Readers of the Journal, are especially requested to sena 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 organization 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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#### PHILOSOPHY OF RELIGION.

From the Standpoint of the Mystics.

A Series of Papers Prepared for the Religio-Philosophical Journal from a MS. Work. Designed as an Encyclopedia of Mysticism.

No. 7.

BY C. H. A. BJERREGAARD, OF THE ASTOR LIBRARY, N. Y.

Before proceeding any further, it will be well to say a few words about

JESUS AND CHRISTIANITY. and their relationship to our subject. It will

prevent misunderstanding. Jesus was a Mystic of the Spiritual type with strong anti-naturalistic tendency. His mysticism will appear from the following: (1) Little or nothing is known of his nativity. except through legend. (2) He declared he came from the Father and his union with the Father. (3) He developed in "solitude" and "by prayer." (4) He taught esoteric truths and "from the mountain." (5) He lived "the inner life" exclusively. (6) He practiced "the art" and declared himself in possession of "occult powers" by saying that He and "the Father" would visit those that gathered together in his name. (7) He de-clared the signs that would follow those

who "believed" in Him: true occult powers. We leave out here all the legends about his being born of a virgin, his ascension to heaven, etc. He has these "signs" in common with "the saviors of the world." But this mission, though truly "occult" and "mystical" we pass by in this connection, having to deal more with history than the doctrine of Soteriology.

Having arisen in Judea, his mysticism naturally takes the color of his native soil. But this was not Hebrew alone. Judea, at his time and long before it, had been thoroughly Hellenized and Romanized, and the Assyro-Chaldean and Egyptian conquests had brought into the environment, in which he was born, all that mysticism and occultism which was most characteristic of those countries. Hence we feel that along with a true vein of original genius, there flows in this man, Jesus, the greatest variety of for-eign influences. It would be a fruitful and valuable work if we could have the parallels

traced before us. The influence that Jesus has exerted as a Mystic may be seen everywhere among his personal followers. Not among Christians at large—they are not followers of the Mystic prophet Jesus. We shall not stop to point it out. The sweet tone of the legend of the Son of God is embodied in the last sentence of Renan's remarkable book, "The life of Jesus." In those words, we read the final tri-umph of the most noble feelings in man, feelings upon which rest a large sphere of Mysticism.

And what is the name of that feeling? It

is Love. Jesus means Love.
Says Eschenmayer: "The highest and deepest Mysticism rests in love; without love, no Mysticism. Mysticism represents by pictures and symbols the rise, progress and perfection of the Love, whereby the regenerating man comes to—so to say—blood relationship with the Deity. How could man rise thus without love and belief in love? This is Mysticism and yet clear to any child."—"The first beginning in the creative process (be this creation understood cosmologically or psychologically) is the Love (desire) of Deity (the One) to reproduce itself (sich selbst an gebaeren) or in other words loathsome smell came from her and filled the The Primal Cause is Love in the form of a room—and she vanished. Such a phantom is fundamental volition (der Wille des Grun, popular Christianity.

The other is the volitional love (der Wille der Liebe), whereby the word is spoken to Nature and whereby the Godhead mani-

fests itself personally."

Says Fichte: "All knowledge, particularly about the Godhead, proceeds from love, and love is the source to all certainty and reality. Only he who loves, partakes of a divine nature." "Love is higher than all reason, yea, even the source of wisdom. Having reached the heights of love, one is raised above thinking and does not submit the highest truths received intritively to compare the highest truths received intuitively, to empty specula-

Says Mozoomdar: "Three things kindle the spirit,—the first of which is love. Call itenthusiasm, or charity, or passion, or piety, or devotion, or Bhaki; the essence of it is all

or devotion, or Bhaki; the essence of it is all the same—that mysterious faculty which is called by the name of Love. It is the key to all earthly and heavenly life."

Says Attar (Mohammed ebu Ahmed Attar): "Love is the soul of this sphere; it is celestial; a pendulum vibrating in accord with the universe." Hence says Isidor, the Orient: "Love is the leader on which we climb to Love is the ladder on which we climb to Godliness."

But our quotations on the Mystic love would not be complete without some of the ecstatic utterances of Mdm. Guyon, the famous repre-

sentative of such love. Thus sings Mdm. Guyon:

Love is my teacher. He can tell The wonders that he learnt above; No other master Knows so well;— Tis Love alone can tell of Love.

O, then of God if then wouldst learn; His wisdom, goodness, glory, see; All human arts and knowledge spurn, Let love alone thy teacher be,

Love is my master. When it breaks, The morning light, with rising ray, To Thee, O God! my spirit wakes, And love instructs Itali the day.

And when the gleams of day retire, And midnight spreads its dark control, Love's secret whispers still inspire Their holy lessons in the soul.

I love my God, but with no love of mine, or I have none to give love thee, Lord; but all the love is thine,

For by thy life I live. I am as nothing, and rejoice to be Emptied, and lost, and swallowed up in thee.

Lovel if thy destined sacrifice am I, Come, slay thy victim, and prepare thy fires; Plunged in thy depths of mercy let me die The death which every soul that lives desires!

How difficult it is for us-so far from Love. as we are!-to realize the states of resignation, to which pure love can lead, will be seen from the following expression of the Bar-oness Chantal: "If it pleases God to make my abode in the hells. I will be content with

A. de Foligny, "Though I should be dam-ned, I would never cease repenting and stripping myself of everything for the love of God.

Catherine of Sienna: "If it were possible to feel all the torments of the demons and of damned souls, nevertheless I could never call them torments, so much happiness would pure love yield me."

How much individual Mystics may speak of Jesus as a person, it is evident from a closer study that Mysticism regards him as a type of Love only. As such a type or personification we here speak of Jesus. From such a standpoint the Gospels must be studied and all historic utterances explained and all the "Love of Jesus" interpreted.

A large number of Mystics stand directly related to Jesus as a type of the Christ, but many more sever the relationship entirely and are related to the Christ principle only. What is the Christ-principle? It is the Idea! It is the Form! It is the plastic force that moulds man (homo) into an organic whole after the model of the Divine! We have already in part defined this principle while speaking of the unitive power as represented by Krishna. More about this later on.

As a matter of course "Christianity" is not the religion, nor the philosophy, nor the science left by Jesus; nor is Christianity, as commonly preached, in any way Mystical. It is a hybrid of Contribution and defunct Heathanism, in the garb of an angel of light. What kind of an angel? You may have been the Strasburg and in the museum there seen a gallery of busts, all lovely to look at-in front. Behind they are—hollow. They represent "The Lady World." Hear her legend. The story is told about Wirent von Grafenberg, a man "of the world," that once a lady suddenly appeared in vision before him; she was more beautiful than Venus or Palias. She was gorgeously arrayed, and wore a crown on her head. Wirent, pale with alarm, sprang up and welcomed her. "Be not fright-ened," she said, "I am the lady for whose sake you so often have risked your life, whose faithful servant you were. I am now come to bring you your reward." ."Pardop, noble lady," he exclaims "if I have served you, I know it not; but tell me who you are?" "Willingly, "she answers, "you need not be ashamed of being my servant. Emperors, kings, counts, freemen, dukes, all serve me. I fear no one but God, who alone is mightler than I. My name is-The World. You shall have the reward you have so long desired; behold it!" With these words she turned her back upon him and behold it was covered with snakes, toads, adders, sores and boils, etc. A'

been done in the name of Jesus, or by true Mystics or devotees of pure love, but none of these drew their strength from the Christ-lan Churches. Even the name of "Christian" churches is a lie. Christianity, as claimed, comes from Krestos, Truth. Who at this day dare claim Truth to be its basis? The factions of the churches to this day dispute the question, "What is truth?" and none can setduestion, "What is truth?" and none can settle it. So little are the churches of Truth, that they are rapidly passing away, having been impotent to keep a hold upon the intelligence of men, from the moment when the State withdrew its protecting and persecuting hand. How can any thing of the Truth fail in its work and disappear? Nay, Christianity is a misnamer! When we are Christianity is a misnomer! When we use it in this series of papers, it stands not for a religion, nor for a philosophy, much less for wisdom. We use it simply as an historic term for a certain chronological order of events. Christianity can neither be called a civilization—for, as has been correctly stated its law system is Roman its philosophy ted, its law system is Roman, its philosophy is Greek, its Science is Arabic and its Religion is Heathen. What originality is left? No Civilization without original law—philosophy

—science—and religion!

When we speak of Christian Mystics, we simply mean those Mystics who lived in the Christian age. All know perfectly well that they were not Christian, i. e. not of the Churches, for the Churches have condemned them all,

burned some, and confidently expects that the rest will roast in the eternal hell fires. But it was not so in the beginning. The early Christians were Mystics, both in creed and ritual. This has been pointed out now and then in historical accounts of human culture. But that a man from the Christian camp should be the first to reconstruct on Mystic basis the Christian doctrine of the triune God, is very remarkable, indeed. But it has been done. An essay under the title, "The Creed of the Early Christians," appeared add, that it would have been a noble work if some years ago in the "Nineteenth Century," and was signed by Dean Stanley.

In its main features this creed harmonizes so well with the common formulæ of religion found in the better forms of esoteric Paganism, we venture to say these definitions given by the Dean were undoubtedly the forms of belief among the early Christians, and that they are in themselves only different in form from such ideas as common among Mystics of all orders in those days. These are the Dean's words: "What is

meant in the Bible-what is the experience of thoughtful men-by the name of The Father? In one word it expresses to us the whole faith of what we call Natural Religion. We look around in the physical world; we see indications of order, design, and good-will towards the living creatures which animate it. Often, it is true, we cannot trace any such design; but whenever we can, the impression left upon us is the sense of a Single, Wise, Beneficent Mind, the same now that it was ages before the appearance of man—the same in other parts of the Universe as it is in our own. And in our own hearts and consciences we feel an instinct corresponding to this-a voice, a faculty, that seems to refer us to a Higher Power than ourselves, and to point to some Invisible Sovereign Will, like to that which we see impressed on the natural world." "What is meant by the name of The Son? It has happened that the conception of Natural Religion becomes faint and dim." How is this difficulty to be met? How shall we regain in the world of man the idea which the world of Nature has suggested to us? How shall the dim remembrance of our Universal Father be so brought home to us as that we shall not forget it or lose it? This is the object of the Second Sacred Name, by which God is revealed to us? As in the name of the Father we have Natural Religion—the Faith of the natural conscience—so in the name of the Son we have *Historical* Religion. As "the Father" represents to us God in Nature, God in the heavenly, the ideal world—so the name of "the Son" represents to us God in History, God in the character of (the ideal) man. The Son's life is the Word, the speech that comes to us out of that eternal slience which surrounds the Unseen Divinity. He is the Second Conscience, the external Conscience, reflecting, as it were, and steadying the conscience within each of us.

But there is yet a third manifestation of God. There is yet another aspect of the Divine Nature. As the name of the Father represents to us God in Nature, as the name of the Son represents to us God in History, so the name of the Holy Ghost represents to us God in our own hearts and spirits and consciences. This is the still, small voice—stillest and smallest, yet loudest and strongest of all-which, even more than the wonders of nature and the wonders of history, brings us into the nearest harmony with Him who is a Spirit—who, when His closest communion with man is described, can only be described as the Spirit pleading with and dwelling in our spirit. The Holy Ghost means the Inspiring Breath, without which all mere forms and facts are death. It means the spirit as opposed to the outward lecter. It means the freedom of the spirit, which blows like the air of heaven where it lieteth, and which, wherever it prevails, gives liberty. It means the power and energy of the spirit, which rises above the weakness and weariness of

It is of no use to deny it. Christianity has sailed under a false flag, and Christendom has has been deceived by the "Lady World."
All the Good, Grand and Noble credited to it ought not to stand to its account. It has all been done, in spite of "the savour of death" that flows from the Church. It has heen done in the name of Jeyng or by true. of conscience—to believe that the spiritual above the letter—to believe that the stance is above the form—to believe that the meaning is more important than the words— to believe that truth is greater than authority or fashion or imagination, and will at last prevail—to believe that goodness and justice and love are the bonds of perfectness, without which whosever liveth is counted dead though he live, and which bind together those who are divided in all things whatso-

ever—this is to believe in the Holy Ghost.

Finally quoting from Gothe's Wilhelm
Meister, the Dean continues: "To which of
these do you adhere? To all the three, for in their union they produce the true religion, which has been adopted, though uncon-sciously, by a great part of the world. The first article of the creed is ethnic, and be-longs to all nations. The second, Christian, belongs to those struggling with affliction, glorified in affliction. The third teaches us an inspired communion of saints. And should not the three Divine Persons justly be considered as in the highest sense One?"

We take particular delight in being able to quote a number of prominent Theologians on Mysticism. It is very gratifying, indeed, to hear such testimonies as the following, when we know that the most bitter attacks on Mysticism as a whole and on individual Mystics in particular have come from Theolo-

The famous Tholuck.\* one of the few ministers who has studied Mysticism for love's sake, testifies that "Mysticism is the purest and deepest fruit of human interior life"; that "it is God's most living and exalted revolution in Nature" elation in Nature."

Langer and Nitcht declare that "all true believers are mystics" and Nitch adds that the Nitch in his "System der Christlichen Lehre" had elaborated those doctrines in mystic language. Isidor, the Orient taught that our inclinations to the supersensuous are inborn and should be developed; that Mysticism is an integral part of our nature; that our natural sensuous mysticism is the twilight in which our sun is hidden; that the world is mystic and that all Revelation is mystically present in our interior man.

We might, perhaps, have expected such testimonies from men, so liberal and of so broad a culture, but that an American Presbyterian minister should give such unequivocal words of witness to the truth and value of Mysticism, as we now come to quote, is a surprise. Charles Hodge, D. D., and professor in the theological seminary at Princeton, New Jersey, has written a "Systematic The ology," in 3 vols., which is the text book in all Presbyterian Seminaries in this country. In Vol. I., page 97, you will find the follow-

ing statement: The idea on which Mysticism is founded is Scriptural and true. It is true that God has access to the human soul. It is true that He can, consistently with his own nature and with the laws of our being, supernaturally and immediately reveal truth objectively to the mind, and attend that revelation with evidence which produces an infallible assurance of its truth and of its divine origin. It is also true that such revelations have often been made to the children of men. But these cases of immediate supernatural revelation belong to the category of miracles. They are rare and are to be duly authenticated." Further on he continues:

Further on he continues: Tholuck in an article on Molinas in Herzag's Encyklopadie says: "There is a law of seasons in the spiritual, as well as in the physical world, in virtue of which when the time has come, without apparent connection. similar phenomena reveal themselves in different places. As towards the end of the fifteenth century an ecclesiastical-doctrinal reformatory movement passed over the greater part of Europe, in part without apparent connection; so at the end of the seventeenth a mystical and spiritual tendency was almost as extensively manifested. In Germany, it took the form of Mysticism and Pietism; in England, of Quakerism; in France, of Jansenism and Mysticism; and in Spain and Italy, of Quietism." After having quoted this passage from Tholuck, Dr. Hodge continues: "This (mystic) movement was in fact what in our day would be called a revival of religion. It was a return to the religion of the heart, as opposed to the religion of forms. The Mystics of this period held that the end to be attained was the union with God. By this was not meant what Christians general ly understand by that term, but something more than this, something mystical and therefore inexplicable; a matter of feeling, not something to be understood or explained state in which all thought, all activity was suspended; a state of perfect quietude in which the soul is lost in God. The leaders of this movement were Molinas, Mdm. Guvon and Fenelon.".

In the "Systematic Theology," vol. 1, page 72, the Doctor gives the most splendid endorsement to the teachings of Dionysius, the Areopagite, "father of all Christian Mysti-

Bluthenless, Herzog's Encyclop., art. M. Syst d. der Lehre. Avoled in J. L. Ewald's Briefer uber Mysticisms

cism." "Dionysius was a heathen philosopher in the vestments of a Christian minister. The philosophy which he taught he claimed to be the true sense of the doctrines of the Church, as that sense had been handed down by a secret tradition. Notwithstanding its heathen origin and character, its influence in the Church was great and long continued. The writings of its author were translated, annotated and paraphrased, centuries after his death. As there is no effect without an adequate cause, there must have been power in this system and an adaptation to the cravings of a large class of minds." When it be remembered that this is the word of a "hardshell Procepturien" and that his book is the shell Presbyterian" and that his book is the textbook in all Presbyterian theological seminaries, we cannot wish for any better en-dorsement of whatever claims we may make in regard to the influence that came from

Mr. Hodge thus sums up the causes of the influence of the writings of Dionysius: "To account for its extensive influence it may be remembered: (1) That it did not openly shock the faith or prejudices of the Church. It did not denounce any received doctrine or repudiate any established institution or ordinance. It pretended to be Christian. It understablished dertook to give a deeper or more correct in-sight into the mysteries of religion. (2) It subordinated the outward to the inward. Some men are satisfied with rites, ceremonies, symbols, which may mean anything or nothing; others, with knowledge or clear views of truth. To others, the inner life of the soul, intercourse with God, is the great thing. To these this system addressed itself. It proposed to satisfy this craving after God. It was the high end of union with Him that it proposed, and which it professed to secure.

(3) This system was only one form of the doctrine which has each of facilities that the secure of the doctrine which has each of the secure of the doctrine which has each of the secure of the doctrine which has each of the secure of t trine which has such a fascination for the human mind, and which underlies so many forms of religion in every age of the world; the doctrine, namely, that the universe is an efflux of the life of God,—all things flowing from him, and back again to him from ever-lasting to everlasting. This doctrine quiets the conscience, as it precludes the idea of sin: it gives the peace which flows from fatalism: and it promises the absolute rest of unconsciousness when the individual is absorbed in the bosom of the Infinite."

Setting aside the Doctor's crude notion of "peace which flows from fatalism," what more can we desire? Every truth, which we lay claim to for Dionysius, is here admitted. In speaking of Bernard of Clairvaux, Hugo and Richard of St. Victor, Gerson and Thomas a' Kempis, Dr. Hodge makes the following confession: "These men were great blessings to the Church. Their influence was directed to the preservation of the inward life of religion in opposition to the formality and ritualism which then prevailed in the Church; and thus to free the conscience from subjection to human authority. The writings of Bernard are still held in high esteem, and 'The Imitation of Christ' by Thomas a' Kempis, has diffused itself like incense through all the aisles and alcoves of the universal Church."

About Bohme, he says: "That such a man should write books which have proved a mine of thoughts to Schelling, Hegel, and Coleridge, as well as to a whole class of theologians, is decisive evidence of his extraordinary gifts."

Robert Alfred Vaughan was too much of a minister of the Church of England and his mind too indoctrinated to be just to the Mystics. His book, "Hours with the Mystics," is a strange mixture of ministerial arrogance and incompetency to deal with the real depth of the subject before him. Still, unawares and without the intention of doing so, he pays Mysticism a high tribute, when his real purpose is to criticise and break down. Such a passage is the following: "The Mystics seem to say that the Spirit will manifest to the devout mind-verities within itself which are, as it were, the essence and original of the truths which the Church without has been accustomed to teach; so that, supposing a man to have rightly used the external revelation, and at a certain point to suspend all reference to it, and to be completely secluded from all external influences, there would then be manifested to him, in God, the Ideas themselves which have been developed in time into a Bible and a historical Christianity. The soul, on this Platonist principle, enjoys a commerce once more with the world of Intelligence in the depth of the Divine Nature. She recovers her wings. The obliterations on the tablet of Reminiscence are supplied. A theosophist like Paracelsus would declare that the whole universe is laid up potentially in the mind of man—the microcosm answering to the macrocosm. In a similar way these Mystics would have us believe that there is in man a microdoqma within, answering to the macrodogma of the Church without. Accordingly they deem it not difficult to discover a Christology in paychology, a Trinity in metaphysics. Hence, too, the assertion that if the heathen had only known themselves, they would have known God." Mdm. Stael's book on Germany is full of

strong and clear statements regarding Mysticism. But our space will not allow us to quote more than one passage: "Thrice," she "is man summoned to yield in total and disinterested resignation,-in youth, in manhood, and in age. Happy are they who submit at first!" We wonder if this womanly genius saw, when she made this statement, that thereby was given the key to the whole inner life of mankind? Did she per-

#### WITCHES AND MEDIUMS.\*

#### A Historical Parallel by Dr. Carl du Prel.

Translated by "V."

(Light, London.)

Crookes proved that this power is capable of being transferred. In common with his comrades, Wallace, Huggins, De Morgan and Varley, he made the trial of the alteration of weight of inorganic substances, in the presence of the medium Home, by an apparatus he had himself invented, and which was be-yond the comprehension of the medium. He found objects change in weight from 25 to 100 pounds. By the light touch of his hands, Home obtained a greater increase of weight than Crookes could by the whole weight of his body, that is 140 pounds. He called this force, operating at a distance, and without absolute contact, "peychic force." This force is connected in an incomprehensible manner with the human organism, and is innate in every one, being especially strong in mediums, although even in these it has its ebb and flood periods, and sometimes is altogether absent. Professor Butlerow has spoken of similar experiments, in which the normal alteration of the dynamo-meter was raised from 100 to 150 pounds, while Home's hands were so in contact with the instrument that every mechanical exercise of power on his side would rather have decreased than in-creased the weight. The same experiment was made by Professor Hare, with an apparatus with which the medium came in contact, not directly, but only through the me dium of water, when the spring-balance indicated a force of eighteen English pounds. Finally Crookes constructed an apparatus which could only be worked by very strong force, and with which any touch of Home's must have been insufficient; nevertheless, the spring-balance denoted a very considerable alteration, even when his hands were held three inches off. At other times an alteration was remarked at a distance of from two to three feet. This psychic force, which Crookes likewise found in several members of families of his acquaintance, was always connected with a corresponding absorption

Weight, therefore, is no fixed, unchangeable force; but in the human organism another force must exist which, in certain circumstances, combines with the first, but which likewise can act in opposition to it and may be transferred to inorganic bodies. No more is needed to bring these mystical phenomena in some degree within our comprehension, though they would none the less be facts if we could not understand them in the least. Since, however, this force is subject to great fluctuations, and is often absent altogether, many failures must be looked for to begin with; and there is a logical difficulty in the way of experimenting with profes sional mediums, in the case of a force which is not at their voluntary command at certain fixed hours. Many professional mediums will doubtless be wrecked upon this rock, as they will try to supplement their deficient power by artificial means, if the insufficient

procedutions taken by the experimenters allow of their so doing. Exposures, therefore, will never be found wanting.

It is related in the Bible that Simon, the magician, was raised in the air before the eyes of the Apostle Peter. In order to show that such magicians are identical with persons known at the present time as mediums, and that other analogies exist between both, we will recount the arts of which this Simon, according to Clement, Peter's disciple, boasts himself. It might, indeed, be thought to be almost a complete programme of a modern medium; when we read: "When I am bound, I can free myself... I can cause trees and shrubs to grow up suddenly; when I am thrown into the fire I am not burnt; I can alter my countenance so that I am not recognized; and I can fly in the air, like a bird."

Let us add the following, so as to make the parallel clear: The freeing of the medium from artfully contrived knots belongs to the phenomena of ancient times. It is not to be denied that by constant practice a medium might be able to get free from some kinds of bandages; but it would be illogical to assert that, therefore, he is able to release himself from hundreds of different contrivances for tying him securely at every seance at which he is present. As to the rapid growth of trees and shrubs, it is sufficient to call attention to the fact that Indian fakirs, as well as some mediums, Mrs. Esperance, for Instance, possess the power of producing this. The French savant, Jacolliot, gives accounts in recent times of this power among fakirs; but I find it mentioned as long ago as 1705, in Christopher Langhan's "Travels in the East Indies." With regard to Mrs. Esperance, the Herald of Progress (Sept. 3rd, 1880) gives a drawing of an Ixura crocata, with an account of its sudden growth, which was sent to me by Professor Sellin, an eye-witness of the phenomenon. I shall take an opportunity later on of going more into detail on this by no means incomprehensible matter. As to the immunity of mediums from fire, this dates back to the exposure of the three children in the flery furnace, and there exist hundreds of persons in London who can bear witness to seeing Home hold glowing coals in his hand, and of his transferring this immunity from burning to other persons and inanimate objects. He even put his face in the flame proceeding from a fire in the chimney, so that the flames sparkled through his hair. The "enlightened" will, no doubt, say that this was done by jugglery: but one of the best conjurers, Bosco, rejects this idea as untenable

Finally, the transformation of countenance spoken of by Simon, the magician, comes, in the case of mediums, under the head of transfiguration; the floating in the air we have already sufficiently shown to be a phenomenon familiar in Spiritualism.

Besides these old magicians, Jamblichus and the works attributed to him on the "Mysteries of the Egyptian," can only be thoroughly understood by those who are familiar with Spiritualism. They will recognize the convulsive motions of the medium, in reading that the body, "seized by the Di vine Spirit" is sometimes motionless, sometimes strongly agitated. The immunity from fire, and the ordeal by water of witches, will be recalled to them by the words: "They walk upon burning coals and cross streams in a marvellous manner." He likewise mentions the ecstatic rising in the air, so often remarked with medinms. At a seance at which I was once present, one of the spectators, although a very tall man, had to stand up and stretch out his arm to its fullest extent, so as not to let go of the arm of the medium. Egilinton; he estimated the height the latter had risen above the ground to be about eight feet. The learned theologian, Harless, in describing these passages, has left out a detail which apparently seemed to him too absurd to transcribe, but which is to

be found in both the Greek and Latin editions. It is to the effect that the body seemed to grow in height and breadth. This, however, has been noticed several times in the case of the medium Home. Mr. Jencken says: "The length of the body generally takes place from the hips upward, to the extent of several inches, and on one occasion I measured an unusual increase of length in the body, which was fully eight inches. The diminution of the height is equally wonderful. I was a witness of Mr. Home shrinking to the size of about five feet in height; and I measured in similar instances (as narrated in Human Nature, of March, 1869) the expansion and contraction of the hand, arm and leg. Fortunately these expansions and contractions were witnessed, besides myself, by at least fifty persons, and the fact is established at the present time beyond a doubt."\*

Lord Lindsay thus describes the same phe nomenon: "On another occasion I saw Mr Home increase eleven inches in height. measured him standing against the wall, and noted his increase of height; but not satisfied with this, I placed him in the middle of the room and set a candle before him, so that he cast a shadow upon the wall, the height of which I likewise noted. When he awoke, I measured him again in his normal size, as well as the shadow, and the results were the same. I can swear that he neither raised himself from the ground, nor stood on tip-toe, as I had a complete view of his feet, besides which a gentleman who was present placed his foot upon one of Home's and laid one hand upon his shoulder, and the other on his side, where the lower ribs approach the hip....He stood almost upright in the middle of the room, and before the lengthening in height began I placed my foot upon his. can take my oath, therefore, that his heels were not raised in the least from the ground. When Home grew in height, while standing against the wall, Lord Adare placed his foot apon one of his, while I measured the height upon the wall. I likewise once saw him grow longer while in a horizontal position on the floor. Lord Adare was present, and Home seemed to grow at either end, and

pushed me and Adare away."†

The enlightened ones, of course, will say that Home is a wonderfully clever impostor. I might, however, just put this question to them. Who among the Alexandrian philosophers were the impostors, seeing that they did not experiment with mediums, but were mediums themselves? And if the "enlightened" reply that the whole school of philosophy in Alexandria must have consisted of impostors, I will make my reverence, not before their intellect, but before the results of their enlightenment.

Similar phenomena were mentioned as occurring among the Caribean magicians, long before anything was known of modern Spiritualism. "They are frequently seen in an ecstatic state, when, with their senses dormant; another spirit seems to have taken possession of them, and speaks from their mouths" (like trance-mediums), "acts by means of their organs, and sometimes lifts them up in the air, or makes them appear taller than they are by nature." ‡ So in the Middle Ages the Abbot Wilhelm von St. Agatha visited a possessed person, of whom it is said; "The woman began to increase in size before his eyes, till she grew to the height of a tower." Bodinus says in like manner: "The devil raised her in height till she reached the roof."

Those who are not yet satisfied with this parallel between ancient and modern mysticism are recommended to examine the Romish Rituale Exorcistarum. The signs it gives as indicating possession may be set side by side with the phenomena described as belonging to somnambulists and mediums. The Rituale names: "1. Knowledge of the future. 2. Clairvoyance in space. 3. Thoughtreading. 4. Understanding foreign languages. 5. Speaking foreign tongues. 6. Intellectual exaltation. 7. Increase of physical strength, beyond that of sex and age. 8. Floating in the air for a considerable with this seigned of cury day by the cury that the period of enlightenment, in its superior wisdom, thought that sampled out a simple subjective form of madness. Since, however, during the last 100 to 150 years, enlightenment has abandoned the work of extermination, the objective re-development of the nature of witches (cry mathematics).

It is thus seen that Spiritualism throws light upon phenomena which have been observed in every age, but which in every period have been ascribed to different causes Jamblichus, from the standpoint of his phi losophy, calls those persons "inspired of God' who in the Middle Ages, from the standpoint of the Christian faith, were declared to be possessed by the devil, and who at the present day are looked upon from the materialistic standpoint as impostors and conjurors. As a proof of our ignorance, we adopt the conclusion that our forefathers for centuries believed in things without any foundation and we accuse chroniclers of the highest es timation of superstition. Zeller, in his "Philosophy of the Greeks," whose description is most satisfactory as long as he con-fines himself to the rationalistic portions of this philosophy (that, for instance, of Aristotle), loses all objectivity when he comes to speak of the new Platonic philosophy. If he were acquainted with spiritualistic facts, it would be impossible for him to say that the labors of the Alexandrian philosophers must lead "to the extinction of superstition, mys ticism and fanaticism in scientific life, and particularly that Jamblichus, in his "Myste ries of the Egyptians," set forth a speculative theology, commencing with the highest met-aphysical principles, but "knew how to find the way quickly enough to the densest super-stition." When men of undoubted reputation declare themselves in favor of mysterious phenomena, it is always the last resource of rationalism to accuse them of being a compound of genius and madness. When Zöllner devoted himself to the study of Spiritualism, he was declared to he mad, and when he was followed by Fechner and Weber, the latter were said to be old men in their

In England, when public opinion looked upon the growth of Spiritualism as a calamity, and selected Crookes as the proper man to put an end to this delusion by means of scientific researches, Crookes took the matter in hand, and instituted a series of experiments in his own study with every imagin able precaution against deception, with a girl not much more than a child as medium When, however, he declared himself in favor of the spiritualistic theory, it was said that Crookes, too, was no longer to be relied upon. It was just the same with regard to Wallace, and quite recently, in the January number of the Deutschen Rundschau, it was said of him by Professor Preyer that he had lost his scientific reputation since he had taken up with Spiritualism. Since, however, Zöllner, Wallace and Crookes, both during and after their spiritualistic experiments, wrote books far beyond anything ever written by Professor Preyer, the latter would do well to abandon such a doubtful hypothesis for a physiologist to entertain, namely, that in one and the same head genius could alternate with imbecility. It might almost be said with as much reason that the same pair of eyes could at one time be sharp-sighted, and at another nearly blind.

\*Report of the Dialectical Society, 11-18.

When we see that the phenomena occurring with somnambulists, witches, persons called possessed, and mediums, have been remarked to take place in a similar manner n every age, we have only one alternative; either to assume that mankind for from two to three thousand years have been the dupes of a colossal superstition, and that we ourselves, at the present time, are on the point of relapsing into this state of superstition: or, which is much more probable, that the short period of enlightenment during the one or two centuries preceding the present spoch has been in error, as far as mysticism is concerned. The last hypothesis is evidently much simpler than the first, and according to the weight of evidence in its favor. I feel bound to adopt it.

It would carry me too far at present to enter further into a comparison of the phenomena connected with this department. Any one is capable of doing this who will take the trouble of examining the literature on the subject, and I shall frequently refer to the topic in future works. I will only here bring forward one or two other points. We find thought-reading, and—notwithstanding what Herr Preyer says—without contact with the saints, possessed persons, witches, som-nambulists and mediums; the untying of complicated knots and extrication from bandages; speaking in foreign tongues and attraction of inanimate objects with somnambulists and mediums; swallowing needles by possessed persons, as well as by the ecstatic virgins in the Tyrol; rappings, spirit-writings, acting at a distance; mysterious stonethrowing with witches as well as with mediums. And ito-day it may be said of somnambulists and mediums, in the words of St. Paul: "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpreta-tion of tongues?\*\* tion of tongues."\*

It is not possible to account for these par-

allel phenomens, occurring in all ages and among every nation, by the theory of imposture. Imposture and conjuring are capable of development; but in this case we meet with an extraordinary kind of conservation of identical phenomena in whatever epoch or country they take place. We are obliged, therefore, to inquire how it comes to pass that during the period of enlightenment a belief founded upon facts can have been almost completely obliterated from the knowledge of mankind in such a way that anyone who in our day makes a study of it, even in the most scientific manner, incurs the reproach of being mad. The most simple explanation to give would be that during the age of enlightenment such facts no longer have taken place, and this seems really to be the case. In the Middle Ages witches were exterminated wholesale by fire and sword, because their nature was misunderstood. Soldan puts the number of persons who, during the 11th century were burnt or otherwise put to death, at nine and a half millions. Now, since mediumistic powers have never been very common at any time, this process of extermination seems like an indirect raid by persons of normal character, and consequently by men of rationalistic opinions. The necessary consequence of this was the objective diminution of witchcraft, or mediumistic power, while the period of enlightenment, in its superior wisdom, thought it had stamped out a simple subjective form of madness. velopment of the nature of witches (or mediumistic power) is become possible, and this is confounded by the enlightened of our day with a subjective falling back into an old

I certainly think that natural science will yet find an explanation of mystical phenomena, though not the science of our day, but science when it is enriched by the discoveries of new forces in human beings and new relations between mankind and nature. I believe likewise that science will be forced to acknowledge the existence of an "intelligible" world. But since every branch of science proceeds on the supposition that the department it investigates is governed by laws, I am convinced that so far from mankind losing belief in miracles, they will find the old miracles capable of scientific explanation, instead of simply denying their existence and that the laws in relation to the "intelli gible" world will be openly proclaimed.

\*1 Cor. xil. 7-11. †Soldau, Geschichte dev Hexemprocesse, 1., 453.

#### THEISTIC RHETORIC.

Matthew Arnold made a wise distinction when he said that the Bible should be read as iterature and not as dogma. This distinction is epecially applicable to the characterization of Deity as found in the Bible; or, it may be idded, as found in the Scriptures of any religion. In truth, the intellect of mankind, in attempting to conceive of Supreme Being. has labored with a thought too large to be grasped logically, and hence, particularly in the earlier and forming stages of religion. it has resorted to imagination and rhetoric for expression rather than to syllogism. Christian theologians, in text-books and lectures designed for theological seminaries, have endeavored to put the attributes of Deity into a concrete logical order, which the student might comprehend and store away in his memory, as he might analyze and jot down in his note book the features and qualities of an object in natural history which he was studying. But these endeavors have been only pitiful and vain attempts to reduce the overflowing riches of Oriental imagination to the plummet line and rule of the exact sciences. The Bible, which they profess to take as the basis for their theological doctrines, cannot be successfully treated in that way. And the leading Biblical scholars of the day are coming to see with Mr. Arnold, that the Bible, especially the Old Testament, must be studied, not as dogma, but as literature. It were well if Liberal critics of the Bible—of the Colonel Ingersoll type, for instance—would take more note of this fact than they are accustomed to do.

Of this distinction between literature and dogma, there is no better illustration than the various appellations and descriptions that are applied in the Old Testament to Deity. If the Bible contained a revealed logical dectrine concerning Almighty Power, these efforts at definition and description should have unity and consistency; there should be no contradictions in them, no variations owing to different points of view, no change of characterization to suit a changed mental mood or variable conditions of nature. But, in the language of the Old Testament about Deity, all these features are particularly conspicuous. It seems as if the writers were conscides of their inability to express the conception which their

minds struggled to seize and hold. Hence they rapidly changed the epithet, varied the the description, piled miscellaneously one upon another whatever appellations of excellence occurred to them, entangled themselves in mazes of metaphors without any compunctions of a rhetorical conscience against the mixture, evidently feeling, as indeed they said, that, name, describe, and exalt Infinite Being as they might, they would still fall short of what was due. It is evident, too, that different minds, as they wrote, were impressed by different aspects of the Power they tried to describe; and that the same minds expressed themselves differently according as it was some aspect of the material world that, for the time, impressed them most deeply, or some aspect of the human conscience and heart in the ex-periences and struggles of life.

For instance, in the space of a single Psalm may be found, perhaps, not only the two leading words for Delty which run through the Hebrew Bible, and which appear in the English version as Jehovah and God. but such titles, epithets, and descriptive phrases as these: Lord of Hoste; the Ever-lasting King: the Most High; the Almighty; the Shepherd leading his lock; the Captain leading his army; a Rock; a Shield; a Buck-ler; a Fortress; a Refuge; a Tower; a Sun and a Shield, in one sentence. He is the High and Holy One who inhabiteth eternity, and he is the Lord mighty in battle. He is De-liverer, Strength, Salvation, Redeemer. He is terrible in power, and he is plenteous in mercy. His voice shaketh the wilderness, and his voice is not heard. He walketh upon the wings of the wind and maketh the clouds his charlot, yet inhabiteth the lowly heart and men rest under the shadow of his wings He is Light, he is Life, he is Father, he is Law-giver, he is Judge of all the earth, and the Avenger of wickedness and Destroyer of the wicked. Clouds and darkness are round about him and he hideth himself in the thick darkness, yet out of Zion, the perfection of beauty, he has shined. He has a house built for him to dwell in on earth, and it is said also that the heaven of heavens cannot contain him, how much less this house that men have builded for him. A devouring fire goeth before him, yet he is a place of broad rivers unto his people. His way is in the sea, and his path in the great waters, and his foot-steps are not known; but his footsteps cover the earth, he maketh a path to shine after him, and his paths drop fatness. He is spirit. -no eye hath at any time seen him, nor ear hath heard him; yet he sitteth upon a throne in the heavens, he thundereth marvelously

with his voice, and the eyes of the people are blinded by the splendor of his glory.

Thus did these ancient writers wrestle with language to utter their thought of the Eternal Power whose existence was manifest to them in the energies and order of the universe, and in whose presence and under whose rule they believed themselves to live. In one short, familiar Psalm, God is described as the preserver of man and beast; as a being whose loving-kindness is excellent and whose faithfulness reacheth unto the clouds; as a brooding mother-bird under the shadow of whose wings the children of men put their trust; as the light; as the fountain of life; as a householder who can abundantly satisfy with the fatness of his house and who will cause his guests to drink of the river of his pleasures.

Now, to turn these fast flowing tropes—many of them beautiful, some of them more

bold and forcible than beautiful-into dogma, to try to transfix these poetical figures of speech into logical doctrines, is to do violence, not only to the writings, but to the minds of the writers. These writers had not come to the time when they could have any concern to form a metaphysical conception of Deity. They were simply speaking out, in the best way they could, the thoughts and feelings with which their minds were charged as they contemplated the mighty forces of the world around them, and the bearing of these forces upon their own life experiences. They had come to the point where they could believe that, in some way, these forces and powers, however various in appearance, were all united in one Supreme Power that is, they were monotheists. But how the variety of conception and contradiction of expression were to be philosophically explained and logically harmonized, was not a problem with which they were called to deal. Only the author of the book of Job made any attempt to solve this problem; and his effort though it resulted in a sublime poem, was not very successful as a philosophical treatise. His conclusion was that the Creator of the world had apportioned good and evil to mankind for discipline, as seemed to him good, and it was not for man to know nor question why. But, aside from this one book, the Old Testament in its utterances about Deity consists simply of naive impressions and ideas, generally vigorous, sometimes fanci-ful, but never to be read as dogma or philos-

In other words, the theistic language of the Hebrews is poetry rather than theology. The central image of the Jehovah conception is, of course, anthropomorphic. It is so because it is an image; that is, a poetic representation, and not an abstract, philosophical conception. Yet the same poetic faculty which created this image of a supreme gicantic man for an embodiment of Almighty Power, prevented any consistent adherence to and development of the idea. The giganticman idea was constantly abandoned as the exigencies of emotion in the presence of nature's wondrous phenomena required, and forms of expression entirely inconsistent with it were adopted. Imagination was allowed full play and the Hebrew mind drew upon the whole domain of its observation both of human attributes and of nature's forces to find adequate dress for its thoughts and feelings concerning Infinite Power. A Rock, the Shadow of wings, the Sunlight, the Life-giving fountain, the River of pleasures, the Cloud-taber-nacle, the Voice that thundereth marvellously,—these were descriptive metaphors drawn from the realm of nature. Of all this imagery which the Old Testament applies to Deity it may said, that it proves the Hebrew mind to have felt that, in any attempt to describe Supreme Power, it must avail itself of all its possible resources of knowledge and language. If Delty existed everywhere and had all power, then all existences and forces were a manifestation of him and could be ightly used to illustrate and describe him. And yet, after the highest flights of rhetorical description of Deity, the Hebrew exclaimed, "Lo, these are but a part of His ways," and honestly confessed that, "Touching the Almighty, we cannot find Him out. The Hebrew was audacious in the use of imagery, but he had not the audacity to claim that he had made a complete chart of the divine nature and attributes, as have theological writers of a more modern type.—W.JPotter in Index.

Mme. Nevada-Palmer will not sing in public this season, but will warble only at home to her baby and friends.

For the Religio Philosophical Journal, CAPITAL AND LABOR.

What are the Relations between them?

BY A. H. LOW.

I have in a former effort, shown, as I think, that capital or wealth or both, are but crystallized labor. Wealth is the surplus results of labor after the laborers have been fed, housed and clothed, or in one word sustained. Every person who owns anything which is an instrument of production is to that extent a capitalist, whether it be a sewing needle or a saw mill. No conflict exists between any laborer and his own capital over the results of the combination of the two in the act of production. Why? Simply because capital is inanimate and a mere tool in the hands of him who uses it. To create a conflict, there must be two separate and opposing interests. There are no such separate and opposing in-terests between a man and his own capital. This fact has become the chief argument, by one school of political economist, whose distinguishing doctrine is that "there is no conflict between capital and labor." In but one sense is this true. Capital in its general acceptation, being inanimate, it is alone as such, incapable of engaging in or carrying on a conflict. The conflict which does exist, and is so flercely waged, is between the capitalist on the one side and the laborer on the other, where the one who labors is not himself the capitalist. Every time capital not his own is employed by a laborer, or one who has capital, employs another to use it for any purpose, whether it be for simple sustenance, or for accumulation of additional capital or wealth, this important question always must be settled. How much of the product of the combination employed shall go to the owner of the capital, and how much shall go to the one who performs the labor? It requires only the statement of the fact to show that if a certain share is specified and allowed to one of the claimants, the balance or residue will belong to the other. There , then, a conflict of interest between capitalists and laborers when separated in person, and there is also a conflict between laborers as such.

Every laborer is seeking his own advantage—the largest return possible for the labor he expends. Not only that, but every laborer is seeking opportunity to employ his power to labor. In a strained and unnatural state of commerce there recent to he more power to labor. of commerce, there seems to be more power to labor than can be profitably employed, so there becomes a conflict of competition in which one having the power to labor seeks opportunity to employ that power even at the sacrifice of a portion of its proceeds in order to obtain the opportunity in preference to his competitor. This competition for opportunity to labor forces the price on remuneration of labor to the lowest point at which capitalists seeking employment for their capital can force it, before they themselves must become competitors for labor. Here is disclosed the operation of infinite law, illustrated by the simple lever. The folcrum is the point of equilibrium, where the competition of capitalists for the convices of the laborary of the ists for the services of the laborer, and the competition of laborers for the use of capital, meet and balance each other. This state is illustrated and demonstrated by two things: the price or wages paid by capitalists to laborers for their services on the one hand, and the rate of *interest* paid by laborers to capitalists for the use of capital on the other. A high rate of interest indicates that laborers are waging strong competition against each other for the use of capital, and a high rate ing strong competition against each other for the services of laborers, and vice versa.

Personal interest is the quickening power which keeps the commercial lever constantly in a state of motion, vibrating about the point of equilibrium. Equilibrium, however, is the dead point. If the air remained in perfect equilibrium about the earth shortly all animal life now existing would cease. A lever placed across a fulcrum and rigidly fixed there could perform none of the services for which the lever is distinguished. Its ready answer to any influence upon either arm gives it its usefulness. The sea, if it were always still, its waters never changing po-sition, and never yielding itself to the influence of the sun and the moon, would be a stagnant abode of death. These and other illustrations, as the succession of the seasons, day and night, childhood and old age, all declare that change is the order of all nature. Why less so in the commercial world than in the physical world?

Still it is as illogical to teach contentment and submesion to all the conditions brought about by commercial activities as to welcome the thunderbolt, the cyclone and the waterspout. Nature teaches us that violent or extreme changes in temperature, in the motion of the atmosphere, in the operation of the laws of expansion and contraction, gravitation, the centripetal and the centrifugal forces, are fraught with direst consequences to mankind. So also in the social or commercial world. Rapid accumulation of wealth and sudden poverty are both unnatural and alike injurious. Extreme idleness is injurious; so is over-work. It seems that state is most felicitous which approaches nearest a mean between extremes. Absolute equilibrium is no more to be desired than extreme motion or divergence. In solving the problem of capital and labor, then, we must ascertain this mean, which is half way between wealth existing without labor and labor existing with wealth. All wealth is so easily converted into capital that the word wealth practically includes capital in its definition.

Considering man's possibilities due to his intelligence and inventive genius, he is reduced practically to the extreme of equilibrium when he is by his exertions barely able to sustain life in himself and family. To him all the possibilities of progress are denied. He is only a living, writhing worm. The other extreme would be reached when one is possessed of so much wealth as to require no further exertion, and the situation is accepted. For in that state a man is as near dead to the restof the world as he who can make no effort in excess of that required to sustain life.

In a commercial sense our well-being is determined by the amount of wealth which we have to employ in the attainment of happiness. But in a better sense happiness is not dependent upon wealth, for it depends entirely upon the wisdom with which it is used whether wealth contributes to happiness or misery.

I think it is an incontrovertible claim that the laborer is entitled to all his labor produces, and no part of it should be forcibly or stealthfully taken from him, but he should be at liberty to retain it or exchange it for something he desires more. Excepting landlords, I do not think of any class of men who boldly, in words, deny this claim. It is not until the laborer engages in production with the use of capital belonging to another that the question of how much he shall have of the product arises. The question is, what is a

\*Supplement to the Wiener Allgemeine Zeifung, Nos. 2198 and 2194.

tWidmonn: Flower.

fair share of the increase which should be credited to animate and inanimate labor respectively?

I am not mathematician enough to solve that question now, and since I see demonstrated that the division has not been and is not being just, as witness opulence, luxury, andwayton vice on the one hand, and poverty, squalor, wretchedness, and vice on the other, I can only suggest that an arbitrary line be drawn by fixing the rate of interest which shall be paid for the use of money directly, and by that indirectly for the use of other capital, leaving the balance to go to compensate the laborer.

#### Woman and the Household.

BY HESTER M. POOLE. [106, West 29th Street, New York.]

THE PRICE OF TRUTH.

Great truths are dearly bought. The common truth,
Such as men give and take from day to day, Comes in the common walks of easy life. Blown by the careless wind across the way.

Bought in the market at the current price.

Bred of the smile, the jest, perchance the bowl,
It tells no tales of daring or of worth, Nor pierces e'en the surface of the soul.

Great truths are greatly won. Not formed by chance Not wafted on the breath of summer dream; But grasped in the great struggle of the soul, Hard buffeting with adverse wind and stream.

Not in the general mart 'mid corn and wine; Not in the merchandise of gold and gems; Not in the world's gay hall of midnight mirth; Nor 'mid the blaze of regal diadems.

But in the day of conflict, fear and grief,
When the strong hand of God, put forth in might,
Ploughs up the subsoil of the stagnant heart,
And brings the imprisoned truth-seed to the light.

Wrung from the troubled spirit in hard hours Of weakness, solitude, perchance of pain: Truth springs like harvest, from the well ploughed

And the soul feels it has not wept in vain.

Mrs. Flora Adams Darling of Washington, has just received the honorary degree of A.M. from New Windsor College, Md.

Miss Madeline A. Garnier, a neice of Joaquin Miller, is translating clerk in the office of the first assistant postmaster general. She speaks five languages, and paints and writes. Harriet Stewart Miner drew from life the twenty four colored illustrations in "Orchids, the Royal Family of Plants," published by

Lee & Shepard. Mrs. S. Taintor of East Avon, N. Y., has twice held the office of school trustee. Through the influence of her husband, S. Taintor, M. D., it has become the custom in that district

to pay the same wages to teachers, irrespective of sex. Dr. Frances Hatchett has been appointed resident physician at the Maternity Hospital in Philadelphia. Dr. Hatchett is the daughter of a once wealthy Texas planter, who was greatly reduced in circumstances during the war. Attaining womanhood, she sold such property as she had inherited, and came North to study the profession of medicine.

One of those heroines of whom the world hears but little lives near Lexington, Ga. Her name is Sallie Hansford. Her husband has been bedridden with rheumatism for nine years, and she has had a family of four children, two boys and two girls, to support. Last year she bought one hundred and seven acres of land, much of it original forest, and with the aid of her two boys, fourteen and fifteen years old, cleared five acres. She cut down the trees, rolled the logs together, split the rails, Spiritualism, and if they arrived at any reolled the logs together, split the rail built the fence and burnt the brush with their help, and made last year nine bales of cotton, also corn and peas enough for her own use, paid eight hundred pounds for rent last year, paid her store account, and paid forty dollars on her land. She has bought her meat for this year and paid for it. In addition to this she has done the cooking and gone to

market with eggs and chickens. Mrs. Edna D. Cheney, in the Index, says: "I have watched charitable operations with great interest, and I am coming more and more to the belief that it is not by any change in circumstances, or in the structural order of society, that poverty and crime can be prevented, or even much lessened, but only by the cultivation of the moral virtues and an increased sense of personal responsibility. It is from the want of the sterling virtues of honesty, prudence, temperance, industry and humility, that the rich become poor, and the poor poorer."

THE DIGNITY OF MATRONHOOD.

The woman who has arrived at middle age, certainly if she has been at the head of a household has a character which ought to have acquired a certain weight and dignity. She has had to decide important questions, take heavy responsibilities and manage the affairs of a muncipality, which, small though it may have been, required close attention and great executive capacity. Her experience and maturity is surely of great value to so-

The woman who has reared a family of children with even moderate success, has done a great work and is worthy of all regard. If she has properly trained them to be honest, industrious, intelligent, thrifty, well-behaved, and strictly moral, she deserves a pension. Instead of sinking out of sight, she ought to enter upon active duties in social life, in fact, to take especial guardianship of society.

A late writer has well said: "In all the animal kingdom, with the exception of man-kind, superiors in age are treated as worthy of that respect which looks 'up to and not downion, those older than themselves.' What does the vegetable world teach in regard to this subject? When the tree arrives at maturity, it blossoms, bears fruit, and its seeds are scattered producing the young trees which rise around it. Still, it retains its individuality,—still grows and puts forth new branches to protect the nests of the birds that gratefully carol their matin songs from their leafy covert. With poetic license, we may suppose that she rejoices in the knowledge that she is the mother of the young family about her, and, also, that she is a stately tree, still growing higher and broader."

In the past woman has taken a subordinate position, with all the humility of an inferior. Now she is beginning to step forward and take up one or more varieties of that work which belongs to the domain of social life. She works in temperance unions, industrial schools, and reformatories, as well as on school boards and missions, with marked effect. Not long ago the energetic and philanthropic wife of a member of Congress from Iowa, was appointed on the board of charity commissioners, by the Governor of that State. She found the acting members in a quandary concerning the management of the girls' department of the reform school located near the capital. "I will find out the truth or untruth of the complaints, before night," said she, as she set to work as any prac-

tical woman would, to examine the kind and condition of clothing and food in that department. She ascertained facts, recommended changes, looked after the welfare of the girls under their charge, settled disputes, and sug-gested ways and means for comfort united with economy, just as she would have done in a large family. The men at the head of the institution, with the best disposition in the world, had none of that household experience which is absolutely necessary to indoor management. It is useless to say that the aid and counsel of Mrs. Blank is rightly considered invaluable. Beside the care of creature comforts, look at the value of a good woman's advice and help given to the young girls on their release from such a place!

Sisters! think not your work is finished when sons and daughters marry and leave the shelter of the roof-tree. Spring has flown, summer has passed, but the rich fruitage of autumn is yours. "It is not the flowers, beautiful and sweet as they are, but the tonic juices of the mature fruit of life, which will support the vitaliging forces which cociety is supply the vitalizing forces which society is most in need of." Let your experience gar-nered through many years of faithful toil, be a blessing to a world which has yet had too little of the sweetened and matured fem-

inine principle in humanity.

For that is the spiritual principle, the last, best, highest and finest that the planet can produce. It exists in man in a degree according to his development; it allies us to celestial realm, and is to be the redeemer of the earth.

Brilliant-Thoughts, Well Expressed.

In the Editor of the Religio-Philosophical Journal

Our newspaper and magazine literature is full of interest as a record of progress, and the doing and thinking of an energetic world. But the thinking is almost entirely in accordance with what has been instilled into the writers' minds in their education. Rich in its vivid descriptive power, the great mass of our literature is remarkably deficient in original thought or a comprehensive grasp of the great questions that concern human welfare. Yet now and then we have a spirit-ed utterance which shows that the writer has thought deeply and earnestly, and is really competent to be an instructor.

Among other examples of this intellectual vigor worthy of special commendation, I would mention two articles which have been published in the RELIGIO-PHILOSOPHICAL JOURNAL, relating to the American Society for Psychical Research, and to the philoso-phy of Herbert Spencer. The former as an admirable piece of caustic criticism and a complete pulverization of the pretentious society, could not have been excelled by Junius or by Paine. It gives the sledge-hammer blows which pachydermic bigotry requires to make it conscious of the rights of others and the claims of truth. The critique is obviously from the pen of the brilliant, though not always well balanced author of "Biogen," and President of the American Theosophic Society, whose skill in criticism and satirical banter renders him a dangerous opponent to conservatism. It is not often that the advocates of unpopular truths thus display the skill and energy to make their opponents recoil, or bring the blush of con-

scious defeat to their cheeks. I have just read the very appropriate, pointed and unanswerable criticism by W. E. Coleman, of the address of President Newcomb of the Society for Psychical Research. The only excuse I have heard from any of the Society sults with such a president, they would be more conclusive on that account. I think President Newcomb may be as useful as the brother of a temperance lecturer. While the orator grew eloquent on temperance, the brother assisted him as he claimed, by giving awful examples of intemperance. The transparent absurdity of the dogmatists who oppose Spiritualism, from Carpenter to Newcomb, should make their more honest and intelligent followers ashamed of their cause.

The editorial article in the Religio Phil-OSOPHICAL JOURNAL of June 5th, entitled Herbert Spencer-Loose Statements and Dim Views," attracted my admiration when first published, which is not diminished by subsequent examination. I feel in reading it that the writer is more than a match for the so-called English philosopher; that he comprehends him thoroughly in all his greatness and littleness, and gives him in a few luminous sentences an estimate which expresses the judgment that posterity will place upon that great portion of his elaborate writings, which is destined to occupy the yast lumber-room that holds the accumulation of effete speculations.

It would be impossible in half a column to give a more just and striking estimate of the writings of the author whom the materialists of England recognize as their greatest philosopher, although the conspicuous ab-surdity of many of his doctrines and assumptions, is irresistibly tempting to a correct thinker who has lelsure for such sport, to tumble over the whole card-house edifice.

When an author who does not know that he has a soul or any prospect of future life: who does not seem to know what a soul is and has carefully avoided obtaining any knowledge of the vast number of psychic facts developed in the last fifty years, undertakes to write upon "Psychology," which is the science of the soul, he reminds us of the old phrase,—"lucus a non lucendo,"—for it is called psychology, because there is no psychology in it, but instead, an attempt to build up a mechanical doctrine of life, which is as futile as the attempt of a carpenter by building a scaffold to reach the moon, and which exhibits its futility at every step.

In my review, "Philosophy and Philosophers," which is not yet published, I have given an estimate of Mr. Spencer's doctrines, as well as of the entire mass of speculative rubbish which has been called philosophy; which though intrenched in many colleges, will easily be consigned to oblivion when the science of the brain and the science of Pneumatology shall give the world real knowl-

edge in place of presumptuous speculation.
A single well established spiritual fact in psychography or materialization is worth more than all that has been written by "the children of the mist," from Plato to Hegel and Hamilton; and a single experiment in demonstration of the psychic functions of the brain makes almost worthless all the metaphysical speculation of our predecessors. When positive science begins in any department of knowledge ignorant speculation ends, but its last expression comes from materialists, metaphysicians and theologians. JOS. RODES BUCHANAN.

6 James St., Boston, Sept. 18.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Hermes, after the painting of W. B. Richmond, is the frontispiece of the Magazine of Art for October, and is followed by an illustrated paper on Current Art. An interesting paper gives us More About Old Charterhouse; Stanley Lane Poole writes on A Venetian Azzimina of the 16th century; and R. J. Charleton describes the pretty little fishing village of Cullercoats. The pictures painted for Thomas Macklin are carefully described. The Story of Le Balla Simpostate is cribed. The Story of La Bella Simonetta is told in a series on The Romance of Art. Art in Ancient Rome is laid before later-day amateurs in an illustrated paper. There is a page engraving from the painting The Mountain Pass, this is followed by an account of the French and Dutch pictures in Edinburg, and the department of American and fouries. and the department of American and foreign art notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) The October Atlantic brings the notable serial, The Princess Casamassima, the notable serial, the Princess Casamassima, to a close. It is followed by a timely paper on the late King Ludwig of Bavaria. Edward F. Hayward discourses of John Wilson, and Elizabeth Robins Pennell furnishes a study of The witches of Venice. Charles Egbert Craddock and William Henry Bishop to the partition of the continue their parratives. A practice of the continue their parratives. continue their narratives: A pretty out-door sketch and an Italian Idyl, are contributed, while more solid articles are Race Prejudices and the Rise of Arabian Learning. Edith M. Thomas and Henry Luders provide poems, and there are several reviews, while the Contributors' Club and Books of the Month close this number.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) Contents: A Wilful Young Wo-man; Harlowe's Helpmate; Our Co-operative Pienie; Why should a Girl go to College; The Garden in September; The Royal River; More Humor in Arcadia; Welcome Back, Etc.

THE PHRENOLOGICAL MAGAZINE. (L. N. FOWler, London, Eng.) Contents for September: Mrs. Cleveland; Henry Ward Beecher and Phrenology; The Metaphysics of Evidence; The Imagination of Children; Choice of Pur-suits; The Abbé Liszt; Gardens; Health Hints,

BABYLAND. (D. Lothrop & Co., Boston.) The little ones will find short stories and illustrations to amuse them this month.

THE QUIVER. (Cassell & Co., New York.) This issue contains much interesting reading enlivened by illustrations.

New Books Received.

GOD AND HIS BOOK. Part III. By Saladin. London: W. Stewart & Co. NEW ASPECTS OF LIFE AND RELIGION. By Henry Pratt, M. D. London: Williams and Norgate.

A Long Sleep.

Eudoxie Adelouin, the sleeper of the Salpetriere, has awoke from her long sleep, which was continu-ed, without a moment's interruption, for nineteen days. She had had a slumber of fifty days early in the year in the hospital where she now is, and has been for many years. While she was on both occa-sions sleeping relays of medical men kept watch by her bedside. Some hours before her second period ner because. Some nours before her second period of somnolence ended she showed great nervous agitation, often started, and had intermittent fits of trembling. She at length opened her eyes in the midst of a burst of loud laughter, which continued for about ten minutes. During that time she stared fixedly and appeared, although laughing so hard, as if under some painful apprehension. Then she spoke as if she were addressing her mother who was not as if she were addressing her mother, who was not with her, in an endearing manner, and on being handed a glass said she only saw her mother's image in it. She has since become quite cheerful, but seems to have hardly any ideas except those suggested to her by the doctors. Contrary to what is observed in most hysterical subjects, the sense of taste remains while she is under the influence of suggestion. Thus if she is given aloes, and told it is sugar, she will swallow it, but make a wry face to show dislike. If told to drink water, from a champague glass, she shows exhilaration, and if a packet which Dr. Voisin says contains an emetic is put into her hand she has violent fits of nausea.—London News.

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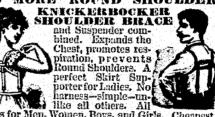
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CHICAGO, ILL., Saturday, October 2, 1886.

#### Secial Science.

During the last thirty-five years the progress of events has far outstripped those recognized laws which were supposed to set the boundaries of society. Rapid growths are always inconvenient and sometimes painful: new garments have to be made for the expanding form or old ones pieced, out to accommodate its changes.

coat, narrow across the chest and shoulders and abbreviated in length, should prove both ounsightly and uncomfortable. It is a thing of shreds and patches; half the buttons have been enapped off and their places supplied with strings that are either full of knots or easily broken. Evidently society needs a new garment; one that shall fit, yet not constrict, that "the latter is the simpler task of the that shall protect yet not encumber, that | two." shall clothe and yet be elastic. For man is only in his boyhood now, and dame Nature is who is fit for the one life, is also fit for the sorely at her wit's end to keep him a decent other, following one another as they do, in spectacle. As long as he was a child in leading-strings to monarchs and priests, he could be taken care of and kept within bounds. But he now has reached a stature when pupilage is no longer possible.

It is not in America alone that there is ferment and unrest, both political and social, through all ranks of society. There are sounds of expostulation and menace throughout England, France, Germany, Belgium and Russia, to say nothing of the sleepy southern countries bordering on the Mediterranean sea. That divine power working at the heart of things finds its issue through growing manhood in mines, in factories, in workshops, on farms, and in every form of work and that issue is not always peaceful and pleasant. The boy is sowing his wild oats and the crop is often full of weeds and very innutritious. Nevertheless it contains good seed and it is the duty of the social scientist to winnow that seed from the chaff, and to recommend it to the producer and consumer.

The American Social Science Association held its first meeting in Boston some twentyone years ago, called together by a depart ment of the government of the commonwealth and convened in the State House. Its object may be broadly stated as the application of science to common life, and the effort to formulate the laws under which society assures the greatest temporal prosperity and spiritual culture to every individual member. The address of the President of the last year, Hon. John Eaton, Commissioner of Education, contains an exposition of the scientific method in the common affairs of life.

He said: "The answers to life problems are marked by the discovery and application of truth. These truths thus disclosed, pertain to man and his environments they reach into the mysteries of his being and al beings; they go into the heavens above and down into the earth beneath... They have their modes methods and laws of action, and their discovery is pre-eminently the work of science. These laws are in us and around us; we use them and must abid by them, whether we will or no......Growth in knowledge of these laws, is expected to guide to wisdom, to give light for darkness, to find truth and reject error, to establish what is right and overturn what is wrong, to lift man up, to give him greater breadth of view, and greater mastery over material nature, to make improvements in himself and his conditions, by conforming to established laws, and thus to give progress to civilization. Thus law is ex-pected to take the place of license, liberty the place of slavery."

It may be seen what scope and aims employ the energies of the active members of the Association, who are not, necessarily, college graduates nor doctors of philosophy. They hope to ennoble their own characters, as well as to become tributary to the public good, believing that every advancement in science is an improvement in the commonwealth. And, certainly, the earnestness, gravity, dignity and mutual toleration which characterized the methods of the members of the Social Science Association, cannot but enlarge and liberalize all who listen to their proceedings or read their annual reports.

In the domain of practical life, such questions are considered as involve the care and training of the young; the skill and economy of industry; the prevention of disease and the preservation of health; the rewards of virtue and the punishments of crime: the establishment of right social customs and the enactment of wholesome laws; labor in its relation to capital; the family in relation to State: socialism and State action; sanitation and its relation to crime; reformatory schools, prisons, etc., etc. These topics are divided into sub-topics, which, in turn are given special consideration from year to year, as there are too many things connected with the welfare of mankind to treat of only a small portion of those indicated, annually.

In addition, it is proposed by a committee having the matter in charge, to introduce five departments of the American Association into lectures and conferences in universities and colleges. A brilliant beginning has been made in this direction by the auspices of ex-President Andrew D. White, of Cornell, who secured the services of Mr. F. B. Sanborn, of Mass., General Secretary of the Association, as lecturer to the four undergraduate classes of that institution. It must have been very different from the usual fossilized mode of instruction to take these young peo ple out to visit reformatories, prisons and asylums, and so far as could be done, instruct them from example, as well as by precept, that "civilization is an affair of self-restraint and mutuality of help among individuals." We are not told how far the instructor at fempted to point out the causes of crime or the best means of its prevention, although he does say that he "avoided most of the doctrinary points about which writers have been disputing for centuries." But we are informed that "the introduction of definite instruction in the social sciences, as a whole, into so many American universities, is both the result and the extension of our work in the Association."

Another very hopeful tendency of the times. is the practical and enlightened interest taken by clergymen in whatever comes under the head of social science. They are coming from the study of fate, free will, fore-knowledge, to meet their fellows on the broad ground of a common humanity. They are growing in sympathetic comprehension of the causes of disease, want and vice, and setting themselves vigorously at work to seek It is to be expected that the diminutive | remedies, and, though in a less marked degree, to exterminate the roots of evil, instead of lopping off its branches. Howells, in his "Minister's Charge," puts into the mouth of one of his characters, this remark, "It was a cold day for the clergy when it was imagined that they ought to fit people for both this world and the other," and adds,

> It would have been wiser to say that he natural sequence. And in the meetings of the Association this sequence runs like a thread of gold through all the warp and woof of their fabric. In the culture of the individual and the development of society, clergy and laity alike assume that society is made up of imperishable units, and the future is generally the "unnamed party" in every proposal for the good of mankind.

The true Spiritualist is also the social scientist. He has the greatest of all incentives to make this earth a clean, wholesome dwelling-place for his kind. And when he considers the misdirection given, through ignorance, to lives that have no end, he acknowledges that every topic considered in the Association is of vital interest. He does not stand sside, and rightly ordering his own life, feel accountable for that alone. He realizes that universal brotherhood brings with it mutual responsibilities.

Individuals are more than separate links in an endless chain of being, reaching from the fluite to the infinite. Pulsations from the great heart of all throb through every link, so that "of one blood are all nations of the earth." The scientist measures these heart beats and calls the results laws. If he be also spiritual-minded, he strives to penetrate through these manifestations to the essence of which they are expressions, and to conform his own will with that of the Divine nature

#### Missionary Troubles in China.

From the far-off Chinese city of Pekin comes a curious petition to the President of the United States from the officers of the "China Branch of the Evangelical Alliance." The missionaries there are in a strange trouble. They try to teach Christianity as a religion of peace and good will, and the natives actually look with contempt on their efforts. Not that the average Chinaman is averse to this good doctrine, but he has found out that our home-practice is quite another thing. This petition says: "Already in Canton the names of Chinese who have been maitreated, or put to death, in the United States are placarded day by day, and threats of reprisal have been made." Unoffending Chinese have been slaughtered by mobs in our western borders, and it is no marvel that these distant natives of Asia fail to discriminate and make bloody reprisals. It is "av eye for an eye," only the Christian plucked out the first eye and the pagan followed suit The petition says:

"In view of the hatred and grievous wrongs experienced by their countrymen in the United States, what must be the estimate formed by the Chinese people of the humanity and justice of Christian na-tions? What the estimate of the effect produced by the teachings of the Christian sacred books, as compared with that produced by the Confucian classics? After all they have suffered in their own land at the hands of Christian nations through war and the opium traffic, if the Chinese now learn—that their countrymen abroad are driven out of Christian lands,

as if they defiled the very soil by their presence, what judgment must they form of the people of such lands?"

The missionaries are in as unpleasant s predicament as were their predecessors among the Kareens in Burmah, sent out by our American Board in the days of slavery. The Kareens had heard of "slaves, horses and other cattle" sold at auction in sight of our churches, and they said to their would-be teachers of Christianity: "We hear that you sell each other in your country. We prefer to be pagans, for we have no human chattels in our land, and if you make us Christians our children may be sold away from us." Not only is the situation of these missionaries unpleasant, but dangerous. Mob law in Christian America makes its path of fire and blood into China, and life is in peril there. It would seem as though we had better do home missionary work rather than send wellmeaning men across the wide seas and there involve them/in such perilaby our worse than heatherish lawlessness.

At the Michigan Methodist Conference in Adrian this month a memorial to Congress was offered by Rev. A. Edwards, editor of the N. W. Christian Advocate, which quotes from our treaty with China in 1880, by which that government agreed to restrict Chinese emigration to the United States, provided that "Chinese laborers now in the United States be allowed to go and come of their own free will, and shall be accorded all the rights. immunities, etc., of citizens of the most favored nations," and declares the outrages on the Chinese in Oregon and elsowhere a failure, on our part, to keep that treaty, and a disgrace to our land.

Of the Chinese indignities on merchants and missionaries in that country, he says: We have no right to expect that the people of a heathen country will be more careful of the rights of Americans than the people of this Christian country are of the rights of the Chinese in our land." This plain talk is timely, and the memorial was adopted, we are glad to state, with hearty unanimity, and is to be officially sent to a Michigan senator. for presentation to Congress. The Chinese religion mainly consists in the worship of their ancestors, with a sense of their presence and help which makes a crude sort of Spiritualism. The Confucian maxime, highly reverenced by their leading classes, emphasize ethics and morals, and a large infusion of Buddhist views reaches over the kingdom. It is painfully clear that our professed Christian land is the first and worst in aggressive violence and bad faith. We are not in fit state to Christianize China. "Physician heal thyself" is a good prescription for

#### Camp and Grove Meetings.

The season for open air meetings is over, may be timely to think of for another year. it is better not to have such meetings than to have them half planned in a loose and careless way. To make a camp meeting a success. to secure that order, character, spiritual usefulness and justice in its business aspects which are indispensable, requires a great deal more careful study and labor than many suppose. Competent committees, or boards of directors, should be chosen months in advance of the time, authorized and sustained by a responsible society or association in their work of corresponding with speakers and mediums, getting grounds, tents, etc., fixing prices for fares on railroads and at the camp, raising funds or getting pledges if needed, and having all on a fair and strong basis, and duly advertised. No one person can do all this as it should be done, and if any one tries once, he will not be tempted or induced to try again. A division of labor and responsibility must be had. A fit committee should have charge of the conduct of the meeting, decide and advertise who are to speak on the platform, when and where conference meetings for free exchange of opinions shall be held, and, if necessary, which is rarely the case, forbid any persons whom they consider disorderly or disreputable from speaking on the grounds—the aim being to secure that order and decency without which liberty of speech becomes license. Set hours for silence and quiet at night, and the prohibition of noise and confusion or of any exercises after such hours, is a very important matter for health of mind and body.

In engaging speakers and mediums character is the first consideration. Of course ability, eloquence and spiritual gifts must be thought of, but without good character all these are "as sounding brass and tinkling cymbals." Never ask people to go to a comfortless camp ground. Plain fare is expected, but not discomfort below that of a Modoc Indian lodge. Too long a time for a meeting makes all drag. Ten days or two weeks is good for the smaller camps with few speakers and mediums. A month can only be well filled with more variety, larger attendance, and far more cost and care. Let spiritual and mental culture and gaining facts and experience from good mediums be the leading thought and aim, and let healthful amusements come in for cheer and pleasure such as they give. Dancing is good, but it is not the chief end of man, surely not of camp meetings, and too much dancing and too little thinking has been well said to be a mistake. This and all amusements, should stop at good hours. It is a wrong to body and soul to turn day into night needlessly.

If a camp meeting is so conducted that those in attendance can say that they are helped in health and strength of body and soul, and the outer world respects its good order, it is a success.

Grove meetings or yearly gatherings in doors or out, to last two or three days have been, and are very useful. The North Collins Yearly Meeting in Western New York, and the Sturgis Yearly Meeting in Michigan, have been kept up some thirty years with marked weight and benefit, as have others, too many to name. They are often of quite as much use as camp meetings and have been more successful in the West. Camp or grove meetings should not stop or harm the keeping up of local meetings or societies, but ought rather to stimulate them to new efforts.

In all this nothing new is said, but only some plain words in a case where " line upon line and precept upon precept" is useful.

All gatherings, in camp or grove or hall, in all seasons, when so planned and carried on as to help to a better and wiser daily life and to the spread of true Spiritualism, we always gladly encourage and put on record so far as space in our crowded columns allows.

#### Involuntary Mesmerism.

The Portland (Ore.) News relates a rather remarkable case, which on one occasion came under the notice of the police of that city, which, for want of a better definition, might be termed a case of involuntary mesmerism. It is a case which would have delighted Mesmer, and will give the students of his doctrines considerable food for reflection. August Brudel, a railroad laborer, met an old friend whom he had not seen for a long time, named A. Whitsield. They had been comrades and were much attached to one another. Scarcely had they exchanged greetings before Brudel began to act in an extraordinary manner. He would mimic Whitfield's every motion, gesture and word, all the while staring at his friend with a face distorted like that of a madman.

The two sat down to dinner at the National hotel, and Brudel ordered the same food that Whitfield did, and kept perfect time to the motion of his arms and mouth. This action was so curious that Whitfield walked down to the police station and gave his friend over to the police authorities. It was thought the man was stricken with nervousness or mesmerism, and Dr. Wheeler was called in to decide the matter. The mesmerized man changed from Whitfield to the doctor, and upon his command would do anything. When told to stretch out his arms it was impossible to force them down. While undergoing the examination he made a dash at Captain Hair with the roar of a bull. Had he succeeded in grasping him there is no telling what he would have done, but upon the command of the doctor would again subside into

a quiet mood. It was a most singular case. Some persons are singularly susceptible to mesmeric influence; and so easily swayed are they generally, that they are merely the creatures of circumstance, the dominant and a few frank and friendly suggestions | force for the time surrounding them having complete sway. The above instance is par-The one matter to be most thought of is that | alleled in the experiences of Laroy Sunderland as set forth in an article which he published twelve years ago. For twenty years Mr. Sunderland was a successful revival minister in the M.E. Church. The Methodist papers frequently spoke of him, expressing their sorrow in losing so successful a revival minister as he had been among them. Revival phenomena occurred wherever he preached. And he always noticed that by drilling the plastic minds of a certain class of people with certain ideas, a degree of credulity was thus intensified into faith; and that faith induced "conviction." "conversion," "joy in the Holy Ghost;" in a word. "saving faith" was simply the action of the human mind. And all this he soon after proved by experiment; a thing probably never before done. It was thus by experiment, that in 1840 he discovered the law of self induction in the human mind, a discovery in mental science which, he claimed, holds rank with all other discoveries, phrenological or psychological, ever made. In 1836, his first experiment as to mesmerism was upon an excellent Methodist lady, in New York, who had been "converted" and entranced under his preaching. At a mere suggestion, she passed immediately into the trance, when she broke out into expressions of joy, exclaiming: "O, brother Sunderland! this is the same state you put me into by your sermon, Sept. 13, 1825, in Scituate Harbor, Mass." And, as that lady was entranced without a "mesmeric will," by suggestion, so has he entranced many others, and among the number hundreds of Christians and ministers, and all of them declared it was one and the same state,-"conversion," Christian "joy," or trance!

It is a well known fact, as Mr. Sunderland asserts, that in his experimental lectures in the United States from 1840 to 1852, he produced far more wonderful results by faith in the science of Patheism (another name for the phenomena produced by mesmerism) than were ever witnessed in any revival. By faith, many people in his public lectures were rendered insensible to pain while surgical operations were performed.

Mr. Sunderland's theory is that no "mesmerizer" has or can have any power over his patient, except that by which he has become invested by the confidence and the faith of the one he operates upon, and that the trance is self-induced. Whether Mr. Sunderland's position is true or false, it is certainly a noteworthy fact that mesmerists have relinquished to a great degree the old time practices brought into requisition to induce the trance or mesmeric state. The advanced and skilful operator accomplishes by suggestion and mental impression all that was ever accomplished by "passes" -so-called -or by any metallic devices, such as brought into requisition by Dr. Dodd and others.

#### A Novel Defense.

The Inter Ocean states that a novel defense is about to be introduced in the celebrated murder trial of Lewis Webster, at Warren Ohio. Webster has been twice convicted of the murder of Perry Harrington, Dec. 18th-1884, and is now having a third trial. The evidence on which he was twice convicted was that of Harrington's widow, who posttively swears that she saw Webster's features and recognized them when the mask fell from the murderer's face after he had completed the bloody work. The accused man is a young neighbor, and had always been on the best terms with the murdered man. He bore an excellent reputation in the neighborhood, and his friends stand by him now. His sweetheart has been in the court all the time, and her devotion has been one of the pathetic incidents of each trial. It has even inspired others to believe in the young man's innoce nce.

But the new testimony that is to be presented, if the court will allow, is from the other world, it is claimed. Miss Nephew, of Jefferson, Ohio, has recently developed into a medium, as set forth in the Inter Ocean, and she goes into a trance, when the whole scene of the murder comes to view. She acts out the part of Harrington in this tragedy, defends herself with a chair against the attack of an imaginary enemy, and after a struggle she falls as though shot and becomes cold and rigid in death. After being revived she speaks with the murdered Harrington's voice and says that a book agent, who was canvassing for a "Life of Garfield," committed the murder. He found out that there was money in the house and committed murder to get it. The man is now in the West. The voice of Harrington then pleads for Webster, who was his best friend, and says that he must not be hung for a crime of which he is innocent.

The young lady did not know either Harrington or Webster when she went into the first trance, and says she would never have known them had not the unexplained something pleaded with her to go to Mrs. Harrington with a message from her husband exonerating the man now on trial.

#### Why the Hiudus Reject Orthodoxy

An important stage has been reached in the development of the crusade of the American Board against "the new theology." At the alumni meeting at Andover, June 11th, Robert A. Hume, a missionary to India, who was at home on a vacation, made a speech in which he said: "I have gone home with a heavy heart and often dim eyes because the gospel of love and mercy which I was seeking to give to these men was followed by a feeling of bitterness in their hearts, because they thought it implied an eternity of sorrow for their ancestors" (as the orthodox doctrines teach that the unconverted are consigned to an eternal hell, which is an abhorrent idea with the Hindus). On account of these words Mr. Hume has been refused permission to resume his missionary work. The refusal has greatly intensified the already strong protest of friends of the new theology. and also of the greater number who take no part in current theological debates but who regard the present attitude of the management at the missionary rooms as unwarranted and unwise. The senior secretary of the board, the Rev. Dr. Clark, under whose special supervision Mr. Hume has labored, bore most emphatic testimony to his faithfulness, plety and success in mission work, and earnestly pleaded for his return to a field where his services were sorely needed by the cause and earnestly desired by his fellow-mission-

#### Another Advanced Theory.

An exchange says Rev. Mr. Willetts, of the faith-cure persuasion, is creating considerable interest in the mining towns of Pennsylvania. In a recent sermon he made some remarkable utterances, and among other things took the radical grounds that death could only come to humanity from sin before the allotted three score and ten. He repeated with emphasis that all who die before they are seventy the devil takes them, and to illustrate his idea said: "Now, suppose a man dies at thirty-five or forty years, and goes up to heaven; the Lord will say: 'Why, what are you doing up here? Didn't I tell you to stay down there (on earth) seventy years? What are you doing here?' 'Oh, I got sick and died.' 'Well, you have sinned and broken My law; get out, no room here for you.' Now, that's a pointed way of putting it, but I (Willetts) believe it."

Dr. Allen, of England, Prof. Muller, and several others were quoted as instances of men who have not dishonored God by sickness and disease. Continuing, he said, "If God lays you sick, how wicked, sinful, silly, nonsensical, and blasphemous it is to run for a doctor and medicine. Doctors and medicine come from an idolatrous people, and the profession is a useless piece of humbuggery."

An Indianapolis editor thinks that there ought to be an attractive summer resort to which clergymen of all denominations should particularly be drawn, just as there is a Saratoga for sporting men and a Newport for ultra-fashionables. They would gain much from the opportunities that would be offered in such a careless assemblage for brushing against one another and exchanging courtesies and ideas.

Dr. and Mrs. S. D. Bowker of Kansas City, have returned from an extended tour through California. Dr. B. reports an enjoyable trip and the making of many pleasant acquaintances among Spiritualists.

#### GENERAL ITEMS.

Mr. and Mrs. Bundy have returned from their summer vacation.

Letters or papers to Walter Howell, may be addressed in the care of William Oxley, Esq., 65 Burry New Road, Higher Broughton, Manchester, England.

The government, inconsed at the action of the Pope in restoring all the former privileges of the Jesuits, has decided to strictly enforce all existing laws. The effect of this will be to expel all Jesuits from Italy, or Italian territory.

In his address of welcome to the delegates to the Connecticut Universalist Convention in Bridgeport, on Wednesday, Showman P. T. Barnum said: "An old clergyman once said to me: 'Mr. Baraum, I hope to meet you in heaven.' I answered; 'You will if you are there.' This is a church of charity, a church of good works, of love, of faith, and I welcome you to the deliberations which shall result in furthering the work of this church, and in making known the gospel of leve and salvation."

Lena Fry, daughter of David Fry, living in Stumptown, Loudon county, Va., who astonished the physicians by her long sleeps is dead. She was fifteen years old. Two weeks ago she slept for sixty-six hours. Then she was thought to be dead. Her last and fatal sleep continued nine days and ended in her death. She begged those about her not to let her go to sleep, but they could not relieve her of her drowsiness. All efforts to waken her were useless. The doctors say she starved to death while in a comatose state.

Geo. Brooks writes as follows from Bloomington, Ill.: "If you can put me in communication with any good test mediums that may he induced to come and work for us, please do se." Will some good medium address Mr. Brooks? Sections 12 and 15 of the Constitution of the Bloomington Association reads as follows: "At any regular meeting, when sufficient funds are in the hands of the trustees, a committee of three may be appointed to secure lecturers or mediums, but the trustees must have the money on hand to pay them with before this is done. Lecturers and mediams shall be paid entirely out of the funds of the association, and all money received for admission to either lectures or circles shall go to the treasurer, for the use of the association the same as dues or admission fees."

"The extent," remarks the New York Evening Post, "to which religion suffers from the extravagances of some ministers in times of great public excitement can not, of course, be accurately measured, but there is tegral part of man," the lecturer proceeded to consider both agnosticism and science. While no doubt that it is very great. Nothing, for instance, could be more mischievous than the | could no more submit to the new tyrant than claim of the minister who was on board the to the old. "But," he said, "when it attrain approaching Charleston on the night train approaching Charleston on the night of the earthquake, and claimed that the safety of the passengers was due to some prayers

| Tempts to set limits to investigation and of the earthquake, and claimed that the safety of the passengers was due to some prayers

| Tempts to set limits to investigation and of the University of the University of Leyden, Holland. Beach beat Wallace Ross by four lengths.—
| Dr. C. F. Tiele. Professor of the History of the University of Leyden, Holland. Beach beat Wallace Ross by four lengths.—
| The solicitor of the treasury has sustained ligions in the last volume of the Encyclothe collector at San Francisco in refusing to train approaching Charleston on the night he happened to offer. When people begin to think over this, of course they ask what kind of an idea this man must have of the Deity, when he maintains that He would, besides killing people and wrecking houses in Charleston, have also killed people on the train if Rev. Mr. Smith had not happened to be on hand to pray."

E. H. Dunham of Providence, R. I., writes: "Sniritualism in this city is advancing steadily, and the interest in its teachings is increasing. The Providence Spiritual Association will commence its lec ture season of 1886-7, Sunday, October 3rd, under very favorable circumstances. From its inception, six years ago, until the present time, our growth has been gradual but sure, and the coming season promises the greatest success of any previous ones. Our constant efforts have been to present the truths of Spiritualism in their highest sense, and they have not been unsuccessful. Our speakers for the course are as follows: Mrs. Dr. Lunt Parker, Mrs. C. Fannie Allyn, Mr. Eben Cobb, Mrs. R. S. Lillie, Mr. Geo. A. Fuller, Mrs. A. H. Colby Hon. Warren Chase, Mrs. E. L. Paul, Mrs. H. J. T. Brigham. Mrs. Abbie N. Burnham, Mr. J. Frank Baxter, and Mr. J. J. Morse. With this powerful combination of intellectual forces, and the assistance from 'over the river,' we hope to accomplish great things, and build up a society that shall be a power for good, and an exemplification of unadulterated Spiritualism."

The New York World gives an account of the following Bible for women: Very few people know of a remarkable enterprise that is being undertaken in New Jersey in the shape of a female revision of the Bible. The work is being carried on in this manner: In a richly furnished drawing-room, about a broad table, sit a half dozen women with intelligent faces and busy pens. Each one has a cheap copy of the Bible, which she reads carefully and occasionally clips out a verse and pastes at the top of a long sheet of white paper. The others then cut out the same verse from their Bibles and dispose of it in the same manner. With this before them they begin to discuss it in turn. One of these commentators is an excellent Greek and Hebrew scholar. Another is profoundly learned in current Bible criticism, while still another has gone through with care and has at her fingers' ends all the great commentaries of Henry, Scott, Dr. Adam Clarke, and others. After each verse has been thoroughly discussed, each woman writes under it what she has to say, and the sheets are then passed in to a secretary. This secretary is a recent graduate from Vassar. She cuts out this muchtalked-of verse from still another Bible, puts it at the top of a larger sheet of paper, and then appends under it the notes of all the learned lady commentators. When asked | capable of getting along without the present

what was the object of this revision, one of physical body. And while we are on the the ladies who inspires and carries on this tremendous labor, explained that they were doingwhat might be called a feminine revision of the Scriptures. "We find," she said, "in going over the Old and New Testaments, that about one-tenth of the Bible touches, in one way or another, upon women. We wish to know whether the male readings, translations and interpretations have been strictly fair to us, and in a spirit friendly to our sex. We and a great many other women have our doubts on the subject, and so we propose issuing what may be called 'The Woman's Bible.' On our revising committee sit able women from England and America." A well known publisher has agreed to issue the revision when it is completed, and by next summer "The Woman's Bible" will be given to the public.

C. J. McClelland writes as follows from South Pueblo, Colorado: "We are very much in need of a good test medium in this town. There is no spiritual society here, nor at Denver, and if some one would come and labor here in the West, we are sure they could do a good work. Several mediums are being developed here, but we don't seem to make much progress and we are getting discouraged."

#### Publisher's Notice.

The Religio-Philosophical Journal will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the Journal, willbe accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the Journal will be sent free to any address.

#### Immortality and Modern Thought.

#### [From our Special Correspondent.]

Under the above head the Rev. Minot J. Sav age, of Boston, delivered a notable address be fore a large and deeply interested audience at the National Unitarian Conference at Saratoga Springs, N. Y., Sept. 22nd. The entire paper is to be published in the *Christian Register*.

After a review of the beliefs of the primitive man in regard to continued personal existence, which he emphatically pronounced seemed to be, " not so much an invention or discovery as an original endowment and inhe had no hard words for the former, he regard to all invesvigation of the physical heavens, and hardly was he dead before the spectroscope turned his wisdom into folly. Who knows but some spiritual spectroscope may play the same havoc with the wise ignorance of agnosticism concerning the spiritual stars of which the world has always been thinking it caught occasional glimpses?"

The growth of Science Mr. Savage pro-nounced to be one-sided and incomplete. Though we have made extraordinary excursions into the heavens and mapped most of the earth, "man is yet very largely an un-discovered country." But we cannot give up the soul, because the dissecting knife does not find it. Passing by traditional orthodoxy as having "nothing to say to any one who needs to have anything said," the speaker went on to consider the selief in immortality in the present age, introducing the last and most important part of his discourse by stating that, "the springing up of Spiritualism and Theosophy on grounds burnt over by the fires of the orthodox hell, and right in the teeth of the east winds that blow from the cheerless seas of doubt, testify to the hunger of men for some assurance that the loved and departed are not also lost.

After an interesting preface, in which Mr Savage enlarged upon the dignity and importance of the subject, and a protest, " with all the earnestness of which I am capable, against both the shallow and flippant scientific diedain of this question, and the airy, aristocratic, dilletanti indifference with which theologians treat it"—the speaker passed to his own experiences both as a member of the Society for Psychic Research and an original investigator during the last eight or ten years. He claimed to know more of the subject than those who had given it no attention, and pronounced those who knew only what, from time to time, they had seen in the newspapers, to have no right to hold an opinion, much less to express it. He had long felt it to be a part of his duty to investigate a belief which is "either a lamentable delusion or the grandest truth in the world.

We will finish with his own words. "Three things I now regard as settled. They do not at all prove the claims of Spiritualism, but they do go a wonderful way, in at least illustrating the power of the soul to transcend ordinary physical limits, and act through other than the recognized channels of communication.... What are these facts: First, hypnotism or mesmerism. This, which a French scientific commission once scouted. after what it called an investigation, is now recognized by the medical fraternity,—in the words of one of them, as having 'a distinct therapeutic value.'....All the ordinary phenomena I have witnessed in private over and

over again." "Secondly, the fact of clairvoyance is established beyond question. Under certain as yet little understood conditions, both seeing and hearing are possible, apart from the ordinary use of eye or ear or ethereal vibrations. What is it, then, that sees and hears?"

"Thirdly, it is a fact that mind may impress mind, and in some exceptional cases, send messages to places far away, even half way round the world."

'Now, no one of these facts, nor all of them combined, goes far enough to prove the central claim of modern Spiritualism. But this apparent semi-independence of the body. does at least make the question a rational one as to whether the soul is not an entity,

it hard to be patient with the conceited and flippant ignorance which waves them aside with a supercilious air, while it gravely pot-ters over a fish's fin, or the dug-up vertebra of the tail of some extinct mastodon, calling one, science, and the other, superstition."....

Mr. Savage then spoke of the frauds con-nected with modern Spiritualism, as well as of honest self-delusion, and proceeded:

But, when all the fraud, all the delusion, all the misinterpretation have been brushed one side, there remains a respectable, nay, even a striking and startling body of facts that yet has no place in our recognized theories of the world and of man."

"The so-called explanations that I have seen, such as those of Drs. Beard and Carpenter and the Harvard Committee of some years ago, are so ridiculously inadequate to account for facts of my own experience, that, by natural reaction, they almost incline one to grasp the opinions they combat, for the sake of having something a little more solid to

After noting the movement of physical obects without muscular pressure, and the imparting of information that was never in the ossession of either of the sitters, as well as that which the medium only could not have known, he continues: "To call it mind reading is easy; but what is mind reading? One insoluble mystery is hardly a satisfactory explanation for another. Automatic writ ing, when the medium was unconscious of what she was writing, and this of a most remarkable character, is another common experience. These are little facts, you may say, .Science knows no little facts.

"I have never paid the slightest attention to anything that occurred in the dark, or under conditions where deception as to fact was possible. I have seen plenty of these but have always ruled them out of court. And besides, most of the things that have impressed me have occurred when the medium was a personal friend and not a 'professional' at all."

"As the result of all this, am I a Spiritualist? No! Would I like to be one? I would like to be able to demonstrate the fact of continued existence and the possibility of opening communication between the two worlds. But I am a good deal more anxious for the truth than I am to believe one way or the other.

In concluding, he says:
"If all men could know that death is only an incident and that life is to continue for good or ill, right on; and if they could know that, under the workings of the law of cause and effect, they are making the future life, day by day; that its condition is to be determined by this, not by creed or belief, or ritual or worship, as such, but by character, is it not plain that this would become the might-iest of all possible motives? If it can be at-tained, here is a power able to lift and transform the world."

"It is not a question, then, that is all in the air and is of no practical importance. I know of none that I believe to be more prac-

#### Dr. C. P. Tiele and Leyden University.

Endorsement of W. E. Coleman's Essay on the Hindu Adam and Eve.

To the Editor of the Religio-Philosophical Journal
Perhaps the leading authority regarding the history of the religions of the world is Dr. C. P. Tiele. Professor of the History of Repædia Britannica, just published; and of all men he was assuredly the one that should have been selected to prepare such an article for the pages of the most scholarly and rationalistic of English encyclopædias. He is also the author of an excellent work on the "Outlines of the History of the Ancient Religions," a translation of which has been published in America and England, a "Comparative History of the Egyptian and Mesopotamian Religious," of which an English translation of the first part (the Egyptian)

publications on cognate subjects. The University of Leyden is liberal and progressive, and is untrammeled theologically, its faculty being decidedly unorthodox, approximating what in America is called the Free Religious point of view. Dr. Tiele, like Dr. Abram Kuenen, also of Leyden University, is a scientific rationalist or free thinker.

has appeared, and of a number of minor

As pertinent to the criticisms made by certain parties in the Journal and elsewhere upon my essay on the alleged Hindu legend of Adam and Eve in the Journal of June 26 last, the subjoined endorsement of its truths, which I have just received from Dr. Tiele, is a sufficient offset to the adverse remarks of biased antichristian critics possessed of little or no knowledge of Sanskrit literature or upon the subjects treated. Dr. Tiele is competent to decide as to the value

and accuracy of my statements; they are not. Says Dr. Tiele: "I received in due course your article against Lieut. Wilford's and others' humbug. I need hardly say that I agree with you in all you say against those false theories, brought forward with so much shamelessness and believed in by so many simpletons." WM. EMMETTE COLEMAN. Presidio of San Francisco, Col.

#### Walter Howell in England.

To the Editor of the Religio-Philosophical Journal: It was my intention to drop you a line before sailing, but amidst so many things I overlooked it. You know that I am unable to read the journals devoted to our movement, and therefore am not in the best position to judge of matters upon which some of our friends differ. That is, I do not have their views presented to me intelligibly; if there is one thing that I admire more than another, it is a man who dares to speak out his honest conviction, fearless of all consequences: and however much I may differ with such a person I will respect his boldness. As to exposure of frauds, and there are many, we cannot be too outspoken, if we would have the public understand our position. In this direction, then, I am one with yourself. If during my stay in England you will forward me, per mail, a few copies of the Journal, I will put them into the hands of persons whom I think likely to become subscribers. I do not wish to do this as your agent, but as one who feels that the JOURNAL will win for itself and the cause the credi they deserve.

We have had an unfortunate voyage, and shall not reach Liverpool until Sunday, Sept. 12th. Thirteen days for the Alaska is nearly double her neual time. I will not detain you by any details of the voyage, for they would take up too much of your valuable time.

Accept kind regards for Mrs. Bundy and yourself, for whom I shall ever cherish sincerest respect and admiration. Wishing you every success, I remain yours faithfully.

Steamer Alaska, Sept. 9th.



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#### General News.

Eighteen deaths from cholera have occurred recently at Pesth, and thirty eight new cases reported. Rome has established a quarantine against all persons from Sardinia.—An engine using petroleum as fuel is successfully drawing trains between Cairo and Alexandria.—It is said that the Rock Island road by purchase of two lots at Des Moines, balked plans of the Burlington and Northwestern roads to join their tracks for trains from St. Paul to Kansas City.—Lightning started a conflagration in the forests of the Yellowstone National park, which is destroying immense tracts of timber.-John D. Taylor. treasurer of the Pennsylvania Railroad Company, died last Saturday in Philadelphia.— The republicans of Nevada have nominated C. C. Stevenson for governor and S. D. Edwards for Judge of the Supreme Court.—Six persons, including three magistrates of Glasgow, were suffocated while viewing a blast of the Lochfane quarries which required seven tons of gunpowder .-- Real estate transactions in Chicago for the past week amounted to \$952,652.—In the championship scullingmatch on the Thames, last Saturday, William Beach beat Wallace Ross by four lengths.—

merchandise. That feeling of extreme debility is entirely overcome by Hood's Sarsaparilla. "I was tired all over. but Hood's Sarsaparilla gave me new life and strength," says a Pawtucket, R. I., lady. Hood's Sarsaparilla is sold by all druggists. \$1 a bottle, or

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We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orlers intrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

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## Passed to Svirit-Life.

Died in Waterford, Maine, Sept. 19th, Oliver Porter, aged 84 years and 8 months.

Mr Porter was a subscriber to the RELIGIO-PRILOSOPHI All Journal for years, and occasionally a contributor. He was a veteran Spiritualist and a remarkable man in many directions. His mental and physical condition was very unsual for a person at his selvenced age. His belief sustained him till he lost conactousness. The funeral was attended by Rey. Miss Angeli, a Universalist, who made very satisfactory

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#### Voices from the Leople.

INFORMATION ON VARIOUS SUBJECTS.

Beth-cl.

For the Religio-Philosophical Journal.

BY MRS. E. B. DUFFEY.

I pesceful slept, and as I slept I dreamed A strange, sweet dream. I journeyed Haran-ward: Stones were my pillows, the bare earth my bed, And to my spirit vision there was set A ladder reaching up from earth to heaven, And God's own angels, radiant to heaven,
And God's own angels, radiant in light,
Ascended and descended; and the face
if each angelic visitant I knew;
Each face I once had loved; on each had pressed
A passionate farewell kies mid raining tears.
Then turned in desolation from the bier, And thought to see it never more again. Oh! how my soul went out in glad surprise! The well-remembered tones fell on my ear in fond, endearing words as in the past. And yet each voice had gained a richer tone, And vibrated more sweetly, and each face flowed with a heavenly beauty it had lacked Ere heaven was its home; the bonds of love Had ne'er been severed, but more closely knit, Had lost their taint of earth, and gained instead Immortal strength and depth and purity.

Weary and long had been my journeying O'er stony paths, beset by many thorns; and cold gray clouds had stretched across the sky From zenith to horizon, shutting out All light and warmth and beauty; and my heart Was sad and hopeless; naught of joy there seemed Nor promise or the present or the coming day. Birth, weariness and death, forgetfulness: These seemed the sum of human life, until That blessed hour when from the opening heavens There came a ray of light divine, which shone Upon my pathway, touching up each stone, And withered leaf, and faded, drooping flower And whiteful test, and raded, droping howes, and made the very thorns seem points of light. And through the parting clouds there floated down. A rare sweet melody, unheard on earth, and only listened to in happy dreams, and this the song I heard the angels eing:

- "What is life? What mortal knows it? Whence it cometh, whither goes it? Mystery strange at its beginning— Pain and weariness and sinning, Smiles and tears—a faltering breath And mystery strange again at death.
- "What is life? a time of trial, Discipline and self-denial, Patient waiting, earnest striving, Of your best to others giving; Thus through work and wee and pale, You may all its lessons gain.
- "What is life? Each earthly sorrow May a heavenly blessing borrow; Sin and struggle, tears and laughter, Each shall live in the hereafter; Every thorny pathway trod Eravely, leadeth up to God.
- "What is life? A time for grasping Gentle hands in friendly clasping; To your bosoms warm hearts pressing, Gathering life's sweetest blessing— Love, a guest of angel birth, Sont to cheer the sons of earth.
- " What is death? The mystic portal To a higher life immortal; At this door a blessed angel Stands to preach the glad evangel: All the wees of earth are o'er, Enter in and sin no more."

My heart was filled with a most secred joy It noter had known before, and all my coul Went out in humble thankfulness that thus Had been vouchsafed to me this wondrous eight This privilege of sweet commune with heaven, And this celestial light which flooded ali My life, and gave to it new meaning and New hopes, and grander plans and purposes. And in that solemn hour, my witnesses, The angel throng, myself I consecrated To a higher, purer, nobler life, io hveu more for othe That I no more might pain the chining hosts Of the dear, loving angel presences. Lo! God was in the place; His presence seemed Around, on every side, as ne'er before. Then gathered I my stony pillows up And built me there an altar to the Lord. My very sorrows dedicating thus Unto his service, thankful e'en for them, Since naught else had I for an offering.

'T was but a dream! alas, 't was but a dream I woke to find the same gray clouds above, But twilight gloom seemed changed to midnight

By its great contrast to the heavenly light. I woke to find myself all desolate, No loved ones near me, their sweet voices hushed Forever in the silent, voiceless grave. Those who mourn friends know with what bitter

pain

They laid their forms away beneath the clods. But even they dream not the racking grief To have these lost ones to their arms restored And when their souls are filled with infinite joy At this most blest reunion, then to know A second time the pange of parting; ab! Earth hath no wretchedness compared with this.

I woke to find my f et torn by the stones And hands pierced by the thorns; but woke I not To the dull pain that held me ere I slept, A pain scarce minded since so long endured. I woke to wilder, fiercer agony; To such despair as never had I known In all the weary past. No ladder stood To bridge the space betwixt the earth and sky; No angel hosts descended, and no choir Poured forth in rapturous song the meaning new Of life, which life immortal gives to it. The future was all shadowy and dark.

This, then, was all! Here must we suffer on, Brought into being only to know pain And hopelessness, and in despair to die; To love and lose, our heart-strings bleeding, torn By those oft sundered ties no earthly hope Promised to reunite; to vainly struggle on, And like a wild bird caged, to beat our bars With restless pinions, striving to be free, Till broken, they can flutter nevermore, And death shall find a sure but untamed prey.

Ohl why was life, with all its hopes and loves, its infinite capacities for good, For joy and happiness, thus forced on us, Only that we might drink the bitter cup Of disappointment to its deepest dregs! Why had a vengeful God thus in His wrath And sumity this Tantalus vision given Of what life might have been had He so willed? Why picture to my mind what heaven might be: If mind and soul and being are of earth, To die and rot like all material things? Why is this battle fierce of self with self, This striving of the soul to be a soul, And not a potency of matter? Why This dream of immortality by finite clay? Why do our loves reach out beyond the grave, And seek for something where there nothing is?
O cruel, mocking God, who might have made
This earth a stepping-stone to heaven, a place
Of budding hopes, the vestibule of life
And not its all; but who has chosen instead
To leave His work unfinished, like a child, Who, tiring of his labor, since he finds He cannot carry out his perfect plan, Throws its results away!

Thus cried I out In those first waking moments when the sense Of hopelessness was keenest; and no more I felt the benediction of His grace. His presence rested o'er me, but no more Like brooding wings of love; but his a pall
That hid beneath it all that might have been
Of hope and beauty in our earthly life.
Curses on such a God! I cried aloud;
He calls for deepest scorn and bitterest hate.
Let me curse God and die, since, though in dying I must yield to His malignant will, I still, in losing all, shall also lose His presence and this suffering, helpless self.

Then there were those who chid me, and with tones Which told the horror which my words inspired, And yet had pity in them, spoke of faith, And wistfully looking heavenward, said, "Perhaps!" Perhaps! Vain word! Hosk to the hungry soul!

Ah, out upon a faith so barren, cold, Which knows no certainty, can bring no proof, Which fain would lead the weary traveler on Through his long pilgrimage, his only guide An ignis fature—that word perhaps.
Nay, nay, let me not be deceived, the brave Should dare to face the truth, nor seek to luli Their doubts and fears in false security.

If I must live, then let me know life's worst;
Let me rebel, and filing defiance bold
At the demoniac power you call a God, Rather than live in vain, illusive hope, Chanted at last; or, if too deep the pain, Then let me sleep, and, sleeping, ever dream Such dreams as that I waked from; they are real-More real than this illusive, hopeless life.

Bless God! the light of early morn crept in Through the but half-closed lattice, like the light of heaven descending to this lower world. The skies are fair without; the morning clouds Glowing with gold and crimson, quickly flee Glowing with gold and crimson, quickly fiee Before the sun, like evil before good. Bless God! I wake at last! I wake to peace And thankfulness, and joy too deep for words. There is no ladder stretching to the sky Perceived by mortal vision, and no song Rings in my earthly ears, but well I know The ladder stands, and spirit forms descend, And heaven's chant finds echo in my heart. Bless God! O would I had the power to pen An authom grand to glorify his name.

An anthem grand to glorify his name,
To thank Him for the victory over death
He promises in immortality,
To thank Him that He opens wide the doors
'Twixtearth and heaven, and though we may not see, We yet may feel the dear loved presence Of those passed on before us! And our lives Be filled with hopes no earthly storm can blast! Thank God my anguish and my hopelessnes

Were but a dream, a mad and torturing dream. Thank God, the dream within a dream was true! Then let me raise an altar on this spot, And call it Beth-al, for the Lord is here.

#### Strange Manifestations.

Remarkable Case of the Mysterious Working of Forces-Loss of Native Language by an Intelligent Colored Woman, who Suddenly Converses in German, French, and Spanish-A Case to Puzzle

The colored people of Centre Street, St. Louis, Mo., (says the Globe-Domocrat) are in an intense state of excitement over a most remarkable case of the mysexcuement over a most remarkable case of the mysterious working of Providence. This excitement was first aroused about 12 o'clock noon Friday, the 3rd inst., when a great noise of singing and dancing proceeded from the top story of the heretofore extremely quiet and orderly house, No. 212 Centre Street, occupied by Miss Frankie Washbon and Miss Midred C. B. Linegar. The noise caused all the neighborhood to come to the conclusion that demonshood gained possession of the place and were celehad gained possession of the place and were cele-brating in one of the genuine old-fashioned house-warmings. This belief was very much strengthened by the fact that the language of the songs was unknown to them all and had never before fallen on their ears. At last, after this orgy had continued uninterruptedly for about an hour and a half, one of uninterruptedly for about an hour and a half, one of the neighbors—Annie Whitney—more courageous than any of the others went into the house and said she thought a German hall was in progress up-stairs. She called to know what was going on and received the answer, "Come up," which was the only En-glish she heard while there. As she opened the door leading to the stairway, confident of finding at least more than one person up-stairs, a shadow flit-ted before her and immediately the spirit of a very feir woman passed out and faded away.

fair woman passed out and faded away.
Annie then proceeded up stairs and was much astonished to find no one there but Frankie Washbon, who was gesticulating wildly, beating her breast, and singing in an unknown tongue "to some lively waltzing tyne." She would frequently waltz around the room, her hands flying wildly through the sir, and her movements in perfect harmony with the unknown tune she was singing. This continued for a considerable time, when suddenly the dancing ceased, the wild motions were dropped, and the lively tune was changed into one of a subdued religious strain—"like the music in the Catholic Church," as Annie afterward expressed it but still in the unknown language. About 2 o'clock this ceased, and Miss Washbon was able to again use her own lan-guage, and to describe her experience with her strange spiritual visitors. She said that she was, about 12 o'clock, standing opposite a mirror, when all at once her hands commenced shaking violently and uncontrollably. They clasped each other, then raised themselves above her head, when involuntarily she began to pray in her natural language. She then dropped on her knees and prayed; then lay on the floor, her hands beating herself and the floor violently all the time. She then arose and walked across the floor, when her lips began nervously mut

tering in the language unknown even to herself.

About 8 o'clock on the evening of the same day, as she was standing beside the supper table, she suddenly resumed the strange tongue, and for three hours continued in a repetition of the afternoon's remarkable performances. Saturday, for about eight hours in the afternoon and evening, the same conditions had possession of her, and also at intervals all day Sunday. In all these cases she never entirely dropped her own language, and invariably spoke it after quieting down, but during an attack on Sunday afternoon she entirely lost the power of speech in English, and used only that which had previously come to her by fits and starts. Monday she continued to act in the same peculiar manner, and on

About 12 o'clock Tuesday night she was visited she says, by a spirit, which shook her bands and advised her to get all the immates of the house together and pray with them; also to place her hands on their heads and bless them. This she proceeded to do, but, as none understood her words, they were impressed by her manner only. She also had all her garments spread out before her for inspection, as the spirit had shown her how she would be dressed and look when laid out for burial. She was told to send for her friend Sina Hughes and bless her also, which she did. She felt a sort of numbness, or "a feeling like when you hit your elbow-bone," as she expressed it.

This was the last serious attack, but constantly since then she has spoken in the mysterious language which no one understands. An occasional word in English and some of her talk can be with difficulty understood. Some who have heard her say she talks French, others Indian, while her friend Annie Whitney is inclined to think it is Spanish. What-ever it is, Miss Washbon cannot understand herself, nor can she understand any other than the English language. She seems to have lost control of her tongue, and is not able to stop when once started talking. She firmly believes she is possessed with spirits, which speak through her. She declares that even her new language is not always the same, but often changes. This she accounts for by the differ-ent spirits speaking in different tongues.

A reporter of the Globe-Democrat paid a visit to Miss Washbon, and through the medium of a slate and pencil had quite a long conversation with her. She described the above experiences, and though she attributed them to the agency of spirite, declared that she was in no way gifted with mediumistic qualities, though she was inclined to think she would eventually develop into such a state. In 1875, when living in the same place, a spirit, she says, visited her in the form of a small infant. It remained with her for some time, and she distinctly heard it crying in different parts of the room, though the was unable to see it. Last spring she was living on Fourteenth Street, and frequently noticed that the doors would open without any human agency being near. But in these cases the mysterious visit-ors entered the house only, while now they have taken complete possession of her body and tongue. She claims to be completely under their control at intervals, and is unable to control her actions or speech. During the reporter's talk with her she had several "spiritual visits," each one lasting upwards of ten minutes. During one "spell" her hands and arms trembled violently, more especially the right one. She would wave it vigorously over her head and throw it forward at full length, beat the table or her breast violently, then a steady nervous lateral motion with lightning rapidity. All this while she talked rapidly in her curious "spirit-tongrae." What talked rapidly in her curious "spirit-tongue." What was very remarkable was the fact that after this trembling ceased she showed no signs of fatigue or nervous prostration, and immediately recommenced writing her answers to the reporter's questions. After one of her visitations she said that when she shut her eyes she new before her the figure of a priest robed in white. He conversed with the spirite, but, of course, their language was Greek to her, though conveyed through her. She also at this time

sang a few strains of very sweet and plaintive music. The spirits tell her "to pray and pray and pray," she

Friday, a short time before her first attack, she says she was visited by her uncle, a brother of her mother, and who has been dead many years. "He," she says, "took hold of my hand and led me to where a slate was lying, and caused me to write his name on it. Beneath he wrote a short note advising me to return to my mother. Then he disappeared." Miss Whitney says she read this note and asked Miss Washbon where her uncle, whose name, "Pat Minor," was at the top, was, and received the answer, "Dead."

There are many opinions among Centre Street people as to the language, which puzzles them all. Winfield Robinson of the church at Eleventh and Winneld Robinson of the church at Eleventh and Chambers Streets, who is gifted with a knowledge of French, says that some of it is good French, but some of it ipuzzles even him. A druggist in the neighborhood of Centre and Walnut Streets, after due consideration, pronounced it Indian, while Miss Whiting thought it Spanish, and the physician returned to the French theory. Though a few of the bolder have ventured to suggest voodoolsm, this is indicated the present. indignantly denied by Frankie herself.

#### Spiritualism and Spirit Return.

A Paper Read at the Spiritualist Meeting at Capac Mich., by Mrs. F. E. Odell.

While, the philosophy of Spiritualism is comparatively readily understood by investigators who intelligently pursue its study, the phenomena of spirit return assumes a magnitude to us akin to the mysterious powers of Infinity, those invisible principles whose manifestations we term nature, and their primary cause, God. Happy is the thought that the devotees of science are clutching at the folds of their garments, and while many are vainly endeavoring to reduce all truth to the taugible touch of material sense, they are plunged as deeply beneath the waves of mysticism and varying thought as are their less educated brothers in relation to their realm of study; yet they how at the shrine of intuitive sense, and drink from the fount of conscious thought unexlainable truth.

I do not expect so much to throw new light upon your experience and investigations, as to take with you a somewhat retrospective view of the ideas and instructions which have come to us from others, and question their import to humanity. As has been wisely stated in the RELIGIO-PHILOSOPHICAL JOURNAL: "The great truth of Spiritualism is not the bare fact of a life beyond. Merely to know that some bare fact of a life beyond. Merely to know that some sort of life awaits us, apart from all information respecting its nature, conditions and connections with this life, would be a piece of knowledge of little value to us." What, then, is our help in this great battle of life? We are answered: "that character is the only basis of awards of the life to come." The only parent of destiny.

Let us earnestly consider these thoughts, and ask, Are they true? Ah! then, the great truth lies not in repeated evidence of immortality, but in obeying the first gleam of light, which satisfies us of its reality, and to shape our lives in accordance with its

ality, and to shape our lives in accordance with its true significance. Again we quote from the same

"Humble men and women professing to be the mouth-piece of more exalted minds in the world of spirits, have with almost one accord, in all parts of the civilized world and in all its civilized languages, taught one distinct; unmodified view binding the next life to this by the most absolute and indissoluble connection of character and destiny,—the most important principle any religion can teach. A religion or philosophy which does not emphasize it, whatever attractions it may possess, whatever consolations it may bestow, is little else than a beguiling deceit. If it allow this great principle to be set aside or even weakened by false theories, as, for instance, in reweakened by false theories, as, for instance, in respect to the nature of forgiveness, as is done by some conceptions of the Christian scheme, it cripples itself sorely for all usefulness; nay, may make itself positively the minister of sin. Most of the world's religions, so far as they have been shaped by the cuming of men, have intwined in their teachings this destructive heresy, viz,—some serious modifications or evasion of the great unchangeable, necessary moral law. Whatevever a man soweth that shall moral law, 'Whatsoever a man soweth that shall he also resp,' and in so doing have paralyzed much of their power. In offering this easy bribe for acceptance to millions of the weakly thinking, they have not only demoralized them but they have repelled in great numbers profounder minds from all the proflered forms of religious as they will long con-

"Can we not reasonably accept these statements, and as consistently comprehend that the great mission of spirit communion is embodied in the fact of the world's great need of a true understanding in relation to the proper adjustment of the penalties of wrongdoing? The great truth of Spiritualism, the the guiding star of our existence, lies in building

rightly and well our characters here." After having accepted these truths, to us the next important interrogatory lies in the manner in which we aim to guide our ship over life's ever changing sea. As Spiritualists, we recognize that man's constitutional tendencies form the basis of his existence here, and through growth and development he reaches gradations in refinement and improvement. If we have caught but a glimpse of the weighty fact that our lives here lay the foundation for all future rear-ings, may we not anxiously inquire, what incentive proves the truest prompter in aiding us to arise from lower to higher conditions and leave free and untrammeled the spirit from intentional wrong? I claim it is prayer. A resolve born of will and determination alone, may, when fraught with evil purposes, accomplish the design of its birth-giver with its unfailing train of attendant consequences, while the aspirant of good intentions will eventually meet the results of benefits wisely sown.

I pause to search for something deeper here. May not the strongest, the purest, and noblest resolves, un-aided and unstrengthened, with no firmer hold upon the consciousness than external expression of will and purpose, swiftly flee at even the first approach of some stronger influence, and the esponser poweriess at the outset? What armor of silver and steel may so envelop the mind that when surrounded even by siren tempters and glittering deceptions its equipoise is sure? "He that prayeth to the Father in secret shall be rewarded openly." It is found in the pure breathings of the soul's deepest aspirations, a realization of the perfect link which binds the in-definite to the finite and the Infinite.

I tell you truly that man may proudly boast of skilled achievements from only vain and ambitious promptings, but I believe that none so truly fulfill promptings, but I believe that none so truly fulfill comparatively successful and perfect lives—those devoted to ennobling and self-sacrificing acts and deeds—as they who from a just sense of human frailty and weakness turn to gaze within, hourly analyzing every form of expression and motive which sway their acts, at the bar of self-judgment propuling the sentence of condemnation or approved. nouncing the sentence of condemnation or approval,

imploring aid from higher powers. Thus gradually the invisible, yet conscious princi-ples permeating our being, unfold, and we learn to obey the mandate of our real and unperishing nature—the spiritual; not those perishing forms of trust, clothed with changing materiality. The one claiming to be called of God to go forth and preach a gospel of joy and glad tidings, while sowing the seed of his highest conceptions of light and truth, quickly gathers the real truth to his own bosom.
"The blind cannot lead the blind—they both fall in the ditch." Aspiringly he may reach forth his hand to rescue humanity, but before he is scarcely aware of it himself, temptations are rending his resolves and vain and proud ambitions creep in as destroyers, while back upon himself he prostrate falls. Like the one crucified of Calvary, he humbly cries, "O

Father, Thy will not mine be done." Spirit return, what of it? It basks in the sunshine of eternal truth; it comes to us vaguely and indistinctly, yet recognizable as that which it claims to be,—our loved ones, existing after the change we call death, bearing loving messages to us; and as has heretofore been seen, underlying this is the cardinal truth of character and decimal as primary considers. truth of character and destiny, as primary considera-tions. We welcome its glow in our hearts, and christen it our Savior from greater blindness and ignorance. Why does it come vaguely and indistinctly? we ask. "The spirit is possessed of faculties beyond earth's expression," says an emipent writer. He clearly presents our inability to even define the manner in which we become cognizant of existing things surrounding us here. Then why expect to familiarize ourselves with a life vastly superior in all its attitudes and relations, from the one with which we are associated? He farther says: "If I bring you to a prisoner in his cell, and tell you that you can only comfort and instruct him in woods of one syllable, your task would at least be possible;" but how can the advanced spirit bring to us thoughts we cannot grasp, sounds we cannot hear,

sights we cannot see? To him words are heavy fetters, for he converses in ideas.

The morial brain is an instrument of many octaves. The mortar brain is an instrument of many octaves, and remember, it is no question of a material force pressing down a material key. "Will-power can only express itself just so far as there is harmony between the medium and the control. No spirit can compass the entire brain of a medium." They come to us, then, in various forms and phases of manifestations, approaching by symbols in dreams, blending their thoughts with ours in aspiration and inspiration, making use of the human brain, as an instrution, making use of the human brain as an instru-ment in so far as it may be attuned to spiritual vi-brations and echoes of spiritual force. Then, let us take hold of, perhaps, but a single thread of intel-ligence binding us to those who have passed the shadowy veil, if it but answers the question that they live again, and we shall live also.

they live again, and we shall live also. Men and women have oftentimes gone out from beneath our teachings with their minds fully imbued with the idea that we worship no God, claim no belief in heaven, and ruthlessly fling to the breezes of incredulity all fear of penalty as attached to evil and wrong. Cruef blows are almed only at a mythical idea of God, heaven and devil. We not only recognize a supreme intalligance, but availtingly magniidea of God, heaven and devil. We not only recognize a supreme intelligence, but exultingly magnify and glorify the actual living presence of infinite love, in as much as we ourselves grow into the living, glowing presence of the principles of love. We again repeat that the great truth of Spiritualism lies in the hourly and daily practice of every thought which we conceive to be just and right, having truly learned from the mystical and symbolical approach of the world of spirits, that character and destiny are inseparable.

#### "Night Ends in Eternal Morning."

Among the last words of that brave, grand soul, Colonel W. W. Hollister, were those above quoted. To him they were a glorious truth, full of the throbbing assurance of another life—a life for which his great, loving nature was fully ripe.

From a sketch of his life, which appeared in the Santa Barbara *Press*, of a recent date, we find the

following:

"His mantle of charity was large, and he folded it over men's faults with a royal hand. In conversing with a friend during one of his dreadful nights of suffering, he remarked, 'I would like to take all the peor and distressed in my arms and hold them up.' At another time he said, 'My only regret in leaving the world is that I have not done more good.'"

In the later years of his life Colonel Hollister was

good."

In the later years of his life Colonel Hollister was seriously crippled in his ability to aid many worthy enterprises in which he was deeply interested—both from the great depreciation in his property values, and the almost endless litigation in which he had become involved. His vast landed estate was a source of actual and heavy loss to him, and the cares, anxieties and perplexities, incident to the maintenance of his property rights, were enough to crush the strongest nature.

His tender regard for others, as frequently expressed by him, as he neared the portals of the "eternal morning," was the key-note of his manly character. It was the flush and glory of his beautiful nature, and showed, more than all things else, how deaply he was grounded in the spirit of the how deeply he was grounded in the spirit of that philosophy which was to him something more than faith; it was indeed positive knowledge; it was his all of religion—his one guiding star during the long, dark night that preceded the bright day of his deliv-

And so in the fullness of his years he passed on to the higher life, with many a grand enterprise, looking to the welfare and happiness of his fellow-men, unrealized—with many a noble charity, wherein was enfolded his heart's fondest desires, unfulfilled and left to languish for the need of a generous hand-for the deed born of a heart now pulseless beneath the clods of the valley.

But let no one imagine that Colonel Hollister's

work or influence on earth is ended. In the world to which he has gone—the new life to which his glorified spirit has risen—he will be more active than ever. He will linger near and inspire other souls to perform the work he would gladly have done. He will help to ennoble the manhood and broaden the charities of other lives, and thus will his good deeds follow him, ever widening and experience of the charities of the lives. tending as the years roll on, and ever shiring brighter, and brighter, as jewels in his crown of unfading glory.—Golden Gate.

#### Extract From an Old Sermon.

I have preached against the errors of ecclesiastic theology more than upon any other form of wrong, for they are the most fatal mischiefs in the land. The theological notion of God, man, and the relation between them, seems to me the greatest speculative error mankind has fallen into. Its gloomy consequences engages, the fitters down takes the fible for quences appear: Christendom takes the Hible for God's word, his last word; nothing new nor different can ever be expected from the source of all truth, all justice, and all love: the sun of righteousness will give no added light or heat on the cold dark-ness of the human world. From portions of this "infallible revelation" the Roman Church logically derives its hideous and despotic claim to bind and loose on earth, to honor dead men with sainthood, or to rack and burn the living with all the engines mechanic fancy can invent or priestly cruelty apply; and hereafter to bless eternally, or else forever damn. Hence, both Protestant and Catholic logical-ly derive their imperfect, wrathful Deity, who creates men to torment them in an endless hell, "paved with the skulls of infants not a span long," where into the vast majority of men are, by the million, trodden down for everlasting agony, at which the elect continually rejoice. Hence they derive their devil, absolutely evil, that ugly wolf whom God lets loose into his fold of lambs; hence their total deprayity, and many another dreadful doctrine which now the best of men blind their brother's eyes withal, and teach their children to distrust the Infinite Perfection which is Nature's God, dear Father and Mother of all that is. Hence, clerical skeptics learn to deny the validity of their own superior faculties, and spin out the cobwebs of sophistry wherewith they surround the field of religion, and catch therein unwary men. Hence, the Mahommedans and the Mormons draw their idea of woman, and their right to substitute such gross conjunctions for the natural marriage of one to one. There the slaveholder finds the chief argument for his ownership of men, and in Africa or New England kidnaps the weak, his month drooling with texts from "the authentic word of God"; nay, there the rhetorician finds reason for shooting an innocent man, who but right-cours seeks that freedom which nature declared the approach highly fight of respired. The acceleration common birthright of mankind. It has grieved me tenderly to see all Christendom make the Bible its fetich, and so lose the priceless value of that free religious spirit, which, coming at first hand from God, wrote its grand pages or poured out its magnificent beatifules.—Rev. Theodore Parker, 1859.

#### Mediums' Society Organized at Sturgis, Michigan.

A meeting of mediums and friends was held at the residence of Mr. Abram Smith, of Sturgis, Mich., on Sunday, September 19th, to consider the proprie-ty and feasibility of establishing a mediums society in Sturgis. After due consideration it was decided to organize the society to be named, "The Mediums' Society of Sturgis, Mich.," with Abram Smith for President, and Thos.-Harding, Secretary.

To the Editor of the Religio-Philosophical Journal:

It was recoived-1. That the society should meet for mutual improvement on Sundays at 3 P. M., and that for the present, such meetings should be held at the residences of the members.

That after the reading of the minutes of previous meeting an essay should be read, or a speech delivered by some member previously appointed; the time consumed in this exercise not to exceed twenty minutes, after which remarks, pro and con, should be in order and speakers restricted to ten minutes

3. That the lady or gentleman in whose house each meeting shall be held, shall preside during such meeting, and that the members are authorized to in-4. That the Mediums' Society does not antagonize

any spiritual association at present in existence, in Sturgis or eleewhere.

The President of the Society was appointed to de-

liver the first lecture on Sunday, Sept. 29th. THOS. HARDING, Secretary. Sturgis, Mich., Sept. 20th, 1886.

The shrill shricks of the steam whistles of Newark's many factories, at morning, noon and night have become such a decided nuisance that it is pro-posed to abolish them. One of the largest manufac-turing firms in the city has inaugurated the move-ment by returning to the bell as a signal for work.

#### Descon Powderpost.

To the Editor of the Religio-Philosophical Journal:

Like most elderly people. I have a goodly number of the aged, and some from the rural districts, who occasionally give me a call. I particularly relish the company of the old, for being somewhat old myself, if you can get these old fossils "on a string," it is like living your life over again to hear them talk. My old friend Descon Powderpost recently gave me a call. He came from the vicinity of Ocean Grove.

my old Iriend Deacon Powderpost recently gave me a call. He came from the vicinity of Ocean Grove, N. J.—this Paradise of orthodoxy.

After the cordial greetings of long separated friends, he was left in my study to amuse himself among my books and weekly periodicals, while I was endeavoring to add to my stock of knowledge by perusing Madam Blavatsky's work, "leis Unveiled." It seems that your valuable Religio-Philosophical, Johnnal, had caught his ave. Placing SOPHICAL JOURNAL had caught his eye. Placing himself before me, paper in hand, and with tremu-lous voice he said, "D., do you really subscribe for all these wicked papers I see strewed around your

"Surely," I calmly replied, "and like an honest man pay for them."

"Then you are as surely ticketed for hell as was Judas Iscariot! Mark my words!"
"You surprise me, Deacon. Why the RELIGIC-PHILOSOPHICAL JOURNAL, the paper you are now 

plied. "Progression," he almost yelled. "Bosh! I hate the very words, progress, advanced ideas and

"But, Deacon Powderpost," I impatiently exclaim-

"But, Deacon Fowderpost," I impatiently excumied, "you must admit—"
"There! there!! there!!! I know what you was going to say," he interrupted, "but I won't admit anything. I won't listen to your damnable logic, but let me just say what I was going to. Don't think I am a dunce; that as a soldier of the cross I've been idle; that I have not been watching Satan's ten thousand wiles! Vos I have watched them with ten thousand wiles! Yes, I have watched them with holy horror. Your progressive preachers and lectur-ers, what are they? Your Beechers, your Parkers, your Newmans, and your Adlers, I ask again, what are they?"

Taken greatly by surprise by the Deacon's furious manner, I hardly knew how to reply, but he resum-

ing, it made my reply unnecessary.

Commencing with furious earnestness he said:

"D., I have looked in vain for the expression of that vital sanctity and piety of our Christian fathers, the happy blending of hope and fear; the fear of heli and the hope of heaven, or of any of those hely promptings which inspired the souls of John Bunyau, Calvin, or of our blessed Pilgrims. Progression! Progression!! D., have you forgotten your catechism?

Progression!! D., have you forgotten your catechism? Can you find this heathenish expression there?"

"But, Deacon, nothing should stand in the way of scientific development, you know."

The Deacon resumed: "Your progressives write much about the blessings, refinements and comforts of progress. I tell you, D., I am down on the whole of this diabolical philosophy."

In vain I attempted to speak a word in defense of science; but, no, with a wave of the hand he invoked silence. Stepping aside he caught sight of my riding whip and seizing it exultingly in his hand, said, "That's it, the grand but neglected ruler of the world, the whip, whipping post, pillory, and summary punishment! That's the remedy for crime in its incipient stages!"

Here he swung the whip frightfully through the

Here he swung the whip frightfully through the air. Suddenly stopping he remarked:
"Is it to be supposed for one moment, that if these

early correctives had remained in use that the world would ever have been disturbed with such miscreants as Bill Tweed, Alderman Jachne, or that head de-mon, Bob Ingersoll, and the ten thousand undetected lawyers, bankers, and swindlers now prowling in Wall Street?"

The Deacon's brows here betokened an approaching cyclone. He suddenly wheeled, and stopping a

passing street car disappeared ere your invalid seriba could stop his exit. Brooklyn, E. D. D. BRHOE.

Notes and Extracts on Miscellancons Subjects.

A well known lady is about to build a hospital for those injured at polo.

Hundreds of baby alligators are sold as ladies' pets in New York yearly. The once nonular German has had but slight rec

ognition at Bar Harbor this season. It is said that everybody in the town of Yakutsk, Siberia, gets drunk on New Year's Day, the bishop solemnly setting the example.

In climates where the variation in temperature is 70 degrees, 400 miles of railroad track will change over 800 yards in length—nearly a yard to a mile.

A farmer in Oconto County, Wis., dug up an iron box in which were two gold watches and chains, a big roll of greenbacks and a large quantity of silver money.

The Smethport (Pa.) Miner estimates the amount of bark peeled in McKean County the past season at 50,000 cords, and the value of the bark and logs at \$3,000,000. An insight into the "stump" picking business is

given by a Baltimore lad, who says he can gather on an average about one bucket of "old soldiers" per

The Windsor Cannery in Sonoma County, California, has so far put up 120 tons of peaches, pears and plums. It is a decided success, and has caused a great deal of money to be paid out in that vicinity. A bit of paper stuck to the wheel of his buggy, and, fluttering as it revolved, attracted the attention of James Wood, of Portland, Me., just as he stopped to get out. He picked it off and found it to be a \$1

0

The greatest balloon in the world has been constructed at San Francisco by a Mr. Van Tassel. It will hold 150,000 cubic feet of gas and has been made for the purpose of traversing the American continent from ocean to ocean.

They say that Texas cannot wage war on her own account, but the El Paso *Tribune* claims the Constitution expressly gives her authority to do so when she is in imminent danger of invasion. She was for weeks in imminent danger of invasion Hired girls get very low wages in Canada, judging from a recent servion of a Kingston preacher, in

which he pleaded for more pay for domestics, saying that many girls work hard, early and late, for \$3 a month, when they should receive \$10. A Dakota farmer, grumbling at the poor outlook

for wheat in the early summer, offered to give to his wife all the wheat he would have over 1,500 bushels. He has just threshed a trifle over 2500 bushels, and the wife is going to have a new black silk dress. A Paterson, N. J., newspaper says on "semi-offi-cial" authority that the new postal letter sheet is to-be abandoned as impracticable. It is said that the perforated and gummed ends of the scaled sheet break

off in the mail, and leave the letter practically open. The north shore of Lake Superior has never been

surveyed; consequently there are no charts to aid navigators, no buoys to indicate dangerous rocks and shoals; and but four lighthouses along the entire porth coast, some five hundred miles in length. A few days ago the fourteen-year-old daughter of David Fry of Stumptown, Md., was ill and slept sixty-six hours. She awoke, ate heartly, seemed quite well, and then went to sleep again. At last accounts she had been sleeping ninety-eight hours without intermedation.

without intermission. Albert Wampler, of Indianapolis, thinks that he has been made whole by the prayer cure. He claims that he for five years suffered with rheumatism,

which bent him double and otherwise deformed him, and that in answer to special prayers he has laid aside his crutches and stood erect a well man. The earthquake has its uses, after all, According

to the Washington Post a servant girl of that city was eaying her evening prayers before a small alabater statue of the Virgin Mary. She was proceeding in her devotions when suddenly the statue began to sway and nod. Frightened nearly to death the wheals the state was downstairs to her empediate the state was downstairs to her empediate the state was downstairs to her empediate to her empediate the state was downstairs to her empediate the state of th by this miracle, the girl ran down-stairs to her em-ployer, and kneeling at his feet, exclaimed: "God forgive me! It was me that broke them dishes."

A quick-tempered but self-possessed buil got on the railroad track at Medison, Cosm., the other day, and wouldn't get off when the Newport express came along. This is not the usual chastnut about the buil and the legemetive, for the train stopped rather than try conclusions with the miumi, and a braheman was sent to get the buil off the track. He succeeded remarkably well, but the buil was mighty close to his heels as he shipped over the nearest fence.

#### Signs of Decaying Religious Interest. (W. C. Prime, in New Princeton Review for September.)

Perhaps memory deceives me, and there was not so much more devotion in the Sunday gatherings of fifty years ago than now. But as a rule there is very fifty years ago than now. But as a rule there is very little now. The people do not appear to come together for worship. The experience of ages teaches that people who are religiously educated will habitually assemble regularly for the worship of their God, doing it both as a pleasure and a duty. It is not easy to induce men and women to assemble once or twice a week, for months, years, lifetimes, to hear lectures, essays, sermons, however instructive or electures. This is appealedly true of the voting. In the lectures, essays, sermons, however instructive or enquent. This is specially true of the young. In the large majority of country congregations it is quite evident that the people assembled have little idea of any purpose of personal worship. There was a time when controversy ran high about the proper posture in prayer. It proved that men had at least the conviction that some specific outward sign of inward humility was proper. It is now the general custom to ignore all outward formalities. It is rare, in "orthodox" churches, to see any one even how the head thodox" churches, to see any one even how the head or close the eyes while the minister prays. In many churches all the congregation sit bolt upright and stare at the man in the pulpit, or look around. A striking custom prevails in many churches, where a choir, located at the end opposite to the pulpit, does the singing. All the people, old and young, rise, turn their backs to the pulpit and look at the choir, in silence, while that part of the service is performed. One is tempted in this connection to speak of the doggerel stuff which has taken the place of the old pealins and hymns which were once the grand liturgy of the church of every denomination. But whatever it is, the people stare and listen. It is evident that they have come to see and hear, to use eyes and ears only; not to take part in the services

#### A Hopeless Minority.

Among the Rev. Henry Ward Beecher's many accomplishments not the least is his ability as a story-teller. To much-amused listeners he recently told this one about a New York boot and shoe drummer: A typical "knight of the grip-sack" was detained at a small town in Western New York a while ago, where a revival meeting was in progress. He had met a party of convivial friends during his stay there, and had what is popularly known as "a load on." Nevertheless he drifted into the revival meet-ing and took a seat well up in front. It was rather lose in the church, and the warm air was conduclose in the church, and the warm air was conducive to sleep. The drummer yielded to the drowsy god, and after nodding a little sank into a profound slumber, and slept through the minister's rather long and dry discourse. The audience sang a hymn, and the drummer slept on. Then the evangelist began his address, and wound up his fervid appear with this request: "Will all of you who want to go to heaven please rise?" Every one in the church, except the sleepy drummer, arose. When the evangelist asked them to be seated one of the brothers in the same pew as the sleeping drummer accident-ally brushed against him as he sat down. The drummer embled his eyes, and partially awake, heard the last portion of the evangelist's request, which was:
"Now, I want all of you who want to go to hell to stand up." The drummer struggled a little, leaned forward unsteadily, and rose from his seat in a dazed sort of a way. A sort of suppressed laugh he heard from some of the younger people, and an ex-pression of horror he noticed on the faces of some of the older ones Steadying himself against the rail he looked at the evangelist an instant and then said: "Well, Parson, I don't know exactly what we're voting on, but you and I seem to be in a hopeless minority."

#### Almost Human Intelligence.

Dr. Peters of New York, ex-President Arthur's physician, has a cottage at the Pequot and keeps several horses in the Pequot stables. He is also the possessor of a magnificent St. Bernard dog. The Doctor had a horse struck with paralysis last Wednesday, and he was relating this circumstance to a relating while his dog was lying at his feet. The Docnesday, and he was relating this circumstance to a friend while his dog was lying at his feet. The Doctor noticed that the dog pricked up his ears and seemed to pay extraordinary attention to the conversation, and his great soft eyes beamed with an intelligence almost human. When the conversation was ended, the dog started out on a run. This strange behavior surprised his master. He called and whistled for the dog that the cell was not an and whistled for the dog, but the call was not answered. Dr. Peters and his friend then started to look up the whereabouts of the dog. He could not be found in any of his usual haunts, and it was not till a stableman informed the Doctor that the dog was in the sick horse's stall that any suspicion of the animal's phenomenal intelligence was thought of. An investigation was made and the dog was found licking the froth from the sick horse's mouth and brushing the flies from his eyes and nostrils. The dog was removed, but the moment he regained his freedom he ran for the stable again and recommenced his labors of nursing. Whenever the dog was taken away from the horse he whined and cried so that it would have been cruelty to keep him away from his equine friend, and he is now a regularly installed nurse.-New London Telegraph.

#### Growing Old.

The year in its whole progress is beautiful. We love the first glimpses of green under the hedges, the song of the returning birds, the early flushes of color on the trees as they are getting ready to fling all their leafy banners to the winds. But we love also the baze of the Indian summer, the yellow of the golden-rod, and the October woods all aflame with glory. And we know that even winter, when the gales rattle the bare and frozen branches, is hiding beneath the pallor of its death the promise of another glorious spring. The early flush of the dawn is tenderly beautiful with dew and waking birds—the infancy of day. But what is there in all the round of nature's wonders to surpass such sunsets as we have seen? And, after the sun had gone down, and the last bit of color had faded away, then, one by one the stars have come out and have made. one by one, the stars have come out, and have made night so beautiful that we have fallen in love with the shadow

So naturally and so beautifully, through all its advancing phases, ought our lives to run. Sunny childhood, an old age as sweet and lovely—so should the one be matched by the other. An old age under whose snow lies the promise of spring! An old age through whose gathering shadows and above whose fading closics are results out the start. So will it fading glories are peeping out the stars! So will it be when we have learned how to grow old!—M. J. "Savage.

#### Mankind.

Our reverence for the nobility of mankind will not be lessened by the knowledge that man is in sub-stance and in structure one with the brutes, for he alone possesses the marvellous endowment of intelligible and rational speech, whereby, in the secular period of his existence, he has slowly accumulated and organized the experience which is almost wholly lost with the cessation of every individual life in other animals; so that now he stands raised upon it, as on a mountain top, far above the level of his hum-ble fellows, and transfigured from the grosser na-ture by reflecting here and there a ray from the infinite source of truth.—Professor Huxley.

#### Horsford's Acid Phosphate For Lemons or Lime Juice.

is a superior substitute, and its use is positively beneficial to health.

In 1842 1,000 men formed the Old:Defender's Asso ciation of Baltimore, and on Sept. 12th of each year celebrated the battle of North Point fought in 1812. Three years ago the association expired because the five resident members required by the constitution could not be present at the meetings. Of these 1,000 n en but four are alive—George Boss, aged ninety-two; James C. Morford, ninety-one; John Pettecord, ninety-one and Nathaniel Watts, who will be ninety-one in November. This year Old Defender's day, falling on Sunday, was celebrated in Baltimore Sept. 12th, which is the anniversary of the hombardment. 12th, which is the anniversary of the bombardment

#### A Lady's Sceret.

of Fort McHenry.

"I'd give a good deal if I had such a pure, healthy skin as you have," said a lady to a friend. "Just look at mine, all spots and blotches, and rough as a grater. Tell me the secret of your success in always looking so well." "There is no secret about it," was the reply, "Dr. Pierce's 'Golden Medical Discovery' cleaned my blood, and when that was done, my skia, which was worse than yours, began to look smooth and healthy, as you see it now."

## AYER'S PILLS.

without relief, I tried Ayer's Pills, by the cured. - T. T. Sampson, Winona, Minn.

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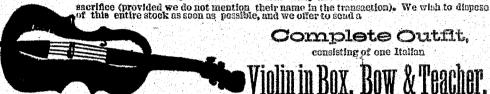
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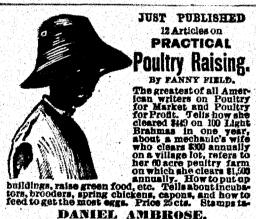
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(To be continued.)

For the Religio-Philosophical Journal. PSYCHIC INFLUENCE.

BY D. P. KAYNER, M. D.

To be a medium, as understood among Spiritualists, implies much. He must be a sensitive. This implies that one is so finely attuned that the chords of his being will vibrate to the slightest breath of the psychic atmosphere and must, therefore, give utterance to such sounds as those vibrations produce. When the surrounding psychic atmospheric waves move in rythmic harmony their undulations will furnish us a pure and elevating symphony of thought and reason which will flow forth in truthful cadence, clear cut and sparkling as the rarest polished gem. But when the Æolian harp-strings of the soul are rudely set in motion by the cyclonic blasts of discord, and adverse forces are striving for the control of the psychic harp-strings, the medium becomes .the subject of any undeveloped influence which for the time being gains the control and gives utterance as a trumpeter of "uncertain sonnds.

The nureliability of the spiritual phenomena is often the subject of remark; but the study of what is necessary to be done by the Spiritualists and investigators generally to establish mediumehip and Spiritualism upon a reliable basis, seems to be little thought of by them. And especially is this true with genuine healers. It seems that nowhere in the realm of psychic force is this more really true than in the healing of disease. To enable this, to the failest extent the minds of all those directly associated with the patient and all brought in contact with the healer should be centered upon the speediest possible relief for the patient through the agency of the unseen forces which the operator is allowed to bring into action without stint or limit so long as the surrounding battery remains uniform and continuous in its operation.

That this was well understood nearly nineteen hundred years ago by Jesus and his band of healers is very evident. When he went into his own country, gossip and unbelief were so rife that it is said, "he could not do any mighty work there." Again, when besought by the ruler to heal his daughter, after word was brought him that his daughter was dead, Jesus said, "Be not afraid, only believe."—(Mark 5: 36.) But the great healer would not undertake to treat her in the presence of unbelievers.

"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose."-(Matt. 9: 23, 24, 25.)

The same case appears to be referred to in Mark 5: 35-42, showing plainly that vital magnetic currents and spirit influences must not be interrupted by discords, doubts and dissensions, which create cross purposes and prevent the occurrence of favorable results: operating not only to the injury of the patient but the healer also. From the fuller description of the event as related by Mark, it appears that in order to subdue the influence of the tumult he took with him three of his developed disciples and the father and mother of the girl whose minds were all in harmony, having implicit belief in the power of the great Healer, and thus a battery of psychic forces was completed which kept in aboyance all opposing forces, and immediately the maid was restored from her cataleptic or syncopic condition. It may be well to suggest here that the idea of Jesus "raising the dead," is the creature of priestcraft and dogma and was never inculcated by

were " not dead but sleepeth." All medioms know that somewhere there is concealed or exists a cause for the many strange and apparently contradictory occur-rences in their lives, yet few of them, it seems to me, have as yet fully divined whence those influences come or what they really are. Haying watched clairvoyantly these forces for some time and closely studied their relation as cause to effect, it will be the object of the writer to make this point as plain as possible

Jesus himself; he expressly stating they

in this article. That undeveloped spirits congregate near our earth is an undoubted fact. They have severed themselves from their physical envelope while all the appetites were being gratified and all the passions having full way. To rise above the control of this class of spirits and become their teacher requires large development on the part of the medium, coupled with pure and holy resolves to commune only with the good, the just, the loving and the wise; and to give as he re-ceives for the benefit of his fellow mortals or those earth-bound spirits who, before they commence to search for the way of life and progress in the world beyond, are constantly watching to gratify their own desires, as they were in the form.

That they approach our best mediums often cannot be doubted, and when they are repelled by the higher aspirations of the medium and find they cannot get control, they will set about to work out their mischief by disturbing the elements of social or domestic happiness by influencing those with whom the medium is forced to associate in such a namer as to disturb the equilibrium of the nediums' nerves, and thus change the whole

events of their wonderfully eventful lives through this reflexed action impressed or thrown off through others, by which the sensitive has a double or triple power to contend against. For, let the unprogressed spirit once get the control of an associate unconscionsly to him, and he becomes not only the willing subject of that spirit to disturb or mislead the medium, but also unconsciously. perhaps, lends all the individual magnetic forces to the same end.

It is through such means as these the pow er of correct mediumship often becomes broken, or the health and usefulness of the medium destroyed and Spiritualism brought into disrepute through the work of ignorant, mischievous and undeveloped spirits—those who have not yet learned that the only real road to happiness and wisdom lies in the doing good to others and aiding them in the work of strengthening every aspiration for in-creasing Light and Knowledge, and assisting them to actuate and achieve every desire

to attain to a higher good.

If Spiritualists desire to enjoy holy communion with the world of Light and Love they must do more to protect their mediums and help their development. Surroundings of harmony, the sympathy of pure hearts, and removing them from the cares and struggles for a daily existence, will enable the right desolate hearts.

The importance of this subject cannot be overestimated, as the influences controlled and exerted by true mediumship are as far reaching as human existence, and our mediums should be protected from all impairing influences from either embodied or physically disembodied spirits, that our communion with the loved ones gone before may be pure and uninterrupted.

Chicago, Ill.

#### WANDERING SOTES.

Cassadaga-Lake Pleasant-Souls and Sentiments-Intellectual Animals not Immortal!

To the Editor of the Religio-Philosophical Journal: The Cassadaga camp is growing. I have attended no camp that has so good facilities for public exercises, and devotes so much to the higher departments of the science of life. Mrs. Lillie and A. B. French were the right and left bowers for the last days. They are Cassadaga's favorites. We had reason to be proud of the two representatives from our mother country, Mr. Walter Howell and J. J. Morse. Mr. Howelf created a sensation, and led all in his ready eloquence and profound logic on deep questions presented by the audience. Mr. Morse covered us as with a warm blanket; his discourses were masterly; his style methodical, easy and logical; his language chaste and ornamental; his magnetism pleasant, strong and restful. He is witty, spicy and practical. Blessings follow him and his fellow countryman. Mrs. H. S. Lake created a sensation in her last speech. She touched a tender vein and it bled. She urged the necessity of spiritual culture. As an incentive to work for the goal she ex-pressed a belief that many intellectual people were not immortal—among them her own father! She thought immortality could be earned when not inherited; hence the annihilate the spiritual germ. Of course this was unpalatable to most of the people, and these ideas were thoroughly discussed,

speakers who followed. The meeting was a success in every sense. Here allow me to express my profound appreciation and grateful acknowledgment of the unlooked for compliment to myself. At the suggestion of Bro. J. B. F. Champlin of Little Valley, who led the list with \$10 (one share). I was made a stockholder in Cassadaga (C. L. F. A.) Five shares were thus donated. in as many minutes, with a spontanelty and good-will which I fully appreciate, and I take this opportunity to say to all who shared in this generous token, that I know of no words to adequately express my emotions and gratitude. It may never report any dividends, but the spirit of this move, the confidence and good-will it expresses, are more to me than a gold mine or a flowing oil well. I pray to be worthy of this confidence, and use it to bless others and the cause.

and seemingly settled against her by the

From Cassadaga I went to Lake Pleasant, where I had the pleasure of meeting some old friends and some whom I have long known by proxy (vicariously!). Dr. Joseph Beals is the favorite still, and his social spontaneity and impartial cordiality to all, is a strong magnet and a saving grace for the camp. I was especially happy to meet and visit with C. O. and Hester M. Poole, whose sterling qualities and steady devotion to all the higher truth are known to the Journal readers. But the pleasant light of their social sphere adds much to the intellectual lustre of their public utterances. Mrs. Poole is a quiet, earnest soul, and the sweet spirit of honest charity and broad toleration which adorns her judgments of men and things, and heals where her devotion to justice may wound, seems in beautiful balance the inheritance of a royal soul. David Jones and S. B. Nichols were found at the "Heavenly Court," and were gladly recognized. I spent some restful hours in this retreat, where kindred souls gravitate. But there were some things there that I could not reconcile. I could feel no "affinity" for the flies that gravitated to my nose when I wanted to sleep. In this case I do not think the affection was reciprocal; at least I gave a blow for a kiss. They may have been very affectionate in their intentions, but the effect on me was disgust, which was best expressed in the death of the trespassers. But the illuminations were beautiful; yet I got more pleasure from the steady lights that eclipse the noonday sun as they shoue upon me from the happy faces of the human brotherhood whose lives are a perpetual illumination that will glow even in the "valley and shadow of

I was much pleased, too, with the new speaker, Mr. A. E. Tisdale, of 104 Oak Street, Springfield, Mass. He is a young man of promise. He is nearly or quite blind, but he can see more than most people who have two good eyes. I talked with him in private, and found him modest, intelligent, and apparently very honest and devoted to the cause he represents. He has a good organism, and is apparently under wise and intelligent trainings from the unseen world. I hope to see him at Cassadega next season, if I am there, and if not, I hope others will see and hear him there.

I am making this communication too long, but I want to notice one more point. Mr. Baxter, whose platform tests are so accurate and remarkable, despite all the efforts to

prove him a fraud, gave me a crumb of comfort I wish to acknowledge. He described two persons (spirits), O. H. P. Kinney, of Waverly, N. Y., and Dr. H. C. Champlin, of Owego, as being there and greatly interested in me and my work, and as having listened with as marked interest to my public utterances there, as they ever did while in the flesh, and that they followed me on my winding way and took a deep interest in my welfare and my public work; more especially was this true of Mr. Kinney. I am thankful for this assurance. I know Mr. Kinney did take as deep an interest in me and my work, while he was in the flesh, as any one I ever knew, and I am grateful to be honored by the companionship and assistance of such a soul as he. Dr. Champlin, too, was an able man and my warm friend, but I knew him less

intimately than Mr. Kinney.

There are other things I wish to notice but must wait. I have been badly depressed by overwork, heat, exposure, and a multitude of causes, for the past two months. I returned to Elmira for the last three Sundays of September in a weak condition, but found a group of warm true friends to welcome me back, and the spontaneous greetings and cheerful welcomes that met me were a tonic to my weary body and worried soul.

We have a promise of a visit from Maude E. Lord in October, from which I anticipate much good to the cause. LYMAN C. HOWE,

Elmira, N. Y. THE MYSTERY OF DREAMS.

Visions of Slumber in all Ages and Climes

Tale's that have Bewildered the Wise-Sol diers Warned of Approaching Danger-Hidden Treasures Discovered-Premonitions of Death-Occult Mysteries.

The dream of the Prince of Conde is one that engages attention at once from the number of coincidences demanded to complete its verification. It was during the French religious war in which the Prince was the principal Protestant chief, and just before the battle of Dreux, that he beheld the vision in question. He dreamed that he had engaged in three successive battles, and had gained as many victories, costing the lives of his three leading enemies of the opposition—the Marshal of St. Andre, the Duke of Guise,

and the Constable of France. He himself, mortally wounded, expired among their corpses. The historical fact is that St. Andre perished at Dreux, the Duke of Guise at Orleans, and the constable at St. Denis, while the Prince of Conde himself met his death after them at the battle of Bassac.

Ben Jonson, the careless, but graceful dramatist of the seventeenth century, used to tell his friends with profound conviction how a dream warned him of the death of a favorite child. He was visiting at the home of Sir Robert Cotton in Huntingdonshire, when one night a vision of his eldest son, a child in tender years, who was at that time in London, appeared to him with the mark of a bloody cross on his forehead as if it had heen cut with a sword. The dream so worried Jonson that he passed the remainder of the night in much anxiety and early the following morning hurried to lay the matter be fore his friend William Camden, the antiquary, who was stopping at the same house. Camden endeavored to persuade him that it was merely the result of apprehension concerning his family and that he should not be dejected. The dramatist, however, still renecessity of earnest work to purify and spir- mained uneasy in mind, and a short time itualize ourselves here before death could subsequently received a letter from his wife informing him of the death of the child in question. Jonson afterward stated that in the vision the boy appeared "of a manly shape and of such a growth as he might be at the time of the resurrection."

Stories of the presentiments of soldiers, in which they have been warned of an approaching danger, are familiar to all readers of history. Whether they are produced by the continued liability to injury incident to the life of a man at arms, or owe their existence to some other cause, is uncertain; but that there have been cases in which these presentiments have existed and been verified is undeniable. And the same may be said of dreams. During the siege of Chio, in 1431, a Genevian named Grimani, who belonged to the garrison in the town, dreamed that a huge serpent attacked and endeavored to swallow him. In the morning he related this dream to several friends. They, thinking this betokened a violent death, advised him not to go into the fight that day, and, accordingly, when a sortie was made during the forencon. Grimani remained behind. Thinking to view the engagement and at the same time avoid danger, he concealed himself behind the ramparts, but curiosity getting the better of him, he stepped forward and glanced through a loop-hole. At that very instant a shot from the enemy's gun pierced this aperture and lodged in the brain of the luckless soldier. Despite his caution his dream had met with

verification. The death of Henry III. of France, who was so distinguished in the War of the Three Henries, is another example cited as proof of the reliability of oneiroscopy, or the inter-pretation of dreams. July 29th, 1589, the King dreamed of seeing his royal ornaments covered with blood and trampled under foot by monks and the populace. This was just after he had formed an alliance with Henry of Navarre and the Huguenots, and when he was advancing upon Paris at the head of 40,000 troops. Three days later, August 1st, Jacques Clement, a fanatical Dominican monk, under pretense of having important tidings to impart, secured an audience with the French monarch and assassinated him by plunging a dagger into his body. The murderer was slain on the spot by the Royal Guard, and his victim fulfilled the prophecy of his vision of warning by expiring the fol-

lowing day. Another case involving the discovery of hidden treasure is found in the annals of France during the reign of the Merovingians. It reads like a veritable fairy story, and when one considers that it has been handed down from a period antedating the Dark Ages, this is not to be wondered at. King Goutrand, so runs the narrative, was a noted hunter, as monarchs in those days were very apt to be, and wandered up hill and down dale, far and near, in search of sport. One day, when he was hunting in the forest of Touraine, he became weary and laid down upon the border of a little mountain rivulet and went to sleep. His squire, upon whose breast he was leaning, also dropped into a slumber, and dreamed that he saw emerge from the mouth of his royal master a small white animal, which ran back and forth as if endeavoring

to cross the stream. He extended his sword to serve as a bridge the strange animal crossed to the other side and entered into a recess in the opposite mountain, reappearing almost immediately. however, and returning across the torrent to the King's mouth. At this point the barking of the approaching hunting pack awakened Goutrand, who appeared much vexed at the interruption of his slumbers.

"Why did you awaken me?" he asked. was just dreaming that I crossed a river on an iron bridge, and that I entered a cavern filled with rich treasure."

The squire related in turn his own dream The novelty of the circumstances so impressed the monarch that a short time afterward he ordered the mountain to be explored, when an immense amount of wealth was discovered. It is a familiar fact that matters occupying the mind during hours of wakefulness are reproduced in dreams when the mind is buried in slumber. This is especially true in regard to affairs of serious moment and

subjects that have previously demanded severe mental attention. In proof of this may be cited the dream of Tartini, which led to the composition of his famous sonata known as the "Sonate du Diable"—the Devil's Sonata. The celebrated composer, after vainly endeavoring to finish a sonata, fell asleep in his chair. The subject followed him in his sleep, and he dreamed that he again applied himself to his task, but without any apparent success. He was in the deepest despair. Suddenly the devil appeared before him and proposed that he should complete the sonata provided the musician would surrender his soul in return for the favor. Tartini, without the least hesitation, accepted the proposition, and his Satanic Majesty at once proceeded to execute the long-desired sonata in a charming manner on the violin. As the concluding strains fell upon his ear the composer awoke in a transport of delight, ran hastily to his desk and noted down from memory the piece which has rendered immortal the name of the Italian violinist.

It is a well-known fact that Coleridge's "Kubla Khan," that "piece of incoherency," was dreamed by the poet and written out afterward, up to a certain point, where he could remember no more. Hermas stated that it was while he slept that he heard a voice dictate to him his celebrated treatise. "The Shepherd." Dante's "Divina Commedia," according to the maintenance of some, was suggested in a dream. Voltaire imagined one day that he had dreamed the first canto of his "Henriade" different from what he had written it. "I said in a dream," he writes of this singularity, "thing; which I could scarcely have said when awake. I must, therefore, have had thoughts and reflections in spite of myself, and without having taken the least part in them. I had neither will nor liberty, and yet I associated my ideas with propriety and sometimes with genius.

We close with the account of a dream-a

warning of death-which recently came under the observation of the writer. Of its reliability we stand ready at all times to attest. In the relation names are suppressed for the reason that the individual concerned would scarcely deem it proper to be brought before the notice of the public in connection with the matter. Mr. George W— the morning of March 31, 1886, related at the breakfast-table a dream he had the preceding night. "I saw mother last night," he said. I saw her just as plainly as I see anything this moment. She was dead, and they were just putting her into her coffin." This was at 8 o'clock. After breakfast-Mr. - went up-town, and in less than an hour received a telegram announcing the death of his mother. He could not possibly have received any intimation of her decease before, as her home was 200 miles away, there was no direct telegraphic communication, and the death only took place the preceding evening. Indeed, Mr. W- was not aware that his mother was ill, for, though an old lady and an invalid, she had been for some time in remarkably good health. Of the causes that produced the dream, we vouchsafe nothing. Of this, as well as all other instances cited in this article, we say, in the words of M. D'Argand, biographer of Mary Queen of Scots, "We judge not; we only relate."-Cincinnati Enquirer.



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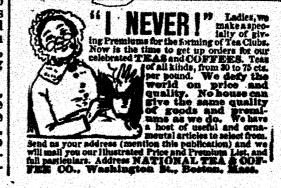
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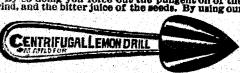
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