Prelate. He could not constitutionally do so yound the could not constitutionally do so, nor would the peo ple of the United States tolerate such a course. The American Bishops now in Rome must know this The acceptance of the credentials of a Nuncio would The acceptance of the credentials of a Nuncio would necessitate the appointment of an American diplomatic agent at Rome, and that would be a quasi recognition of the Pope's temporal sovereignty which no Protestant American and not one-thousandth part of the American Roman Catholics believe in. The acceptance of the Nuncio's credentials would also imply the recognition of canon law as a subsidiary law in this country, something for which the Pope is said to be very desirous, but which could not be permitted here. The only laws which will be tolerated in the United States are our own National and State laws. Roman Catholic Prelates and priests are entitled to all the protection which such laws give, and have to obey them as other citizens do. The canon law, as far as it does not conzens do. The canon law, as far as it does not con-flict with our own law, is tolerated just as the by-laws of a corporation are tolerated, but when the canon law conflicts with our statutes then the canon

A Trance Medium Amongst the Wesleyans. At the conclusion of the usual evening
service at the Methodist Free Church, Ironbark,
Sandhurst, on Sunday, Sept. 16th, a young man,
named Richard Keast, approached the communion
table, and falling into a trance saw, and described to
the astonished congregation, a vision of heaven.
The form of the vision is in harmony with the doctrines of the church with which in all probability
the mind of the sensitive was imbued. From the the mind of the sensitive was imbued. From the description of the onlookers, he was evidently in the description of the onlockers, he was evidency in the castatic condition; his countenance being transfigured by the psychological impressions. A lengthy account of the matter appears in the Bendigo Independent of the 18th ult., and a writer in the Adv r-tier of the following day suggests the utilization of the spiritual influx by the church. It seems that both minister and congregation were deeply im-pressed with the occurrence, which they look upon pressed with the occurrence, which they loss upon as supernatural, and intend to assist the young man to qualify himself for a preacher. A study of some spiritualistic literature relating to trance and clair-voyance would be of considerable service to them, by showing that the only requisite is favorable con-ditions to educe the latent powers of the sensitive. Harbinary of Light. -Harbinger of Light.

A Rev. Sportsman. The Rev. Mr. Hough-ton was at the dinner given in Down's City-Hall Restaurant, New Haven, by Jothan T. Blakesley to his friends. The feast was a complimentary one and the result of a trotting-match between the horse of mine host, Davy Crockett, and Ott. Bernham's Black Hawk at Hamilton Park, Nov 2. The loser Black H2 wk at Hamilton Fark, Nov 2. The loser was to pay for a supper for a party, and so fifty covers were laid by Mr. Blakesley's orders. It was a delicious feast. Mr. Houghton, in his remarks, said: "If your minister gets a horse that will trot inside of three minutes the outcry is that the minister, horse and all, are going straight to perdition. Now, I do not believe there is one-half the hypocrisy on the trotting-turf that there is in the churches. What a needed in New Hawan is a needed in New Hawan is a needed in New Hawan is a needed. is needed in New Haven is a one-mile acce-track. It would do more good to the city than an addition to Yale College," Mr. Houghton informed his hearers that he had made a new purchase in horseffeeb, and that he would be on the avenue when the snow flies and the sleighing is good. Others spoke upon New Haven's need of a trotting association.—New Haven

New Uses for the Thermometer. Being called to prescribe for a patient living in the hill above Keyport, who had long been afflicted with epilepsy, and whose mind was now somewhat impaired, I noticed a remarkable pallor of countenance, and that the surface of the body was very cold to the touch as preduced a clinical thermome. cold to the touch, so produced a clinical thermome-ter to ascertain the temperature. The young man ter to ascertain the temperature. The young man evidently looked upon it as as a part of the treat-ment, and further impressed by the admiring awe of his relatives, closed his lips upon it with as pious a care as though it had been Tyndail's prayer-gauge, and speedily seemed oblivious of all earthly things. So rapt was he that when I went to withdraw the thermometer be gave a start like one rudely assalled. "How did it affect you?" queried I. "Very well indeed," he replied; "I think it had made me feel much better." And then, raising his hand with an air of benediction, he added: "It has work a constitute influence." such a quieting influence."

Youthful Trifles. Various are the methods of initiating Harvard students into the secret socie-ties. All aspiring young men are put through, for two weeks, a series of mental and humiliating drudg-ery and subjection. One New Yorker is said to have been lately made to sell papers for a week, dressed in striped bed-ticking. A well-dressed young man obediently dashed through Harvard women, holding in striped bed-ticking. A well-dressed young man obediently dashed through Harvard square, holding out a long-handled tin dipper, and pathetically imploring: "Won't you give me a little something?" at the same time devoutly crossing himself. Others were fantastically dressed and placarded, and sent on ridiculous errands. The penalty of disobedience is a closing of the doors of the societies forever to the candidate. Violence is not resorted to in the initiations, which are curious and ingenious methods for making the candidate ridiculous.

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Fmily Faithful very sensibly tells the American people that they must open their museums and libraries on Sunday if they expect to check the gin-

I suffered severe pain from Catarrh for years; I lost sense of smell. Ely's Cream Balm has worked amiracle.—C. S. Halleys, Binghamton, N. Y.

In removing the foundation of an old bridge built by Charlemagne, German engineers have found the piles so wall preserved, although nearly 1100 years old, that the wood can still be used in building. The iron riveted to the posts is practically unimpaired. Nothing impairs authority more than a too frequent or indiscreet use of it.

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	chison Express	+ 2:30 pm
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1:00 am b	Kansas City, Leavenworth and At-	1
	chinon Express (Sundays)	h R:00 p m
4:45 pm +	Peru Accommodation	+10:10 am
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INCERSOLLISM OR CHRISTIANITY; WHIGH?

Another Fraud Comes to Grief.

Dr. J. Mathew Shea, Better Known as "Dr. Mathew," Caught While Personating a Materialized Spirit. The Exposure Engineered by a Well Known Spiritualist With the Knowledge and Approval of other Spiritualists.

For years J. Mathew Shea-formerly traveling under the name of "Dr. Mathew"-has held a show regularly each week in this city, at which he has in a most audacious manner tried to imitate genuine spirit manifestations. Having for many years been the assistant of the notorious Madam Maynard, who gained a precarious livelihood in different parts of the country as a fortune teller, using a pack of cards with which to bamboozle the unsuspecting servant girls and credulous men who might happen to come within the sphere of her pestiferous influence, it is not strange that he should become a skillful manipulator of "ways that are dark," and succeed in swindling a confiding and unsuspecting public out of thousands of dollars under the pretence that he is a genuine medium for the materialization of spirits. Possessing a smooth exterior, exceedingly affable in manners, insinuating in appearance and conversation, and having some slight mediumistic powers, he has succeeded in carrying on his systematic swindling operations, notwithstanding his repeated expo-sure by the JOURNAL and the daily press of this city and San Francisco, until it is said that he has accumulated a large sum. In 1877 a San Francisco (Cal.) paper contained a full account of his nefarious methods

whereby he regularly swindled those who attended his materializing shows. On one oc-casion when detected, he was crouching in a corner of his cabinet vainly endeavoring to tuck away a sheet in his pantaleons, which he had used in personating spirits. If heretofore any person has had any confidence in his honor as a man or in the genuineness of his mediumship, after reading his startling exposure on the evening of the 29th, uit., they certainly can not fail in coming to the conclusion that a more despicable impostor does not live at the present time. A representative of the RELIGIO-PHILOSOPHICAL JOURNAL was in attendance to witness the unveiling of his fraudulent practices on the above even-ing at No. 87 West Madison St. In order that our readers can have a clearer view of the materializing claims of this pretended medium, we reproduce his advertisement, which has for several years (dis) graced the columns of our daily papers:

SPIRITUALISM—Extraordinary materialization searce; full forms in the light; Sunday, Tuesday, Thursday evenings. Business, medical, and slate-writing slittings daily. J. M. SHEA, M. D., No. 87 W. Madison street.

Several months ago the JOURNAL detailed for the work an ever vigilant representative, whose honor and integrity as a man, is well established; he is also a devoted Spiritualist prominent in the work in this city. He has been a frequent attendant at Shea's materializing show and it was through his patience, skill and sagacity, aided by the

patience, skill and sagacity, aided by the police, that the final exposé was made.

He attended Shea's séance on Tuesday evening, the 20th ult., at which there were only a few present. He had a seat in front of the cabinet. Capt. Bonfield of the Police, was also present. The Prince, purporting to be a prominent spirit, did not appear then, but was announced for the next Thursday's seance. Many spirits then "materialized" or séance. Many spirits then "materialized," or rather Shea presented himself many times. A white man cane, representing himself to be the father of a colored woman; but always when a lady appeared the top of the head and lower part of the face, from the nose down, ere covered with a white cloth-Snowdro alone wearing a painted mask, rather small. Often he would fail to get the cloth quite high enough to cover his moustache.

Garfield, as is usually his custom appeared on this evening, opened the cabinet door, stood on the threshold and made a speech, only a few words of which could be heard. At the same time the reporter distinctly saw the chair in the cabinet, which Shea bad occupied. His coat was placed nicely over the front of the chair, with white cuffs pinned to the sleeves, and white pieces of cloth fastened to it in front to represent white stockings. Shea has a large cushion or tidy hanging over the back of the chair, which he stuffs into the coat, the neck of the coat being ornamented with a white collar, all of which was found on the chair when he was caught on the 29th ult; this figure was made to represent Dr. Shea as sitting in the cabinet while the purported spirit was out of it.

Mr. Garfield (or rather Shea who person-

shea as sitting in the cabinet while the purported apirit was out of it.

Mr. Gardield (or rather Shea who personated him), stopped in front of this figure and made passes downward over it with his hands, seemingly to gather strength; then he stepped outside the door again for a moment, and then passed-into the cabinet; if a short time Shea reappeared at the window in the door, with a piece of white cloth wound around his face, and then was recognized he ladden was not his face, and then was recognized he ladden his face, and then was recognized his face, and then was recognized his face, and the mass pair of eyes, and for ehen man the same beard. The colored woman's father had the same style of beard as that worn by Garfield. This description will answer for all Shea's scances, with slight variations.

The audience on the 25th uit., were invited to examine the cabinet, and many of them did so. In the door leading from the cabinet do the room where the audience sit, a hole about eighteen inches square was cut at about the height of a man's shoulders. A black cloth curtain hung over this hole draping it from the inside. About eight o'clock a speech was made by the medium, who requested that there should be no levity on the part of any of the audience, as it interfered with the con'tions necessary to a complete materialization. The audience was compowed largely of women, the majority of whom looked like "cranks," though there were two or three bright, intelligent faces among the criminate of the proposed largely of women, the majority of whom looked like "cranks," though there were two or three bright, intelligent faces among the criminate of the same proposed largely of women, the majority of the major

ognizing the spirits as they appeared, answering questions, and prompting those of the audience whose acquaintance with spirits was not recognizable. All being in readiness, the medium retired to the closet-cabinet, the lamp was placed behind a green muslin shade, and turned very low, so that features could not be recognized by the dim light. In a few moments the "manifestations" began. At the conclusion of a verse of "From Greenland's Icy Mountains," in which "Mrs. Van" led, a gruff voice was of "From Greenland's Icy Mountains," in which "Mrs. Van" led, a gruff voice was heard from the depths of the cabinet. "Good avenin' Mrs. Van; good avenin' all," said the voice in an alleged Irish brogue, but which sounded suspiciously like the medium's. "Good evening, Mr. Fitzgerald," answered Mrs. Van, and two or. three sisters on the front row chipped in with "Good evening, Mr. Fitzgerald." "We are a goin' to have a lovely toime this avenin', I think," continued "Mr. Fitzgerald." The spirit of the Irishman, it was whispered, was one of the most familiar controls of the medium. Another was "Little Snowdrop," an Indian maiden who "Little Snowdrop," an Indian maiden who "Little Snowdrop," an Indian maiden who was lost in a snow-storm. An oil portrait, painted, as alleged, by spirit hands, of "Little Snowdrop" hung on the wall of the audience room. It was a very mediocre work, and represented the dusky daughter of the red man cowering in a storm, the snow-flakes falling thickly upon and about her. "Snowdrop" and Fitzgerald were free talkers. "Snowdrop" and Fitzgerald were free talkers, but neither one was shown at the aperture in the door. It was noticeable that all the spirits who showed themselves were either unable to speak or did so in an almost uninunable to speak or did so in an almost unin-telligible whisper. When a "spirit" was shown, "Mrs. Yan" would ask if it was for some one in the first row. "Yes" was signi-fied by a number of raps on the door, while "no" was represented by a single knock. When the row in which the person with whom the spirit desired to communicate was indicated, the person at the head of the row asked: "Is it me?" "Yes" and "no" were sig-nified as explained until the proper person was reached. Numerous faces appeared at the door, and a tiresome sameness was ob-served in all they did or said. A spirit ap-peared and signified a desire to speak with a peared and signified a desire to speak with a simple German womau, who was so much overcome that she jumped up and ran toward the door, whereupon the spirit disappeared and refused to appear for her again. "Little Snowdrop" was frequently heard to speak, and the voice, instead of sounding like that of a child, was as nearly like the falsetto tones of a Punch and Judy exhibition as could be described. She seemed to recognize

several of the audience. Soon she retired, and a moment later the cabinet door opened and the spirit of the late President Garfield stood in view of the audi-President Garfield stood in view of the audience. Beyond having a straggling black beard there was nothing about the spirit to entitle it to any sort of recognition, but the old women "oh'd" and "my'd" and pronounced it grand. The late president was shown robed in white, and uttered a few patriotic platitudes in a disguised voice. The door then slowly opened, and the White Prince cautiously appeared but quickly withdrew.

"All in the first row will please join hands," said a notorious dead-beat, known as Geo. Mostow, and whom the Times reporter invested with the cognomen of "bouncer." Our readers probably will remember that in the issue of the JOURNAL, June 24th, 1882, we exhibited Mostow's true character. / According

issue of the JOURNAL, June 24th, 1882, we exhibited Mostow's true character. / According to J. H. Mott, he is not only a dead-beat, but worse. While in his society in this city, Mr. Mott's pocketbook mysteriously disappeared. Again the door noiselessly opened and the figure glided into the room, quickly returning into the cabinet. The third time he stood in the doorway and the light was taken from behind the screen. The Prince was represente as an aged man with flowing hair and beard of spotless white. His robes were of the same color, and white plumes nodded from a golden crown. The light was returned to its place behind the shade and turned lower than before. Then the "Prince" sallied forth from the cabinet—and it was his last sally. He stepped about five feet from the sally. He stepped about five feet from the cabinet, when suddenly a rustle was heard in the second row. The "spirit" heard it, and darted toward the cabinet door, but all too late: Lieut. Hubbard, it seems, had still another confederate, a lady, who occupied a seat immediately in front of him. The rustle the spirit heard was made by this lady getting quickly up from her seat, pulling her chair away and leaving an open passage. Through this passage Hubbard and his men darted, quick as thought, and in an instant a desperquick as thought, and in an instant a desper-ate struggle was taking place between the stalwart Lieutenant-and the indisputably muscular ghost. The "bouncer" had risen at the first sound of a disturbance, and the rep-resentative of *The Times* noticed that he had jumped upon Hubbard's back and had his fingers sunk into the flesh of the Lieutenant's face. Acting on the theory that one good turn deserves another, the reporter hopped upon the "bouncer's" back and bore him heavily to the floor. At the time of the interruption prepared lights were flashed on the scene and, by the illumination, lying

tered as "ghost," and that of Mostow, "boun-cer." The Doctor was afterward released on ball in the sum of \$700, but Mostow still languishes in durance yile. All the Doctor's

guishes in durance yile. All the Doctor's paraphernalia was captured and locked up in Capt. Bonfield's private office.

That Mr. and Mrs. Vanderburg are also efficient accomplices of Shea there is apparently no room for doubt. They are, in the opinion of a number of Spiritualists, paid accomplices, if nothing more, and fully understand that Shea's purported spirit form manifestations are fraudulent. Mrs. V. put out the light the moment that Shea was seized. What for? Of course, so that he could not be seen by the audience. It was exceedingly fortunate that the officers present had three lamps in the possession of different parties, one of which was lighted a moment before Mrs. V's was extinguished; no doubt she thought it was simply a match, and doubt she thought it was simply a match, and would go out in a moment. The "bouncer" always rises from his chair, ready for a always rises from his chair, ready for a spring at any moment the ghost (Shea) steps outside the cabinet. Our reporter has watched these manifestations for three months and did not propose to make any demonstration until he had become applicatively certain that he should not by attempting an expose break up a spiritual scance, but a swindle and barefaced fraud, that was leading many to doubt the truthfulness of spiritual manifestations in general, besides swindling unfortunate widows and poor people who have lost friends that they depended on for support and comfort, who went to this hypocritical priestly fort, who went to this hypocritical priestly humbug to get some-glad tidings of their dear departed ones, often paying to him their last dollar. We say priestly, because when he appears at Union Park Hall on Sunday, he puts on a priestly appearance, raising his voice in supplication to the Father of all to assist him.

> For the lieligie-Philosophical Journa . KOOT VS. KIDDLE.

A Voice from the East.

The "Himalayan Brothers," who are the serants of the occultists, and run to the beck of Olcott and Blavatsky, like whipped curs, have a "Koot Hoomi," who has come to grief. These "Brothers" know all that is worth knowing, and dwell in a palace in the heart of the Himalayas, which is gorgeous beyond imagination. Yet tley are ascetics; that is why they are such willing always to Blavat. magination. Let they are ascetics; that is why they are such willing slaves to Blavatsky and Olcott. After the Madame had published in "Isis Unveiled," a glowing account of the "Brotherhood" and of the magnificent temples of the "Todas," some heartless wretch investigated the subject and found them a dirty indolent set of vagabonds, whose places of worship were such kennels, they "crawled into them on their hands and knees." It was into them on their hands and knees. It was too disgracefully bad to disenchant one of so fair a picture! Before the departure of this ascetic pair from New York, it was published that a member had already raised the vapor from his preparations, and soon the elemental spirits would stand boldly to view, like the goblins evoked by Alladin. They have not yet come, because we suppose the Koots of Todas have been so busy in India. No one knows anything about this "Brother-hood," or has ever heard of it before, but that is not strange, for no one ever heard of a Blavatsky before! Mr. Sinnett, of England, like a materialized "John King," toots the big tin horn in echo to the toots from India. It is certainly lamentable that the most lofty "Brother" "Koot, Hoomi," should vic-timize this all-believing devotee. This "Koot" is rightly named, and it seems as if the whole matter is a burlesque, for "whom-am-I" Koot, is a true Koot, inasmuch as he stole portions of a lecture by Mr. Kiddle and after a year gave them as his own to Mr. Sinnett! Seeing that he was a "Toda," a big, if not the biggest "Toda," and knew all that was known by the "Himalayan Brotherhood," it was mean to rob a poor mortal of a little hard earned famel

Mr. Kiddle said in a discourse, entitled The Present Outlook of Spiritualism," delivered at Lake Pleasant Camp Meeting on Sunday, August 15th, 1880:

"My friends, ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide."

The "Koot Who-am-I," in a letter to Mr. Sinnett, in the "Occult World." 3rd edition, p. 102. The 1st edition was published in June, 1881:

"Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their on-ward march crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the ide."

Mr. Sinnett thinks the Himalayan Brothers move in mysterious ways; and that this plagiarism was written to test his followers. Well, certainly their ways are mysterious and not like ordinary mortals, who believe in honesty and uprightness, and discard deceit and a lying tongue. Mr. Sinnett has learned wisdom. He now transposes the "enunciations" from the "Brothers" into his own words, and there is thus no chance of another Koot-Kiddle plagiarism, or if so the Koot will escape censure.

Now Mr. Sinnett is not to blame, nor is Koot. He undoubtedly attended the Lake Pleasant Meeting in 1880. He was not up in the reportorial business, but he caught the idea of Kiddle who was then greaking. It was a good idea, but Koot was muddled by his associations and the idea changed in his mind. He made it strikingly "Kootish," so much so he thought it would pass as ofiginal! He made a mistake that was all. Had al! He made a mistake, that was all. Had he exercised his "occult" powers, he would have blotted the memory of the matter out of Mr. Kiddle's mind, and thus escaped de-

rection.

Perhaps the Koet is not a Koot at all, nor a "Toda," whatever that may be. Maybe he is only a projection of Kiddle, and Sinnett wrote under the influence of Kiddle, mistaking the sound of the name. Maybe, Olcott "projected" himself, and as an "elemental" assumed the name of Koot. Who can tell?

It is a pity the "Brotherhood" had not been located further off! I always thought it a mistake to put their gold-roofed, diamond-windowed temple where some one possibly

windowed temple where some one possibly had been or might go. Symnes Hole would be the best place for it. Nobody then could go prying around and contradict the honest statements of Koots when they took the trouble to return and tell us about their "oc-

The writer once had this same Koot communicate, but he represented himself then to be "The-Man-in-the-Moon." I did not credit a word he said because he reflected on the editor of the Banner of Light, by saying that he once told the said editor that the dark side of the moon was green cheese and at once was believed. I know Koot was wrong in this, and he did wrong in telling such a story.

I believe that all these explanations are incorrect, and that Mr. Kiddle was influenced by Koot to write his discourse. Then Koot was free to write the same for Mr. Sin nett. Now why does the former claim a patent on Koot's ideas. The burden of proof falls on him. Let him rise and explain!

BUNJAH ZEB WHOOMSLAMBIG. Zulu Consulate, Trebizond, Oct., 1883.

Organization.

To the Editor of the Religio-Philosophical Journal:

You appear to have published by request, in your last issue of the Journal (Nov. 3.) some extracts from Dr. Wolfe's book of "Startling Facts" that seem to bear upon the proposed organization of Spiritualists, and those interested in the movement, rather roughly. It is all right to give every class a chance for expression, but those who deal in rough knocks must, of course, expect a few of the same sort in return. We who believe in organization must, according to 'Dr. Wolfe, be numbered, either amongst those "Greeks," "who would be high priests in the new synagogue," or otherwise amongst the "pitiful incompetents." Of the only two classes, so politely named, we would personally prefer being counted one of the "Greeks," without admitting, however, any particular hankering after the "high priestship."

We have before this upon reading the Doctor's book discovered that he was disposed to be very oracular, and that what he did not know was hardly worth acquiring; but yet there might be some other ways of saying ofthose interested in the movement, rather

there might be some other ways of saying offensive things, and, you know,

"Men must be taught as if you taught them not, And things unknown proposed as things forgot." But to a brief review of the extracts: The first main paragraph is very fine; yet, good Doctor, if we can find in the ranks of Spiritwhose "thoughts are organized forces com-pelling homage," would it not pay to get them together from amongst your "pitiful incompetents," and let the world have a fuller benefit from their united strength? So "Or benefit from their united strength? So "Or-ganization means but the surrender of your manhood," does it? Then manhood is sur-rendered in every form of government—National, State or municipal-in every schoolin every college-in every university-in every railroad company—in every case where men combine their strength for co-operative use. So again, 'truthful, honorable, nob'e men and women are not clannish." Is that true? If it be, and you can show that the re-verse is also true, that the false, dishonorable and ignoble are clannish, then you have hit the have gone far to show that it is the bounden duty of the former to adopt the practical methods of the latter, and to organize at once. Large parts of the remaining paragraphs extracted are excellently and forcibly written and rough the mach the structure and rough the structure. written, and point to much that is necessary to be well-weighed and considered, has been well weighed and treated of by the advocates of organization. Practical men and women are not to be put down by calling them "imbe-ciles or zealots;" neither are they to be scared by the ghosts of fancied evils as "chimeras dire," pictured in the fertile brain of Dr. Wolfe. If Spiritualism, as he says, is a sciwe want schools and universities for teaching it in its purity as a practical sci-ence, freed from its frauds and "tom-foole-ries," just, for example, as astronomy is ries," just, for example, as astronomy is taught, freed from the old absurdities of astrology. The "spiritual priests" he seems so much in dread of, those who assume infallibility and presume dictation, are found mest among the opposers of organization and amongst the tricky and fraudulent. Little need honest, intelligent men and women fear the bug-bears raised to oppose a practi-cal, expansive, anti-creedal organization, gotten up in rational co-operative effort :o promote and promulgate the truth. Philadelphia, Pa. ONE OF THE "GREEKS."

Haverhill and Vicinity. -

Cephas B. Lynn closed his engagement with the Brittan Hall Spiritualists, of this city, Sunday, October 28th. His lectures were well received. They were replete with good practical thought, and his audience in-

creased in numbers during his engagement. Sunday, November 11th, Joseph D. Stiles, well and favorably known as a platform-test medium, occupied the afternoon and evening in his usual style and to the satisfaction of the very large audience that greeted him on both occasions. Good phenomena-workers take the lead in calling out the people; so eager are they for the phenomena of Spiritu-alism that mere credulity too often takes the chair of reason and good sense, to the detriment of the cause we all love so well.

On the Sundays of November, 18th and 25th, Capt. H. H. Brown has been here at Brittan Hall, doing the best in could to call the people up onto a plane of thought and action where they can be more like brothers, and sisters, good friends and good neighbors.

At 2 r. M., Sunday, November 25th, Capt. Brown took for the basis of his remarks, the words said to have been spoken by the man Jesus: "If ye love me, keep my command-ments." His remarks turned to a very free discussion, of the social question, which probably was all right for the audience before him. He made some very good points and couched his thoughts in language that need not offend the most fastidious.

The evening lecture was one of his very best efforts on this subject: "The Moral Standard of the Future." The hall was well filled, and those present gave him undivided attention for an hour and a quarter. After showtion for an hour and a quarter. After showing that there is no standard that operates upon all alike, either in theology, in politics, or socially, he said that for the true standard we must go to nature; nature had been for many millions of years perfecting life, of which mankind was the epitome, and for the moral standard he would say to one and all, do at all times and under all circumstances just that and that only that will tend to make life more happy, longer and better, and you will do morally right. Anything that you do that tends to degrade life, or to shorten it, or that in any way tends to make you more miserable, you will always find to be doing morally wrong. doing motally wrong.

Capt. Brown made a strong appeal to the young people in the autience, to make the above rule the test of their lives, if they valued health and happiness and their earth-ly existence. W. W. CURRIEB. ly existence. Haverhill, Mass.

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