No. 23

Readers of the JOURNAL are especially requested to ma in items of news. Don't say "I can't write for the ress." 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. votices of Meetings, information concerning the organzation of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incitents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will oe published as soon as possible.

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For the Religio Philosophical Journal. ANIMAL MAGNETISM,

And the Supplementary Working Hypothesis of Scientific Spiritualism.

JOHN E. PURDON, M. D.

Mediumship is a fact in the natural history of man, but like many other anthropologi cal mysteries we have only the fact and the name without any organic relation between them. We cannot afford to continue in this state of ignorance much longer without losing the respect, not only of the outside world but even that of our own co-believers; since. while the practical Spiritualists have been furnishing the data for a new department of natural philosophy, those of us who treat the subject from the theoretical side, have neglected to formulate even a provincial theory of mediumship, which would still permit it to be regarded as an evidence of an expansion of the order of nature rather than a contradiction and an anomaly.

Now that the official declaration of the medical committee of the Seybert Commis sion has failed to find even a matter of serious consideration in modern Spiritualism. although the representative of one of the leading American Universities, it is high time for us to point out in purely scientific and general terms what mediumship not only may be, without any violation of the order of nature, but further what it must be, since we already know that it is a matter of fact Since the highest court of appeal, to which the overcautious scientist is willing to sub mit the burning questions of the day, is that of matter and motion, let us see what light is thrown upon our subject from the application of even the very fundamentals of mechanical science. The American and English physicians of standing in their profession are much behind their German and particularly their French confreres, in the practi-cal study of mediumship. The last named body of savants furnishes a brilliant array of names devoted to the study of hypnotism and cognate subjects from the physiological side, but up to the present they have done little more than repeat the experiments of the old mesmerizers and illustrate the cures effected by Ellitson and his school near ly half a century ago. They are certainly less dogmatical than they used to be, inasmuch as they do not claim to understand the modus operandi of the forces engaged. Very few of them openly proclaim a belief in physical interactions outside the normal physiological range between the subject and the operator, while on the other hand many give in their adherence to the doctrine of "suggestion," as if another name for the fact simplified the explanation of the process. Such a case as that of the well known one of Louisa Lateau, in which the girl exhibited every Friday the phenomena of the stigmata, including the nail prints and the crown of thorns, is now frequently induced under the influence of suggestion, spoken or unspoken, exerted on the sensitive while in the hypnotic state. The mere addition of the well established fact of thought reading to the marvelous physiological mystery adds but little to the real difficulty of explanation, just as the intervention of a mag

used. The real mystery remains in all cases.

probable that it is in this department of physiology that we will make the first real advance in understanding the process of enlargement whereby the normal physical inhibitions or controls are so interfered with, as to present to the feeling entity itself, be it soul or organism, an experience totally different from its usual realization of matters of fact. The study of the muscular system, therefore, in relation to extraordinary psychical manifestations I have always regarded as of paramount importance, believing, as I do. that it will furnish the key to the theory of physical enlargement, which, when applied by the method of analogy to the other physiological functional activities, will

My views on the subject of mediumship are confined myself to studying the writings of others. I have used the large field of observwhere the student is true to the physiological method. I cannot but think that he will find that "mesmerism" is as much a reality as "hypnotism," the former experiences be- state of lower potential. ing taken to involve the presence of an unknown physical factor operating between the active and the passive agents, while the latter covers the whole series of physiological events, normal or abnormal, consequent upon any psychical influence of a known nature, such as suggestion or expectant attention sent a certain amount of dissipated energy, brought to bear upon the nervous system of the sensitive from within.

The extraordinary results obtained from hypnotic subjects which are being every day published by French physicians make it all the more important that a rational theory of mesmerism should be expounded.

Particular attention has been paid by French physicians to cases in which the blood circulation has been materially affected, and where, after the lapse of long intervals of time, crosses and other stigmata have appeared on different parts of the body in obedience to orders given and received while the sensitive was in the hypnotic state. Cases are also reported in which the circulation in a particular part, as the arm, has been modified by the immediate presence of the mesmerizer and where, besides, muscular motions of the most complicated character were executed, which, in my opinion, called for the action of something more than a mere suggestive feeling from without. A case in point is so interesting that I may be excused for quoting it in full: M. Perronnet, of Lyons, treated a hysteric and anæmic woman twenty-one years of age. She was easily hypno-tized (the term used in describing the case) by gentle pressure on the eye balls; if the left side only was touched, the right side of the body grew cataleptic and the left was rigid. She could not play the piano, but the operator put his left hand on the right side of her head and played a tune with his right hand, telling her when it was finished to repeat it. This she did accurately with her right hand, and even repeated it in another key when she was asked to do so, after the first note only had been struck for her guidance. He retreated to some little distance behind her and asked her to play another well known tune which he named, and to play it with some spirit. She played it in a most excited fashion, but he found that he could silently stop her by his will when he was standing behind her that with patience he could, from a distance, influence the varo-motor system and the disand inflammation in cellulitis of one arm.

He at first thought that every one shares about equally in mesmeric power, but after considerable experience he has come to believe that it varies with the individual and | ing complexity, the temporary break up of depends upon some quality of temperament which he cannot determine beforehand.

Of the method of physical action in these thought transferences, M. Perronnet attempts to give some explanation. He suggests that all thoughts probably produce some physical movements in the periphery of the body, and that, though these movements may generally be unconscious, and always very trifling, yet the undulations started by them may be perceptible by the abnormally acute perceptive powers of the hypnotized subject, and may be able to reproduce the idea from which they originated. Particular allusion | conceivable inference I can draw from these has been made in the above extracts facts. My aim has always been to preserve of the vero-motor system; that is to say, the unities between modern science which is the part of the nervous system control- true, and modern Spiritualism which is

longata, at the top of the spinal cord. It

After between two and three thousand observations with a self-registering instrament, most of them made on the pulses of persons of a sensitive nervous system, I arrived at the conclusion that an influence was exerted by a dominant nervous system upon one sufficiently impressible; but my that can be rationally offered to this theoret-study led me to results which differ toto ical elucidation of the obscurities of mesmercælo from those of M. Perronnet. Where he believes in a disturbance which, originating from the periphery of the active operator's body, impresses the sensitive by the agency of undulations which "may be perceptible by the abnormally acute receptive powers of the assist us to understand to some extent the part they play in mediumistic expression of human activity.

hypnotized subject, and so may be able to reproduce the idea from which they originated,"—I hold, on the contrary, that there is no breach of continuity in the expression the result of my own work, for I have not of thought-energy through the body of another than whom the original thought is initiated, and that, consequently, there exists ation which was open to me for several years for the time being a compound organism as an army surgeon to collect data and to constructed on the same type as the body of make experiments which I thought would a single individual. I believe that a center have a bearing upon the elaboration of a true to center linking is directly effected through theory of mediumship. The subject of mesmerism is, I believe, of the utmost importance in the attainment of this object, and energy of the active or dominant brain or case of those of more stable organisms. center expending itself upon the sensitive or passive subject, whose brain, or that part of it engaged as the receiver, must be in a

I assume it as axiomatic, on the ground of analogy, that every thought has corresponding to it a potential or power of doing work in accordance with design or plan, which, if not expended normally upon the body of the thinker, must in its exhaustion, repreas heat or otherwise, if not transferred to that part of the nervous system of another similarly constituted being, which corresponds to its seat of distribution in the nervous system of the originator of the impulse, through whom, i, e., the sensitive, it can thus be conserved as work or otherwise realized. Having been so transferred, it then exerts its full physiological effect, and we see in another through the fact of the interchangeability of iaentically functioning parts, which I have been the first to formulate, the apparent anomaly of the highest organs of our being linked to, and expressing themselves through, the lower organs of another, and

This radical principle of interchangeability of parts will, I have no doubt, appear monstrously strange to those who confine themselves to the old grooves of thought, and it must appear almost unintelligible to such as insist upon the individuality of the thinking substance. On the other hand, I am pretty certain that many who had sought in vain for some general principle to enable them to accept contentedly the psychological wonders of thought transferences, mind reading, etc., will give, if not a welcome, at any rate a fair hearing to this hypothesis. We are, regarding these things, just advanced from the stage of skepticism into that of speculation where everything like earnest ful consideration.

work is entitled to a fair hearing and respect-How the spirit of another man living or dead can dominate the body of a living medium has always been a profound mystery. No less mysterious is the marvellous way in which the medium resumes his own proper personality on the withdrawal of the foreign influence. If this resumption did not take place the case would fall more or less within the category of mental alienation and the difficulty of accounting for the manner of possession would be immeasurably increased and looking at her. M. Perronnet found also | But when many varied experiences inform us that the personality of the medium is, at any rate in the early stages, no way affected tribution of the blood supply of the subject, | by the operation through his organism of an according to his unspoken intentions, so that | intelligence other than his own, the case is from a distance he was able thus to make one so far simplified as to fall very close to that limb colder than the other, and in one case of ordinary communication between man he thought he diminished the temperature and man. Since the organic side of individuality or personality is an almost infinite physical complex, the units of which are integrated into a more or less stable whole through nervous co-ordination of corresponda mediumistic man or woman into two parts. one of which is a more or less automatic instrument of expression for another, while the other is the physical basis of the personality of the medium, more or less in abeyance, is only a question as to what point it is at which the nervous communications are severed for the time through active inhibition.

This theory does not call upon me to explain how it is that the severance is effected whether by the invader or the medium him self; I simply deal with facts, and the only

space ether, the influence of suggestion is brought to bear in a manner at least one that double organ, which is situated at the stage simpler than when spoken words are center of animal life in the medulla ob- highest region of ideation is reached, may be highest region of ideation is reached, may be "tapped" by a sensitive, who thus, without using the special end organs of the sensorial The active human function of the will is the most familiar to us of all those within the psychical domain, and it is more than into the mechanism of rapport or related lection of impulses, has the higher regions nervous states in different individuals were of his brain impressed in exactly the same conducted seven years ago. tor between whom and himself the lines of force have been established, had not such connection been made; or identically impressed with those of the operator in the

case of community of thought or sensation.
It appears to me that the only objection ism, thought reading, etc., is the difficulty of understanding how it is that every one would not, more or less, exhibit the power of thought reading community, of sensation, etc., if the theory had a good foundation in physical and physiological fact. This objection I can at once dispose of. My explanation and the justification of my theory rest on the fact that nervous sensitives, hysterical persons, mediums, etc., are notoriously unstable in the inhibitions or internal nervous controls, whereby one department of the nervous system is cut off from the others; controls which are such that impulses traveling upwards or downwards, and opposed by them, are broken up and dissipated into more degraded forms of energy. The doors are open where the impulses are prevented from rising at any rate into the higher regions of

I have always felt convinced that a comprehensive theory of inhibition must reveal the existence of a state of things favorable to the adoption of a theory of animal magnetism, to use that term for want of a better for such a theory of inhibition, or dissociation of organs with abeyance of corresponding functions, must treat of the nature of molecular disturbances which are propagated along the nerves and act as specific messages or stimuli to definite actions on the part of the organs so stimulated. A very notable theory was advanced some

few years ago and published in Nature, in which the principle of interference of undulation was used to account for the actions of various drugs on the human system: equality of wave period of the vibrating nerve molecules with that of the substance whose action was specific, was the principle by which either an over-stimulated state of a nerve or an opposite condition of paralysis was accounted for. I am not aware that it was ever pushed to a full application, such as would cover the relations existing between the different parts of the organism when stimulating each other, but it seems that if an undulatory disturbance of the molecules of internuncial fibres were the only connecting link between the different parts, that the principle of interference would be equally as applicable as in the former case. But for the conveyance of former case. But for the conveyance of the conscious ego may be regarding the nervous impulses we want very much more changes of the body from which it has than a mere electric wire, which can only account for the activity of an organ whose is essentially the same as that of another, function is of the simplest kind. An electric current can make a muscle contract and can produce no other effect than greater or less contraction, according to the relative conditions of the current and of the muscle, for the muscle has no other function than that of spasmodic or rhythmic contraction when acted upon by its usual stimulus, which is so far identical with that of an electric current. The same remark may be made regarding the glandular system and finally of all bodily parts, the functional activity of which is merely objective; that is to say, outside the range of conscious feel-ing; and yet we know abundantly from observation and experiment that this stimulus, which under ordinary circumstances appears to be as simple and as void of a life of its own as is an electric current conveyed through a copper wire, is only a differentiated residuum of a higher form of energy since the ordinary peaceful routine of auto matic existence is broken in upon frequent ly by an irruption of mind, when the separate parts show that they owe an allegiance to the one central life, single and indivisible, which, deny it as we may, is the representative of a single principle, psychical as well as physical, which permeates the entire body and at times goes far beyond its visible limits. Because the ordinary physiological routine of animal life represents the crystallization of conscious and painful effort into differentiated organic activity, are we justified in regarding such organs as so far materialized as to be entirely cut off from the central unity of life and spirit? The fact that the organs which appear to have no such central relation preserved, do respond in an extraordinary manner to an extraordinary stimulus, is in itself the proof that they in their crystalloidal repose are not dead but sleeping.

Here is the ground in which to cultivate netic aura or physical system of nervous tensions adds but little to the magnitude of the fact of one nervous system responding identically to another while in the hypnotic, magnetic or mesmeric state.

If we assume the existence of an organic language of signs depending upon the transfer of complex motions from one nervous system to another through the medium of the supply of blood to the different parts of the body through the effects produced on the muscular coats of the arteries. The molecular symbol of thought which is the organ for the equally true.

The molecular symbol of thought which starts from the grey matter of the cerebral hemispheres, in seeking for expression described by this is a philosophy whose basis is broad until it finally emerges as the impulse along tree of the brain, and what would be the result? We can consistently give brain, and what would be the result? We can consistently give brain, and what would be the result? We can consistently give brain the organ for the execution of all which is the organ for the expression of until it finally emerges as the impulse different of the cerebral hemispheres, in seeking for expression destroyed by the organ for the execution of all which is the organ for the organ for the organ for the execution of the brain, and what would be the result? We can consistently give brain the correct of the cerebral hemispheres, in seeking for expression destroyed the organ for the organ

arise in the cerebral hemispheres from the stimulus applied to the ideational centres, for the answer to think is not correlative with to move or to secrete, which are true answers when we ask what is the result of artificially stimulating the centre of activity for the limbs or the liver. To think what (?) is the reply that would confound such an answer. We can not deny that an epileptic storm of broken thoughts may sweep through the brain in consequence of irregular stimulation of the centres, and that the great variety of dreams, coherent and incoherent, testify to the action of the cerebral hemispheres during sleep, an activity which some maintain is never ceasing while life con-tinues unbroken. But all this testifies to the irregularity of the brain action when its specialized stimulus is wanting, when some factor which is not merely physical is absent from its place in normal innervation. Is it possible to account for the presence and absence of this factor without entering the region of vain speculation and unverifiable hypothesis?

Feeling being regarded in its most general aspect as the subjective or internal (after the analogy of our own subjective experience) side of the reaction of living matter to any form of irritation, it is evident that feeling which adjusts itself to fixed forms, determined by the nature of fixed instruments of stimulation or irritation, is more specialized and restricted than feeling when free to transcend those fixed forms, granting the possibility of its so transcending them. So is with motion, the data for the concept of which are supplied through the end organs of our special senses. Motion, therefore, as something perceived, something felt, is more restricted in its nature than when the same cause which produces it exhibits itself under more enlarged conditions. Now, if with our actual conscious sensibility enlarged, but preserving its forms of intuition and of thought unchanged, we were to survey the physical changes occurring in the whole universe, or in any particular part of it, the successive movements of the ego and the instantaneous relations between the positions of the external centres of force would be correlative as regards time; the successive fresh impressions of the one and the corresponding physical change in the other, in fact, constituting time. It may appear very strange when I say that consciousness and the sci ence of mechanics are but different manifestations of the same transcendent reality, each emerging from the extended real in space by the addition of a new dimension. But to consciousness the resulting activity is only in the new dimension, while for consciousness the activity is in the old form plus the new, the so-called external and internal forms of intuition. (See Kant passim.) Now all this is the play of conscious thought; the transcendent reality, objectively regarded as matter, occupies space of three dimensions, but out from these three spring a fourth, as consciousness emerges from matter like the flower from the root. All this while and it is ideally conceivable that the whole history of that body might be laid bare to itself, could certain mathematical difficulties be overcome, for theoretical dynamics is a perfect science, though the practical solution of problems of a complex character remains imperfect.

The motion of matter is the correlative of consciousness; objectively regarded it is the basis of consciousness or mind. The correlation of matter and consciousness indicates the existence of regulative principle higher than either, by which their contra-position becomes merged into the reality which transcends them both, and of which each is but the changing manifestation. Let the reader not fancy that this is materialism in disguise; it is monistic idealism which recognizes but one substance, which necessarily manifests its existence in the contrasted realities, matter and mind; a substance which men of all ages from the dawn of knowledge have called the Spirit. It is always living matter which contemplates what the vulger call dead inanimate matter: each individualized spirit fills the common form with his own life essence and in the community of the form and the rigidity of its laws the universe is one and indivisible. Each contains all the others within the horizon of his perceptions, and therefore it is in the absorption of each individual in the higher system of order that we can escape the absurdity of containing and being contained an infinite number of times when we look into one another's eyes, like two mirrors which reflect and are reflected an innumerable number of times, ad infinitum. If we adopt the theory of monistic idealism, and I know no other by which we can escape the contradictions which on any other grounds appear with our cumulating experience, we must be prepared to accept the fact that we have, each of us, two bodies, one of which is the seeds of a true theory of animal magnet- the whole material universe, as object of posism. A muscle or a gland can respond in sible contemplation;—the body of God objecbut one way to the simple stimulus of an | tively considered, the spirit subjectively con-

QUESTIONS AND RESPONSES.

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

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

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

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

RESPONSE BY PROF. PAYTON SPENCE.

5. I do not, for the following reasons: What is religion? Various definitions are given of it, each one of which, however, contains as its central idea the recognition and worship of God. Thus, whether we say with Webster that religion is the "recognition of God as an object of worship, love and obedience," or "religion is a system of faith and worship," it is obvious that there can be no religion without a God, real or imaginary, to whom we feel obligated to put ourselves in certain mental relations or physical attitudes, either for our own good, or for his comfort, or both. What is Spiritualism? Of course, the word, Spiritualism, is not used in its philosophical sense, but in the sense that has been popularly given to it in reference to the modern phenomena called spiritual manifestations. In this sense, Spiritualism is based upon mediumship, and means the established facts and laws of the relations between embodied and disembodied minds. The embodied minds through whom such relations are established are called media. Both of the classes of minds that are concerned in those relations are; of course, finite, as I take it for granted that none but a few unbalanced and fanatical persons believe that there are embodied minds who are media of relation to God or the Infinite Mind.

When I ask, "Is Spiritualism a religion?" what do I mean? I mean precisely the same as I do when I ask, "Is Methodism, is Mormonism, is chemistry, or is geology, a religion?" To these questions every one unhesitatingly answers: Methodism, and Mormonism are religions, but chemistry and geology are not. Now why are the former religions and the latter not? It must be because there exist in the former certain well defined characteristics which are essential to, and constitutive of, them, and, without which they could not exist; whereas those characteristics are not constitutive of, or essential to, the latter; and, therefore, the latter may still exist and be chemistry and geology without them. Those characteristics are, as we have already seen, a belief in God and a worship of Him. Take away those essential constituents, and both Methodism and Mormonism are annihilated; while chemistry and geology remain just what they are, the established facts and laws of the ultimate constitution of organic and inorganic bodies in the one case, and the established facts and laws of the structure and formation of our earth in the other. Then, is Spiritualism a religion? In other words, can it exist and be as completely Spiritualism without a recognition and worship of God as with them? Most assuredly it can, for the essential constituents of Spiritualism, as we have already seen, are simply the established facts and laws of the relations of finite embodied and disembodied minds. Therefore, a union of Spiritualism and religion would make just as heterogeneous and incongruous a mixture as a union of chemistry and religion.

It may be said, however, that my definition of Spiritualism is not broad enough; and that the following or something equally comprehensive would be more correct, namely: Spiritualism is the established facts and laws of the relation of finite embodied minds to disembodied minds, infinite as well as finite. This would make the facts and laws of our relation to God a legitimate part of Spiritualism, and, to that extent, it may be claimed that Spiritualism is a religion.

But Spiritualism is based upon medium ship; and, as we have already said, no sensi ble person claims that there are media who are directly and immediately related, as media, to God; nor, on the other hand, can it be claimed that media are indirectly related to God, that is, related to Him through finite spirits who are themselves directly and immediately related to Him. Were such a claim made, it would be wholly without evidence to support it, and, in the very nature of things, unreasonable and impossible. We have no reason for supposing that disembodied minds are more immediately related to God than we ourselves are; and the very nature of all adequate conceptions of a God precludes the possibility of such immediate relation of finite minds to Him. He cannot therefore, be studied and investigated by spirits through personal inspection and observation of Him any more than we ourselves can study and investigate Him in that way Consequently media can give us no knowl edge of God which they have obtained either through their own immediate personal relations and as media to Him, or their own immediate personal observation and inspection of Him; or through their mediumistic relations to finite spirits who are immediately and personally related to Him, or have studied Him from personal inspection and examination. Then we cannot learn any thing about God through media, which we can not learn just as well without them; and the questions s to the existence and nature of God and our relations to Him, being questions which are wholly beyond the range of that mediumship n which Spiritualism is based, are neces-ily questions which are outside of the

ale of Spiritualism. Finally, it may be said that while spirits are no more than ourselves immediately related to God, and, consequently, cannot know any more about him from personal inspection and examination than we ourselves can, still it will not be denied that if the human mind is immortal, there must be spirits who have lived so long and, hence are so wise, and their minds have become so profound and far-reaching that, if there be a God, they surely know more about Him than we do,

and can impart their superior knowledge to us through media.

To this I would say, first, that, thus far such nt, wise and profound spirits have not

dia, tell us all about God and our relations to thermore, the opinion of many that such declaring that she suffered no pain, although the more truth and nothing but the truth, the whole truth and nothing but the truth, on that fied to take things as they come or as they plain to others. She and her friends said a subject-still, that would not make Spiritualism a religion, for the same reason that Spiritualism would not become chemistry should the same spirits tell us "the truth, the whole truth and nothing but truth" in regard to the facts and laws of the ultimate constitution of organic and inorganic bodies. Spiritualism would still consist, even according to our enlarged definition of the facts and laws of our relation to disembodied minds, infinite as well as finite; and these constitutive elements cannot be taken from t by any thing that spirits may, ever so truthfully, teach us or demonstrate to us about God, chemistry, geology or any other science.

6. Were I to ask, what are the greatest needs of chemistry, my most obvious meaning would be, what are the best things to do to advance that science. So, I take it, that the question now before us means what are the best things to do to further the science of Spiritualism. In its present rudimentary state, they are, in my opinion, the following: |

1. To divorce Spiritualism from religion.
Although, as I have already endeavored to show, Spiritualism is not a religion, yet there are many investigators of the subject who are inclined to make a religion of it. This can only be a clog and a hindrance to our progress in Spiritualism by diverting us from its true aims and objects. There can be no religion without a recognition of God and some kind of worship of Him. To recognize God we must first ascertain that he exists. But, as he is not an object of observation and experiment, and, as it would be childish to accept Him as a tradition, and unwise to believe in Him upon the testimony of faith alone, we are thrown upon specula-tion as our only means of finding out whether there really is a God or not. Should any certain the laws of a respiritualist feel inclined to launch his bark know something about upon the troubled and interminable sea of things that are related. speculation, in quest of that God whom the philosophers of all ages have there sought in vain, let him prepare for an endless voyage, by cutting loose from all earthly interests and bidding adieu to Spiritualism and all other hopeful pursuits.

But should any class of minds seriously contemplate making Spiritualism a religion, are they sure they know what kind of a religion will be the outcome of their efforts? All kinds and grades of minds are believers in, and investigators of, the phenomena of Spiritualism; and judging by the history of all other religious movements and by the few sickly attempts that already have been made to engraft a religion upon Spiritualism, the probabilities are that the future spiritual religion will be a religion of many heterogeneous and conflicting creeds, of big-otry, intolerance and fanaticism, in which the science of Spiritualism—its facts and laws—would be wholly submerged and entirely lost sight of. The charge is already made, with much show of truth, that Spirits sie invoietant, aug exiteme cal. What such prolific germs of evil, which have so soon fastened themselves upon us, would hatch out and ripen into in the course of a century or two, if cherished, fed and nurtured in the hot-beds of religious organizations, it is fearful contemplate.

2. Spiritualism needs facts. If it is ever to become a science, like all other sciences that deserve the name, it must be based upon facts. By facts I do not mean a collection of loose, random observations, made simply to gratify the momentary curiosity of the observer without any special regard to their value to any one else but himself; nor do I mean such facts or supposed facts as are presented to the public, promiscuous assemblies, where, in the very nature of the exhibition, careful and critical examination is out of the question, the observer being simply a looker on, with no power to determine the exact conditions under which the phenome na are produced, and with no power to vary the conditions in all possible ways that may be necessary to eliminate every possible source of error. I do not deny the utility of such public and private exhibitions; for, al though the observations thus made are of little or no value as foundation facts of a science of Spiritualism, they undoubtedly serve to awaken a general interest in the subject, which will thus be ultimately forced upon the attention of persons thoroughly competent, careful and critical experimenters, who will enter upon its investigation with the same patience, impartiality and thoroughness that have furnished the facts that constitute the foundation of any one of the acknowledged sciences. But, to establish one such fact, it must be observed under varying conditions, so that every possible source of error may be eliminated from the experiment; and the results obtained by one observer must be verified by others, so that the accuracy, the impartiality and the competency of one shall be tested and verified by the confirmatory results of many independent observers; and, if it be said with any show of truth, that one experimenter was partially blind, and another superannuated and another careless and indifferent, and another tending to insanity and over-anxious to confirm his preconceived notions of a fourth dimension of space; and, if the cumulative force of their combined, simultaneous observations, is not sufficient to save the facts to which they testify, let the facts be mercilessly stricken out and regarded as not proven until they are reproduced and verified by other experimenters against whom no objections can be brought that can throw suspicion upon their competency or their impartiality. There would be no limit to the value and influence of even one single spiritual fact which has been so observed and verified that its claim to recognition can no longer be disputed by any one whose

opinion is worthy of consideration. 3. It is important that we ascertain the nature of the disembodied minds to whom we are related. At the beginning of the spiritual movement, there was a tendency on the part of many investigators to regard all spirits as of a higher order of intelligences than ourselves, and to look upon them all indiscriminately, as very wise, very learned and very good-philosophers, saints and an-The phenomena themselves soon disabused the public mind of such an erroneous belief; and now we find cropping out here and there the opinion that the disembodied minds to whom we are most intimately related, are composed largely, if not wholly, of such spirits as have not yet shed or outgrown those wants, inclinations, habits, passions ugh media any thing about and propensities which pertain to me in the unit of the propensities which pertain to me in the propensities which is told only with the hope that it may throw light on this important pertain to me in the propensities which pertain to me in the propensities which pertain to me in the propensities which is told only with the hope that it may throw light on this important pertain to me in the propensities which pertain to me in the propensities which is told only with the hope that it may throw light on this important pertain to me in the propensities which pertain to me in the propensities which pertain to me in the propensities which pertain the propensitie through media any thing about and propensities which pertain to life in the

the body to the excessive exercise and enjoyment of such wants, inclinations, habits, passions and propensities as are similar to aged retired physician was called in as a their own, and thus increase the intensity of friend, and who, after due diagnosis, prothat peculiar vicarious life which they in. duce, and even compel us to live for themfor their pleasure or profit, or both. It is, therefore, necessary for us to turn our attention to the spirits themselves and test them and, in doing so, we may, perhaps, find an explanation of the disorderly lives, the law-lessness, the fraud and deception of many acknowledged media. It seems to me that the output of mediumship is something more than the mere outward show of the manifestations; for through the lives of media and through their manifestations, fraudulent as well as honest, the people of the Spirit-world, by deeds more unmistakable than mere words, are revealing themselves to us just as they are, good, bad and indifferent, wise and foolish, learned and ignorant, lying and truthful, fraudulent and honest, temperate and intemperate, lustful and pure-minded; and it is we who must lose or gain by our relations with them. It may yet be discovered that spirits enter deeper into our lives, for good or for evil, than we have ever dreamed of. Let us find out.

4. We should endeavor to find out what constitutes mediumship; that is, what mental or physical qualities must exist in a person to enable spirits to manifest themselves to, or through, that person in any way. I am not aware that any light has as yet been thrown upon this question; yet it must be solved before we can make much headway in determining the laws of the relation of embodied and disembodied minds; for, to ascertain the laws of a relation, we must first know something about the nature of the

5. It is important that we study the effects of mediumship upon the medium. Is it injurious or beneficial? Does it have a good or a bad effect upon the medium's health? Does it strengthen and quicken the intellectual powers of the medium or the reverse? Does it or does it not, in any way demoralize the medium? The answers to these questions are of vital importance; but for want of a sufficient number of reliable facts, they cannot now be answered. It is resid to the processes of the divine mind, and the interior relations of the divine nature." Does it strengthen and quicken the intelcannot now be answered. It is said, however, that mediumship is in many cases injurious to the health of the medium; causing premature waning of the vigor, energy and ready given, there is cause to fear that, in many cases, mediumship has a disastrous effect upon the morals of the medium. This branch of the question is already being forced upon public attention, so urgently, by seeming facts, that it probably will be the first to be seriously taken up by competent investigators, and, hence, the first to be an-

A TRUE NARRATIVE AND Psychological Study.

On the crest of that wave of absurdities, contradictions, and profoundest truths, as it broke on the shares of the Pacific, our story begins. In a small quiet village sixty miles from the metropolis resided a lady of great natural ability, who had been denied in early life opportunities for much intellectual culture. With great capacity and boundless ambition for leadership in social and intellectual circles, she thought she saw her opportunity to gratify her ruling desire and at the same time relieve much suffering. She had closed her Chautauqua course of studies, and her two sons had become established in business. She hied herself to the metropolis and took a course of lectures, which early promised to supersede all other regular and irregular systems of medical practice. She gave herself up to study this "science" with great energy and unwearying assiduity. On returning to her home she reported that she even promised to prolong life indefinitely by the skillful use of the mental forces easily controlled when the secret process was mastered, as it could be by listening to a few courses of lectures, of balf a dozen each.

As to the exhorbitant fees, we can easily credit her statement as the lecturer came by express train from Boston. Physiology, hygiene, heredity and climatic conditions, on which our physical existence so largely depend, were wholly ignored; they were denied to be potential factors in preserving or recovering health.

She now got up a course of lectures in the village where she resided, which was atwho rebelled against their environment, repined at their limitations, and felt that their fate was unbearable. They found contentment, peace and happiness. The simple fact about this beneficent result is: that under the stimulus of these lectures and the hopes held out, there had been a spiritual birth, or a readjustment of the moral, spiritual and intellectual faculties, which had resulted in peace and harmony. It was the same process as has gone on under various conditions for countless generations. Under the revival preaching of Moody, in Methodist camp meetings, even when the subject lies in a dead trance it goes on; by unconscious cerebration the same results are outwrought. Do the results prove the soundness of the system of thought under which their rebirths have occurred? Not in the slightest degree. These are what steam is to the engine,—the dynamic force by which the powers of the mind were quickened. The writer of this narrative had several conversations with this lecturer. She urged him to stop coughing,—assured him that mind was omnipotent, was not subject to the limitations of the physical organism, but could heal the encroachments of disease; that heredity was only false thought handed down from parent to child. In vain he assured her that he recognized the truths hidden in the conglomerate mixtures of their contradictory system; that he had en-deavored quietly to reduce to practice these truths in a life which had been almost mi-

the part of their psychical constitution; hence, they hover around and nestle into the spheres of men, women and of the present and hope for the future. She into action by the reporter to play she smilingly considered incuracie, made into the gosper of peace put into plactory for the fillingses and met miss Luiu. She is roads on her unusually vigorous constitution. She is roads on her unusually vigorous constitution. She ignored this. Life was full of fruition and to find the means of curing the killing with her spirit manifestations. On being asked by the reporter to play she smilingly would be to fathout the secret of a craving a severe cold, seated herself at the plane.

wise and profound spirits should, through me- and propensities as themselves. It is, fur- was compelled to desist. She persisted in fied to take things as they come or as they plain to others. She and her friends said a find them, but that they stimulate persons in | process of "chemicalization" was going on, which would purify her system and render her much more powerful for her work. An aged retired physician was called in as a nounced her malady Bright's disease. She refused to call medical aid, but was "treated" by the practitioner from the metropolis, and her friends gave her much absent treatment; but the disease went on with its remorseless as severely as we test their manifestations; disintegrating work for a few months, until at length the stupor of unconsciousness led to the closing scene, when the strong soul left its wornout tenement and its bereaved husband and sons.

I forbear to philosophize or to moralize, but it is plain that it will not to to assume that those who have devoted a life to the art or science of mitigating the ills that flesh is heir to, have learned nothing or mistaken their calling. Go slow, friends, and think not that genius by a flash of inspiration can learn all the secret springs of animal life. St. Helena, Cal.

For the Religio-Philosophical Journal.

MRS. LUCINDA B. CHANDLER.

"Canst Thou by Searching Find out God?"

Whether or not Job had met Theosophists or students of mysticism when he asked the question, "Canst thou find out the Almighty to perfection?" it is probable he had me some mortals who assumed to understand the secrets of life, and to have measured and compassed the all-embracing principle of

Deity. The book of Job is considered to be the oldest book of the Bible. Job's queries, however, are eminently pertinent to-day. The catechism of our youth began with the claim that "the chief end of man is to glorify God and enjoy him forever." Man, the creature. fulfills the purpose of his existence by finding out God.

Webster defines Theosophy to be: "Wise in

interior relations of the divine nature."
If, then, a Theosophist exist who has attained to this insight into the processes of the divine mind and the interior relations of an exhaustion of the nervous system and a the divine nature, such person must be co-premature waning of the vigor, energy and equal with the Infinite. To comprehend the resiliency of the body. Also, for reasons al- processes of a mind one must have a mind possessing capacity adequate to understand ing those processes, and to comprehend the interior relations of a perfect mind and nature, one must possess a perfect mind and

> the un-"revised" heaven of old orthodoxy. The supreme bliss of inertia, "loafing round the throne," or loafing somewhere in a state of suspended ecstasy, of no use in the universe to the individual self or any one else,this entity is totally severed from all relation to other souls and from any possible use of previous experience, in a state of subjective enjoyment. Can any idea of life, anywhere, in or out of mortal form, be more unsatisfactory to a rational mind and a lov-

ing heart? That the processes of the divine mind shall be made known, and that mighty secrets shall be revealed to those who devote themselves to a certain line of study and practice, is the seductive and delusive promise held out to-day. That another phase of divine wisdom was promulgated and exemplified at the beginning of our era, seems to be overlooked except as an empty form of words. The forward march of humanity nineteen hundred years ago was set to a new commandment. It proclaimed that the relations, duties and ethical obligations of mortal lives held and constituted a part of the divine purpose of human being. So far had paid exhorbitant fees to the lecturer, as we have a record, this command to love who imparted the great secret of curing one another was a new departure in the all the diseases that afflict humanity, and ethical evolution of the race. The efficacy ethical evolution of the race. The efficacy of the Christ principle is the knowledge it reveals to souls that the kingdom of heaven is within.

The Christian era began with the highest example of love as to the best revelation of God (good) to man, and the indestructible principle of love was given as the bond of union between man and man and between man and the Creator. It made man and his welfare the chief object of religious endeavor as illustrated in the life of Jesus of Nazareth.

The advancement of the material agencies of civilization is making more and more indispensable the fulfillment of the law of tended by some ladies who occupied the first love. The religion supremely needed is to do social position in the place. Among the unto others what we would that others should class who attended this course were several do unto us. The application of this religion who had been in a dark discontented mood, in the shops, the mart and in the systems of

est virtues in humanity.

The secrets of the divine nature and processes of the Infinite Mind; the knowledge of what force is and how it operates, and how to obtain magic powers, these are unrelated to Sociology. It is the divine purpose of hu-man relations in this mortal stage of being that can relieve the burdens pressing upon struggling humanity. It is the operation of fraternity, and co-working for the physical, mental and moral benefit of each and all

that produces the most divine results. What benefit would be a knowledge of the processes of the divine mind, or how force operates, to one who is reminded by the gnawing of hunger that he is in a world where he cannot find means to feed himself? Except in a few small portions of the globe society is too weak or too barbarous (for it must be one or the other) to deal with the criminals it has made, only by murdering them. Why can we not have a school of philosophy to search out the operations of the force of hatred, revenge, cruelty and murder, and disproportioned and unjust sentences such as recently sent a one-legged youth under twenty years of age in this state to the penitentiary for twenty years, (!!) for having stolen three dollars! It is not difficult to find proof in reformatory schools that the operation of the force of love and kindness, the humane treatment of vicious and criminal boys, is curative, and therefore must be the best preventive measure.

leave it, because they cannot give up what is lecturer's success an insidious disease, which still a part of their psychical constitution; is generally considered incurable, made in not have the gospel of peace put into prac-

for intoxicants, and to learn the processes by which the human system can overcome the deadly desire, and to make this knowledge everywhere applicable.

Why not seek to extend and expand the known agencies of subduing the dominion of appetites and passions, and lifting human being and social life to a higher level? The processes and operations of the divine in man, given but the opportunities and proper training for its development, are more promising of beneficence to mortals and improvement to human nature and society, than the marvels of adeptship can possibly be.

There is more divine wisdom in Prof. J. R. Buchanan's lecture on "Moral Education" than in all the magical feats of Blavatsky, or the marvels of oriental occultism. The western world has no need to turn backward to oriental mysticism and magic, nor to the old theosophical experiments to obtain divine wisdom. The divine philosophy of the purpose in human relations is yet far beyond the attainment of either occidental or oriental people. Samahdi can confer no blessing equivalent to the education of a worker in the field of every-day affairs, who serves the highest principle of wisdom by loving and serving his fellow men.

It is a common failing to to crave and long for something beyond our reach and to overlook and fail to make use of what is ready to our hand. The impulse to strive for the unknown and obscure revels in the promise of mysterious secrets and revelations, or of wonderful attainments.

Every-day life calls for what every-day experience may make attainable,—the divine virtues of faithfulness, heroism, benevolence, kindness, loyalty to truth and to friendship, justice, patience and the love that "endureth all things." Without irreverence it may be claimed that whoever has attained these virtues is accquainted experimentally with some of the processes of the Divine Mind, for these virtues are a part of the "interior relations of the divine nature," and cannot exist outside of it. The spirit ual evolution of man is in the line of human experience. Inward illumination, education, attainment, passing over into modifying, harmonizing and re-constructing activities, flowing out into the common life and leavening it with diviner elements. The cloister may produce an automatic saint. A full-orbed character, and the fulfillment of the highest law revealed to man, is best achieved by contact with, and participation in, the common struggles of mortal life. In all kinds and degrees of attainment the exercise of imparting is as necessary and as educational as is acquirement. It is more blessed to give than to receive. The act of imparting widens and deepens the spiritual avenues by which we can receive. One who gives most bountifully becomes most capable of receiving largely.

This is a fact of human experience, and a divine process of mind. It is, therefore, a sound basis of judgment concerning any stage of existence. When we are informed that life and labor in the spirit realm is governed by this law of beneficent utility, our highest reason can accept the probable truth of the statement: "The pure in heart shall see God." The interior relations of the divine nature are easy to realize by those who are free from self-seeking, hatred, envy, malice and all uncharitableness. The pure heart, not the mighty understanding, has received the promise of "finding God."

A SWEET SINGER.

Miss Lulu Billings of Rochester, N.Y.

Spirit Manifestations of a Railroad Man's Daughter That are Remarkable and Astonishing.

This pretty little city, nestling in the charming valley of the historic Genesee, has long been considered the home of Spiritualism. It was in the Flower city that the early manifestations and rappings which have brought the Fox sisters into prominence were cradled and nurtured, and there are still people in the city who firmly believe that the strange rappings were the work of spirits and who discredit any belief in witchery of any kind. The good people here who believe in spirit manifestations have something new to occupy their attention in the wonderful performances of a young lady of considerable social prominence, who goes into a trance and performs with marvellous skill upon almost any kind of musical instrument. In fact, Hofmann has created no more excitement in the leading cities by his wonderful execution on the piano than has this Flower city prodigy with her voice.

The young lady is Miss Lulu Billings, the only daughter of Elon G. Billings, who was for over twenty-five years connected with the Erie railway here and who is well and favorably known to every business man. Mr. Billings resigned his position about two years ago and resides with his wife and daughter in a handsome flat on North Fitzhugh street.

Miss Billings is a tall, slim brunet, 29 years of age, with a rather pretty face and quiet trade and commerce, would develop the high- and attractive ways. She is not a person who would be supposed to possess any power with the spirits, and, indeed, the family have been so averse to publicity that for several years they have successfully concealed the remarkable gift of their daughter from the public, and but a few of their most intimate friends have until recently ever listened to the fair musician during one of her marvelous performances.

The young lady will take her seat at the piano and after a few nervous movements of the head passes into a trance state during, which she sings with the greatest skill the most beautiful and difficult songs, both familiar and unknown to the listener. The wonderful and astonishing feature of all is that she sings in at least five languages while in the trance state, but never in English, the only tongue which she speaks.

Her knowledge of music is purely rudimentary, her mother having been her only tutor, and her skill as an instrumentalist is by no means above the average of many girls of eighteen years of age, yet her playing while in the trance state is beautiful in the extreme. She improvises rare harmonies. strains of soft, majestic sweetness, and chords of solemn, touching pathos that completely captivate the listener. She has a sweet soprano voice of considerable range, but when she is in the trance state it seems to be intensified to double its natural power and scope and all who have heard it can only listen in utter astonishment at what she calls This narrative would be very imperfect without the sequel, which is told only with without the sequel, which is told only with turies and whom she claims is the celebrated Ingrelio.

> A Times representative called at the home of the Billingses and met Miss Lulu. She is

She passed her hands rapidly before her eyes and shrugged her shoulders several

times and passed into what she calls a "trance state." She ran her hands over the

keys and began playing a very pretty air, and in a sweet voice sang a familiar Span-

ish love song in the native tongue. She played a most difficult but charming accom-

paniment consisting of runs and trills that blended beautifully with the song. During the rendition she stamped her foot and shook

her head, as if at the direction of a master.

away she stopped playing, and in a strange

tongue addressed an imaginary person. She

shook her head several times, and the mother

explained that she did not wish to sing what

manner, her intonations being perfectly in-

telligible.
An Italian song was next trilled off in a

graceful manner, and she completed her

performance by singing a Chinese song and

playing the accompaniment with the fore-

finger of each hand, after which she shook

her head several times and arose from the

piano in an apparently dazed manner and

Miss Billings did not seem to undergo any

unusual mental strain in giving the per-

formance. When questioned concerning her

sensations she said that she experienced the

most delightful exhibaration, and knew

nothing that was going on around her, in

fact, she was removed from all things earth-

ly. She realizes nothing, and after return-

ing to herself can not recall her visions ex-

cept that she says her musical director

stands in front of her and guides her by voice

and gesture, frequently singing the lines with

Mrs. Billings, Lulu's mother, a well-pre-

served matron, sat in the parlor during the

performance. As some difficult passage was

being executed she would look up and smile,

but being asked regarding her daughter's gift and when she first manifested such

powers, she said that about nine years ago she

went with her husband and daughter to call

upon some neighbors who were Spiritualists.

It was a dark, rainy night in summer, and

while they sat in the parlor Lulu went into

the sitting room and commenced playing on

The music was of such an order as to sur-

prise herself and friends, and, on entering the room and lighting the gas, Lulu was

seated at the piano, her hair streaming over

her face, playing like mad. And as Mrs. Billings expressed it, "she looked like a

squaw." From that time since she has con-

Mrs. Billings said that her daughter was

guarded by the spirit of an Indian named

Oneata, who gave her strength and called her his "little squaw." "At first," said she, "I did not know what to think of Lulu's power, as I did not believe in Spiritualism,

but I am now satisfied that she is controlled

has on several occasions refused to allow his

daughter to play in the presence of friends.

He is far from being a convert to Spiritualism despite the manifestations of his daugh-

ter. Several well-known managers have of-fered Miss Billings engagements, but he has

Miss Billings plays a harp, cornet, flute, violin, and guitar as well as the piano, but

can not play a note on any of them except

when under the control of the spirits. Per-

sonally she is an attractive young lady and has a very large circle of friends and ac

quaintances, whose praise and adoration

she bears in a quiet, reserved, and dignified

Her spiritualistic friends are anxious that

she give the public a chance to hear her

wonderful performance and have advised

her to go on the platform, but she modestly

refuses to do so. She gladly plays and sings

for all who call at her home but has no desire to parade herself in public.—Chicago

Call for a World's Congress.

A call has been issued by the World's Ar-

bitration League for a congress in Washing-

top, September, 1889, to which men and women, irrespective of denomination, are in-

vited, not for sectarian purposes or theologi-cal controversy but for fraternal expression

of opinion and comparison of views in that

"unity of spirit which is the bond of peace."

Bishop Newman and others are named as

active and leading in the plan. To put aside minor differences and find vital agreement,

new and useful and prophetic of a new era.

The fraternal invitation should meet with

large and wide response and bring together

many from all parts our wide land and from

other countries. Let the gathering have an imposing weight of moral and religious power of practical ability and of members.

Should Jew or Musselman or Pagan respond and attend, they should, and will

doubtless, find welcome reception, have fair

tan. The call does not mean merely "Come, let us reason together" to discover truth, but

also let us act together to apply the truth to daily life, to give light and wisdom to those

the settlement of all international disputes

explains the objects and aims of the proposed

congress, is endorsed by able and eminent

men, and should lead to an important as-

President George Washington attended the

inauguration ball May 7th, 1789, and danced in the cotillon with Mrs. Peter Van Brugh Livingston and Mrs. Maxwell and in the

GILES B. STEBBINS.

the Editor of the Religic-Philosophical Journal:

Times, Sunday, Jan. 13.

refused to allow her to appear in public.

tinued to develop the strange power.

by a power from the Spirit-world.

sat down in a chair.

the piano.

When the last note of the song had died

Woman's Department.

RELIGIO-J

CONDUCTED BY SARA A. UNDERWOOD.

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

Woman Suffrage and Political Parties.

One sentence in the call for the twentyfirst annual Convention of the National Women Suffrage Association which met this week in Washington, D. C., I read with peculiar pleasure, in view of some recent developments of an opposite kind occurring her director wanted her to. She played, however, a French song in a most effective at the New York Convention of the N. W. C. T. U. The sentence is this: "Our strength for future action lies in the fact that woman suffrage has some advocates in all parties,

and that we, as a body, are pledged to none."
Even in the possibility that all women could be brought to think alike in political matters, no graver mistake could be made than that of pledging woman suffragists, as a whole, or even any considerable wing of the woman suffrage organization, in favor of any political party whatever. Whichever party should be thus declared for, the inevitable result would be defeat to the woman's suffrage cause by massing against it the partisan vote in all other opposing parties. To piedge any great number of women suffragists to use their united influence and labor in behalf of any one of the three political parties now in the field, is on the face of it a disgrace and dishonor to the woman's movement. Every woman who thinks at all, is bound to have her individual political preferences, the same as every man is supposed to have his, and it is a wrong against individual liberty to make any such pledge en masse for the suffrage organization—a wrong against which every self-respecting woman should emphatically protest.

Just as right and sensible would it be to ignore the religious convictions of individual suffragists and pledge them as a whole to join and work for that sect, be it Catholic, Jewish, or Methodist, which promised in return, most aid for woman's enfranchisement. Such a pledge could not fail to be demoralizing as well as stultifying.

The demand for woman suffrage is based on the same principles as the Declaration of Independence, the inherent equality of individual rights, "the liberty of each, limited by the like liberty of all," and the effort of Frances Willard and others of the effort of the contraction Temperature Union to descent the Christian Temperance Union, to dragoon the members of that organization to work in favor of the Prohibition party is reprehensible beyond words; and not much less so is Mrs. J. Ellen Foster's flaunting exertions in behalf of the Republicans. As prominent workers in the cause of their sex, both drag that cause into disrepute by identifying it with their political preferences, and such action on their part should be strongly and unhesi-tatingly denounced by every earnest woman She said that her daughter sang in Spanish, French, Italian, German, Chinese, and
the ancient Hindoo dialect, the latter fact

Republicanism, and this I am glad to note

she says she learned from Rowley, the celebrated Cleveland, O., medium.

Lulu's father is averse to any publicity and has on several occasions refused to allow his cessarily pledge each individual member to work for that party irrespective of her own political convictions. I contend that it does virtually do so; no woman of republican or democratic proclivities could conscientiously remain a member of the W. C. T. U. after its action pledging the Association to the Prohibition party, for to so remain would be a virtual endorsement of that action and a surrender of personal convictions for party purpo-

> Miss Willard's splendid power as an organizer and her good generalship, so far as she can see into the future, are unquestionable; but to some of us who would otherwise fain rejoice in her work, she appears to be unconconsciously mustering a force of repressive bigotry which as sure as history is true, will become a power for evil, instead of the good she hopes for, and which will retard and demoralize, instead of accomplishing the reforms for which it was organized, because of its denial of that larger liberty which is the

> animating soul of all true progress.
>
> Let the National Woman Suffrage Association, keep itself free from all political bias and true to those principles of individual liberty of which the demand for equal political privileges without regard to sex, is the legitimate outcome, and the successful triumph of its claims is sure and inevitable.

THE WOMAN'S COLUMN.

To Mrs. Underwood:—We have not only plenty of straw for making our own bricks, but alas! the straw is so abundant that should a tenth part of it be utilized, there would be no place for storage.

to bring harmony in place of the jangle of bigoted dispute, to help the growth of charity and fidelity, to stand on common ground in essential ideas and thus be better able to join in great practical reforms in wise and loving ways is the object of this meeting. Such a world's congress will be new and neeful and prophetic of a new era. material to work upon, and the lack of space for holding the manufactured bricks. The paper slipped to the floor and the room seemed to expand until the walls had melted away. I saw a multitude of bright and eager faces scanning the little column. What lovely faces they were; not all beautiful in feature, but each one shining with that true beauty—the beauty of the soul—and radiant

with the love she bears for sister woman. The thought seemed written upon every hearing, and be accepted as co-workers for practical good in the spirit which Jesus illustrated in his parable of the Good Samariside by side with her brother. What wondrous thought I saw taking form—beautiful sentiments, burning words of truth and justice, and soul-stirring poems. Inspiration from above touching a chord in loving hearts in darkness and ignorance, to strengthen the below, that the world may be made better. I weak, to protect and purify the home, and saw them comparing the earnest thought saw them comparing the earnest thought with the space allowed, and then a veil shut last but not least to bring "peace on earth and good will among men" by the abolition of that bloody duel of nations called war, and precious material until some future time, when this little column shall expand into a by peaceful arbitration. The call more fully | whole paper of our own.

Suddenly I opened my eyes to the fact, that I had been indulging in one of my day dreams; but the dream left its impression. I have lately become greatly interested in the cause of my sex; I wish women to be enfranchised because it is their right, and because I believe that it will be the means of

pulling down many evils in our land. Suffrage is something that I had scarcely taken a thought about all my life, until minuet with Mrs. Van Zandt. The Father of within a year or two, unless it was to think, his Country also danced at a ball given by "In heaven's name! what do woman want of the French Minister, at another given at the any more cares? Why can't they be content the annual commencement of Columbia Col- at home with the babies and their duties to in acknowledging congratulations and at- ing their pretty feminine ways, which most men admire—instead of trying to ape the

But I have awoke to the consciousness, that

we are really going against those laws, to see that all women can not be good men's darlings; and that we are far from being angels under the best of circumstances. In fact, I have awoke to the misery, the sin and despair of womankind, on account of manmade laws. I hope to vote before I die-vote for laws that shall set us free, and place us where we shall have power to uplift, not only womankind, but all mankind, into the truth that God meant we should enjoy; to stand, not above, but side by side with our brothers; to help on the glad time when man and woman—the husband and wife—can be

truly one; one in hope—one in power—one in

to our beautiful Spiritual Heaven.
I have my "Woman's Papers" and love them and do for them what I can, but I miss an army of names from their columns. Hearts that are in communion with souls above, should give their thoughts free sway in agitating this question. What better way is there to reach our sisters than through the columns of a spiritual paper. I was aroused to the thought of the great work to be done for women, by a woman and a Spiritualist. We have strong advocates for suffrage among us. but their names are seldom seen in the suffrage papers. They are doing their work, in their own way:—but their thought should have the fullest scope and be scattered broadcast to the world if possible. If no where else, let it be expressed in our own papers, where the soul is not cramped by religion or public fear. Mrs. A. M. Munger. Newton, Kansas, Dec. 27th, 1888.

BOOK REVIEWS.

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

WHY I AM AN AGNOSTIC. Being a Manual of Agnosticism. By Saladin and Joseph Taylor, London: W. Stewart & Co. pp. 110, 12 mo. This book answers the current objections against

agnosticism, and defines what it really is to its advo-cates. Something of its scope and status is shown by the following quotation:

"Man is an animal, and like the other animals his faculties and potentialities are radically and essentially, only those which in the race of life, secure him the conditions of individual and racial existence. Even in an area of civilization not one man in tenther when the condition is faculties in any other directors. thousand exerts his faculties in any other direction than in that of obtaining food to eat and raiment to put on; and consequently not one man in ten thousand inhales the rarefied mental and moral atmos-

phere in which alone agnosticism can live." The sublime egotism of this passage pervades the book, and, perhaps, is characteristic of all agnostic writings and oratory. Agnosticism "is the spirit of the age," and as such everything true, noble and worthy is a part of it. In this sense Spiritualism and agnosticism are identical; but it is rather a new def-inition, and one which in the conducing chapter on the Absolute and the Individual, is really lost; at least it would so appear to the common mind by the affirmation that everything is lost in the absolute, and the negation of the individual. He accepts Berkley's conclusions, that without a mind ideas would be impossible; therefore, all things exist as ideas, and would cease to exist, were minds capable of forming them annihilated; and further, as matter tion of mind would eliminate matter.

To this amusing word-jugglery, which is so pleas-ing to an order of minds removed above the "herd," the hard facts of geology may be opposed, which declare that ages before a thinking being existed the world was passing through transformation. The race of agnostics were yet unborn, but the processes of creation went forward, the same as they will go forward after they have passed away. The blind may not know anything of colors, but the fault is in their eyes and not in the rays of the sun. It would be just as logical to infer that if all men were blind there would be no light, as that there would be no matter if there were no minds capable of forming ideas of matter.

We commend the reasoning of the old lady who became confused as to her identity, to the consideration of these philosophers of negation. She could not identify herself, but she thought she could trust the matter to her dog, and said:

If I be I, as I hope I be,

I've a lttle dog at home, And he 'll know me!"

It is doubtful if the mass of agnostics will care to follow so far into the mist after the "absolute," as to deny their own individuality. Why should we waste time in discussing the knowable and unknowable, and endeavoring to show the limitation of knowledge while the true scheme of life is to develop the individual to perfection of all faculties and powers. Then we shall learn what remains unknown, though we never can decide as to the unknowable. An agnostic ought to be too accurately trained a thinker, to fall into the old ruts of metaphysics and claim to decide questions by the play with words as a har-lequin tosses his painted balls. H. T.

EATING FOR STRENGTH; or, Food and Diet in their Relation to Health and Work, together with several hundred recipes for wholesome food and drinks. By M. L. Holbrook, M. D., Professor of Hygiene in New York Medical College and Hos-pital for Women, etc. New York: M. L. Hol-

As set forth in the preface of this work, its object is to present the most recent facts of science in a way to make them valuable for actual use in daily life. There is no doubt but man may double his capacity for work and for enjoyment by improving his dietetic habits. Many have already done this, and multitudes more are only waiting for the and multitudes more are only waiting for the knowledge which will help them to do it. A thorough understanding of the different divisions of food, and their relations to the needs of the body is necessary, and this has been fully stated. To meet the requirements of that constantly increasing class, the requirements of that constantly increasing class, who have more and more desire, so far as possible, to draw their nourishments from the vegetable kingdom, carefully prepared tables have been arranged showing just how much of each particular food one needs to consume in order to provide the body with the required amount of proteids, carbohydrates, and fats. These tables are so arranged as to show at once which are the most expensive, and will be of great value to all who would choose their food wisely, and also for those who desire to reduce the cost of living to a minimum, and yet nourish themselves perfectly. The work is valuable throughout, and will be instrumental in doing great good.

MOODY MOMENTS. Poems by Edward Doyle. New York: Ketcham and Doyle.

All that is known of the author he tells of himself in the preface. He says that in 1882 he published a dramatic poem entitled "Cagliostro," "which depicted modern Spiritualism, a delusion that at one time counted among its adherents hundreds of thousands of our fellow citizens." But good as were his intentions to blow the delusion to limbo, the book did not sell, and the delusion did not varnish as he expected. He had "Moody Moments," and during these moments wrote the "poems" in this little volume. The thoughts in them, if reduced to plain prose, are of the weakest commonplace, and they gain nothing by the strained and labored versification. It is a strange fact that those who have nothing to write, feel impelled to express their vacuity in poetry! The rhyme in a measure conceals the poverty of these thoughts. Some "poetry" awakens ridicule by the incongruity of its egotism and rapidity, but for such poetry as is contained in "Moody Moments," they who attempt to read it, will have only pity.

THE BIBLE AND LAND. By Rev. James B. Converse. 12 mo, 251 page. Morristown, Tenn.

er or nothing. He sets out by declaring, "God is the owner of all the land upon the globe; he cre-"God is ated it, and as the makee it belongs to him." He demands that all taxes be imposed on land, because this is in "accordance with the Creator's plans." The Rev. Converse knows all about the plan's of God, and, of course, preaches understandingly. He takes the Bible as his guide, and wants nothing more' keeping himself in rasping agony for fear his doctrines will be "preached" in the pulpits! He need have no fear. The heavens will not fall because here. has written a book. He will never hear from it, except from preachers of his small comprehension. The solution of the problem of the conflict between capital and labor demands something more than gathering a mass of dust from the mouldering past

January Magazines not Before Mentioned.

The English Illustrated Magazine. (New York.) Chapters of The House of the Wolf, and Glimpses of old English Romes will be read with interest. Archibald Forbes contributes The Old Sergeant and Oscar Wilde a paper on London Models. love; and to see all on that progressive road

The Home-Maker. (New York.) A varied table of contents is prepared for January. Many useful notes and hints together with stories and essays will please the readers.

The Law Times. (Chicago.) This quarterly has met with much favor and for the reason that its contents is well and carefully selected. A biographical sketch of Joseph Story opens this number, and much good reading follows.

Wide Awake. (Boston.) The stories and poems for January are most appropriate and the contribu-tors have opened the year in the happiest and pleasantest way possible. The illustrations are just suited to the parts to which they are assigned, and the young will find much to amuse and instruct.

Our readers can't but have noticed the ad. of Tar-Oid in another column. It embraces the valuable healing qualities of tar, with other ingredients, and has a high reputation for curing piles and skin ailments of every sort. Price, 50 cents.

Excellent Books for Sale at this Office.

The Art of Forgetting. By Prentice Mulford. This pamphlet was issued in the White Cross Library series and has been widely circulated. It is full

of suggestions and hints for those who feel depressed and heart sick. It is comforting and just what they ought to read. Price, 15 cents.

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

ary purposes.

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

Price, 30 cents,
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The following works are by Giles B. Stebbins: After Dogmatic Theology, What? Materialism or Spiritual Philosophy and Natural Religion. The aim of this work is to state materialism fairly, and to hold it as inconsistent. A wide range of ancient and modern proof of the higher aspects of the God idea in history is given. Cloth, 150 pages; only 60 cents, postpaid. The American Protectionist's Manual. The In-

ter-Ocean says: "It collects the largest, most valuable and readable fund of information ever put in so small a compass on economic subjects, and is more instructive than any work of like size issued in England, France or America. It is clear and plain." Price, cloth, 75 cents; paper cover, 25 cents, post paid.

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Progress from Poverty. This is a review and criticism of Henry George's Progress and Poverty and Protection and Free Trade. Price, cloth, 50 cents, paper 25 cts.

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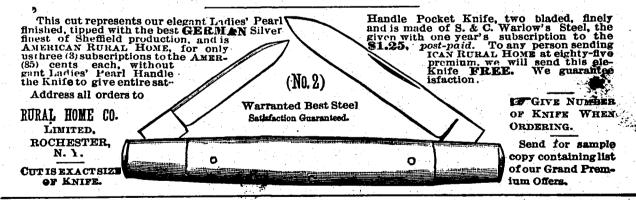
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minuet with Mrs. Van Zandt. The Father of lege, and for several weeks he was engaged tending parties given in his honor.

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semblage.

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A Candid and Confidential Talk.

When the individual who edits the Jour-NAL sits in his sanctum and reviews the splendid work which the paper has wrought, and see how steadily common sense has

wer and increased its breadth of ithin the past dozen years: when he __izes the clarification of thought produced by the collision of minds and the polish which mental friction has wrought; when he calls to mind that the JOURNAL, with its strong array of contributors, and fearless, incisive, and fair methods has been the medium for much of this work, he feels encouraged. As he calls to mind leading men of national reputation who look to the JOURNAL as their Essistant and guide in psychics, their instructor in Spiritualism,—the philosophy of life, ---and an always trustworthy and critical authority in matters of fact within its domain. when the aforesaid editorial individual thus roams the field of retrospect, an honest glow of satisfaction warms his heart. When poor, hardworking men and women write him of the pleasure and profit the Journal is to them, how it has made their hard lot more bearable and helped them to grow spiritually and intellectually; when stricken souls tell how they have been saved from desperation and suicide by its teachings; when judges, ministers and legislators voluntarily and in all too generous words declare that the paper has broadened their views, quickened their understanding and made them more competent for their work, then the man who sits in the chair of the editor-in-chief is filled with a justifiable pride in his paper and grows animated all by himself. When conscientious mediums pour out their thanks for the Journal's effective work in differentiating them from the mountebanks and tricksters and in educating the public to closer discrimination; when lecturers who feel the true dignity and responsibility of their calling, and industriously labor to increase their intellectual equipment and faithfully strive to conduct their lives in accord with the high mission they have essayed, when such persons turn to the JOURNAL and gratefully acknowledge the support and stimulus it has been to them, then the editor thinks he is helping others to help themselves and to benefit the world. When the occupant of the sanctum calls in his stenographer and begins on the huge pile of letters, that never quite disappears from his desk, and dictates words of comfort and cheer to some, advice or information to others, caution and reproof or even severe yet kindly meant criticism to still others, and sends out these replies to all parts of the world he realizes that his work is responsible and delicate, and earnestly aspires to do it well. When travellers from all parts of this mighty nation, from Europe, and from the very antipodes call at the office and speak of the potent influence the Journal is exercising in their localities, then does the vastness and comprehensive scope of the paper's work more fully stand out before its manager. In his sanctum the editor is thus and by these various experiences kept keyed up to his work so long as his overtaxed physical ener-

gies do not too loudly protest.

close the door of the editorial sanctum behind him and with coat off and sleeves rolled up, metaphorically speaking, wrestle with the business end of the office. He has found by long and costly experience that a farreaching influence coloring the lives of tens of thousands and the respect and approval of the upright, rational portion of community, whether Spiritualists or non-Spiritualists. are not, of themselves and necessarily, revenue recruiters or business builders. To admire endeavors calculated to bring order out of chaos, hope out of despair, cheer out of sorrow, and science out of superstition is one thing; to give such endeavors substantial and continuous personal co operation is quite another. The first costs the giver nothing and is too often actuated only by the sense of added security and the personal satisfaction experienced in knowing that one's cult is reaching higher ground and commanding more and more the respectful attention of those whose notice brings respectability and wider credence, and consequently strengthening one's own position so that it requires less defensive effort and grows more satisfactory and in accord with the desire for the good opinion of the world. This too numerous individual has never analyzed the secret springs of his admiration and approval and will be shocked at such a diagnosis, but let him be honest with himself and see if he does not have to own the correctness of the portrayal. To personally, with time, talent and money, aid the work is, as before asserted, quite another thing; it is seldom done by those not imbued with lofty motives, an imrersonal love of humanity, a keen sense of duty, and a cultivated conscience which clearly points out the obligation of the individual to the community, the debt a Spiritualist owes to Spiritualism, and inspires loyal support of those measures and methods without which neither God, angel nor arisen spirit can ameliorate and elevate man's con-

·Methodists talk of and pray for an outpouring of the spirit of the Holy Ghost, and they get it, too, though it be not just what they call it. They speak of the marvellous power of the Holy Spirit and the witnesses of its potency; they feel it and are able to demonstrate its effect upon the lives of thousgood and the good grow better, vying with one another in their efforts to best "serve the Lord." They build churches, colleges approved missionaries into every nook and and into the mining and lumber camps. Wherever men congregate there may be found the zealous, kind-hearted Methodist itinerant or the representative of some other evangelical sect ministering to the sick in body or soul. He is generally narrow, usually sadly bigoted in his theological views, and often an object of contemptuous pity to the more highly bred "Liberal;" but he is numerous, patriotic, full of energy and kindness, thrift and worldly sense. The millions of money, the splendid edifices, the perfect working organization, the beneficent charities, the powerful array of journals and periodicals well sustained and ably conducted, and the millions of money annually collected give evidence that the spirit of his Lord abides with him and his people and penetrates to their innermost being through one avenue or another.

An influx from the spheres of Love and Wisdom is exactly what Spiritualists as a body are spiritually sickly and puny for the want of. This downpour of grace is needed to fertilize the seeds of psychical knowledge now lying dry and barren in the sterile soil of selfish intellect. They need to be swept as by fire with the radiant heat of true spirituality which will burn out the inertia, indifference, selfishness, self-satisfaction, and the effeminate pseudo-philosophy taught by weaklings of both sexes and gulped down because it serves as a fence for stolen pleasures and a bridge over hell. They need this influx to warm the deepest depths of being, to stimulate those robust virtues and stalwart purposes for altruistic endeavor which not only increase the spiritual stature of him who strives but give him increased potencies for good and add strength to every educational and truly beneficent scheme.

Flushed with the magnetic inspiration that comes rolling in psychic waves from those spheres, mortal and immortal, which are in sympathetic rapport with the editorial sanctum, the "two-in-one," the editor-publisher, takes up the business side of his task and soon discovers himself in a radically different environment, in an at mosphere heavy with worldly selfishness and productive of mirages and disappointments. He appeals through his paper to those whom he thinks he knows, whose tears of joy, stirring emotion, and deep protestations of the great boon the JOURNAL is to them are still fresh to his eye or ear. He asks them not for charity, not for personal assistance, but only to be consistent and do their duty. Behold the change! though in form, feature and stature as before, in all else are they different. When these well-to-Thus might this man's professional life be | do and sometimes very wealthy people are one of reasonably fair enjoyment, sweetened | besought to aid in carrying to others that and strengthened as it is by the moral sup- which has brought joy to their souls and port of those hereinbefore mentioned and | certainty as to the future life, they put aside the knowledge that his endeavors were doing | the appeal, some without even an attempt at some good. He cannot, however, always live excuse; others offer reasons for delay; one is in this atmosphere of the sanctum, for he is just sinking his seventy-fifth oil well, the his own publisher as well; and after his brain | proceeds of which are to go to the "cause." has been worked to its limit of endurance in but which are always diverted to another well Y. Sun gave publicity to performances of

life he must brace up, pull himself together, into a railroad which he hopes to control; another who counts his money by the million is too busy to consider the matter in business hours and too exhausted to do it at other times; another will take hold on a large scale provided his particular and wholly impracticable hobby is made the leading feature of the JOURNAL; and so on ad infinitum.

> About the time the last of these evidences that the people the editor knows are not known to the publisher, the compound, high pressure, human engine which drives the machinery in both the editorial and counting rooms begins to slow up, the water gets low in the boiler, the fire slackens, and Mr. Two-in-One looks at his watch, finds it is after five o'clock, and transmogrifies himself into a tired and hungry man whose only ambition is to get home to his dinner. An evening in his library with an always cheery and bouyant helpmeet to paint the brighter side, a night's good sleep-if he gets itand he is ready to go through a similar experience the next day.

Now this combination editor publisher is not complaining, but simply giving history for the benefit of those who should know it and in the hope that it will picture more vividly to those interested the real life and efforts and needs of him whom they often praise too profusely and always co operate with too sparingly. He hopes the many naturally public spirited Spiritualists who are usually too busy with their personal affairs or immediate local interests to earnestly canvas the proposal of the publishing house, will very seriously and very candidly argue the matter with themselves. He hopes they will resolutely stop and consider whether it be not better for them to turn into the publishing house enterprise some of the wealth now burdening them to personally supervise; whether it were not well to do something in their lifetime here to help on that cause which makes the contemplation of the future life a joy; whether they are really honest and just as between themselves and the cause of Spiritualism—Spiritualism in its broadest and highest definition; that Spiritualism which they, in common with the Journal, desire shall prevail. He asks for co-operation only on a strictly business basis. He solicits large and small subscriptions to the stock of the Religio-Philosophiands and tens of thousands of converts. Un- | cal Publishing House which is licensed to der its inspiration the wicked often become incorporate with a capital of \$50,000. of which sum only about \$16,350 is now pledged, with conditional promises of a few thousand more in the not distant future. He refers and seminaries, they send their tried and | the reader to the prospectus of the said publishing house, to be found in another colcorner of the great cities, out upon the plains | umn, which is no doubt already familiar to the eye if not yet introduced to the heart and sense of duty of those able and obligated to aid the cause, and who are here offered an opportunity in an enterprise the most promising, and indicative of the best work. of any now in the field of psychics and ra-

tional religion. What is your response?

Animal Magnetism.

The Journal is always anxious to present to its readers fresh and vigorous thoughts. however paradoxical they may sound in their verbal expression. The new must always expect to meet with the opposition of those who do not fully understand its import. Those who are crystallized into a fixed belief, however liberal they may deem it to be, are, from the very fact of their fixity of form, unable to judge with absolute impartiality the merits of views which are not in complete accord with the formula of their own profession or to appreciate the significance of fresh departures from established lines of thought.

Those who are content to receive nominal explanations of the psychic phenomena of the universe in terms of "the spirits," "magnetic auras," "fluidic essences," etc., without definite significance attached to these terms, must not be permitted to suppose that their dogmatism can stay the progress of scientific Spiritualism by confining that term to the beliefs and opinions of a sect. Spiritualism is a revelation of the order of nature on the supersensuous plane, and therefore, of universal significance, or it is nothing. Any other view must sooner or later degrade Spiritualism into psychic jug-

It is, therefore, with satisfaction that we afford Dr. Purdon space to present to our readers what he believes to be legitimate application of general scientific principles to Spiritualism regarded in its widest sense as a theory of human enlargement, a term which he uses, after the analogy of mathematical science, to express that orderly expansion of form and function where the material and psychical organisms undergo changes dependent upon one another. We invite criticism of Dr. Purdon's articles from the pens of competent persons; for certainly whether that gentleman be right or wrong in the working out of details his central thought of the inclusion of the phenomena of modern Spiritualism within the range of generalized psychical principles deserves earnest attention. His paper on the first page this week is not easy reading nor very short, but it will repay careful study and the time spent on it. It is certainly suggestive, and provocative of thought.

New York City seems to have more than its fair share of spiritualistic scandals. Following upon the heels of the exposure of Mrs. E. A. Wells as a materializing medium came the Diss De Bar episode with all its sensational airing in court, and last week the N. another has just invested an hundred thous- or lost in speculation in the oil exchange; Mr. George D. Carroll with Mrs. Fannie T. years of age.

a sphere removed from the secular side of and in speculative lands; another is Laying Stryker, a medium. The JOURNAL refrains from comment on this last case until better informed as to the facts. It would seem however, at the best, that it must be confessed there is a great mass of superstition and downright rot in New York Spiritualist circles that is a disgrace to the cause, and especially so to the Spiritualists of that city.

A Dying Woman's Message.

Away down in the "Lone Star" State lies an aged woman ready, and at times almost impatient, to solve the mystery of death. Mystery to most but not to her. Born in Massachusetts, with unusual abilities and high culture, this woman of masculine mind who in her prime was wont to sweep the heavens with her telescope and discourse eloquently and learnedly upon the grandeur of the universe, who could talk like a native in nearly every modern language of art, history, science and religion, this woman now a physical wreck hardly able to feebly scrawl with pencil on paper sends the Journal the following expression of

FAITH, HOPE AND PRAYER: Beyond imagination's farthest ken, The Father's home lies for the sons' of men. In those fair mansions built by love divine No soul shall sorrow know, nor sad repine. As thro' ethereal space my footsteps glide Be ministering angels at my side. The glorious universes we pass by, Grant understanding vision to descry. Home! home at last from sin and sorrow be My soul made whole, my suffering spirit free. The earth with all its griefs from mortal sight Shall vanish then, as clouds before the light. O Son of Righteousness my Life inspire. O touch my soul with Thy celestial fire, And in that other life each passing hour To love and serve Thee more, increase my

In an accompanying note the writer says she had intended to send the lines for the holiday Journal but was physically incapable of transcribing them. The letters of this friend, breathing such robust faith and courage as they always do, have often been healthful stimulus to us when worn and overwhelmed with the labors and difficulties incident to our work. Ill and dying she has been of far more help than many a Spiritualist in the full flush of health and worldly power. May heaven's choicest blessings be showered upon her, and may she in the joy of glorious reunion with her beloved forget those years of waiting whose only impress should be an added brightness to her spirit.

No Ambition That Way.

Dr. John E. Purdon closes a business letter to the editor as follows:

"Your Journal is as fine a monument as any man might wish to have his name remembered by. God grant that you may be long spared to your bold, good work."

To do our part in laying the foundations and first courses of an enterprise which shall continue a living growing monument, marking year by year the world's steady advance in spiritual knowledge and goodness and in psychical science is our constant and main desire. If only this is accomplished, if rigid care is exercised in selecting the material and fashioning the work to the end that nothing can make its foundations to tremble, nor the superstructure to topple, and the Religio-Philosophical Journal and Publishing House become as a beacon light to those wandering in spiritual darkness; if this is only accomplished, it matters little to us how soon the personality of those who bore the heat and burden of the work is forgotten. Indeed, the paper and publishing house will never be the successes our desires demand, nor accomplish the work they ought, until their names overshadow and obscure those of the individuals who promote them. The "monument" is and will continue the product of the ever present, a "Sign of the Times," a criterion by which to judge the spirit of the age, a structure in which all good people are represented. Because we thus feel, and because we desire to place the enterprise where it may be independent and free from the exigencies of a single individual's life, are we so strenuously endeavoring to put it into the undying form of a legalized corporate body. No! no monument for us, but a watchtower and lighthouse for this and coming generations; the work of all and the joint property of thousands and tens of thousands of noble souls bent on the world's enlightenment and redemption,

The St. Augustine (Fla.) Press states that the First Spiritualistic Society of that place at a late meeting held in their now hall on Spanish street, made the announcement that it had secured the services of Mr. A. E. Tisdale, the well known trance speaker, to officiate during the winter on Sundays, day and evening. Mr. Tisdale was developed as a medium some six or seven years since, and dur ing all this time, and previous from young boyhood, has been totally blind. During his entire lifetime, he has never had a day's schooling, or any opportunity to receive educational instruction from any source; yet, when in his trance condition, he evinces a high de gree of intelligence. The aim or object of the St. Augustine Society, is not to proselyte for believers to Spiritualism, but more particularly to advance and instruct in its philosophy.

A ghost is causing a general exodus of negroes from Lawrence County, Georgia. The weird specter is believed to be the unlaid spirit of a colored man who was lynched in the county jast july for the murder of his wife. It visits the scene of the lynching every night, and a Georgia paper says that if the present exodus continues Lawrence County will soon be without a colored citizen.

Charles King, of Middleton, Mass., is 108'

Publisher's Column.

The publisher desires to put a new dress on the Journal and to change its form to one better adapted to the convenience and taste of his readers. He realizes that this should be done within the next few months. and he asks his subscribers to promptly do their part in helping him to give them a handsomer and better paper than ever. It will take \$1.500, at least, to cover the expense of such an outfit as is required, and if those indebted to the paper will at once pay up and renew. there will be money enough for this and to make other needed improvements. The publisher also wants to see his list of new readers greatly augmented, and he looks to those who have already tested and approved of the paper to present its claims assiduously and convincingly to their friends.

PROPOSAL TO OLD SUBSCRIBERS

To any subscriber whose subscription is now paid in advance and who will before the first day of March send in one new name as a yearly subscriber, with the regular subscription price, \$2.50, we will send as a holiday gift a copy of that curious and interesting book, The Spirit-World: its Inhabitants. Nature, and Philosophy, by Dr. Eugene Crowell, a cloth-bound book of about 200 pages, originally published at \$1.25. This book has been the subject of wide and varied comment.

To every subscriber in arrears who will pay up. renew for one year and send in one new yearly subscriber, the above offer is open.

It is not in the interests of the JOURNAL to lend consecutive numbers of the paper to a person able to subscribe for it.

Instead of reading the Journal and then mailing it to a friend, as is the practice in many cases, induce your friend to subscribe when able, or subscribe for him or her yourself if it seems better.

City Attorney Dailey of New Haven last week caused the arrest of three mediums in that city. The complaints charge that the defendants "did then and there unlawfully engage in the business of fortune telling. Dailey, who is a prominent church member. it is said, holds that these people come under the same provision in the staute as "all idle persons without visible means of support. fortune tellers," etc. The minimum penalty is 60 days imprisonment, the maximum 120 days in the workhouse. The names of the arrested parties are Isabella Harding, Marv J. Wright and Mrs. J. J. Clark. An associated press dispatch from New Haven on the 19th says the accused parties failed to ap pear for trial and forfeited their bail. Mr Geo. F. Illidge, writing of this move of the city attorney says: "Mrs. Clark, I have every reason to believe, is an honest and sincere medium, and a passably good one."

Of course there will be a wild cry of persecution, and with intemperate zeal those who think fortune-telling is legitimate Spiritualism will rush into print with ridiculous assumptions and much talk. There may be, and probably is, malice and religious bigotry behind the prosecution; but so long as Spiritualists themselves do not regulate this matter: so long as they make no attempt to differentiate honest mediums from pretenders and fortune-tellers; so long as alleged newspapers ostensibly devoted to the interests of Spiritualism lump together the good and bad. and advertise for and defend notoriously wicked and immoral venders of bogus Spiritualism, it cannot be expected that the general public or officers of the law will be able. or even willing, to discriminate, or to acknowledge the rights of honest and upright mediums. Steadily is the time coming, long since foretold by the Journal, when if Spiritualists do not compel order, honesty and respectability in the medial profession, old laws will be revived or new ones enacted to stamp out the entire mass, good and bad. If Spiritualists generally will evince a desire to relieve the public of the intolerable nuisance now screened behind the name of medium, and will come forward and aid in enacting laws for the punishment of the guilty and the protection of the innocent who are engaged in the medial vocation, they will but serve the cause of justice and Spiritualism. If they do not do this they must expect the reward that inevitably comes to every sect. cult, or party that fails to do its duty. These comments are not intended in any way as an expression of judgment as to the merits of the New Haven case.

A subscriber writes as follows from Washington. D. C. "Last Sunday evening I attended the Spiritualist meeting. Mrs. Gladding lectured, and also gave some tests consisting of reading pictures she saw in the aura of the different persons. There was a very large attendance consisting of very refined and cultivated looking people generally, showing how slowly but surely Spiritualism is gaining ground. The meetings are now held in the Grand Army Hall, a new and very handsome building, quite an improvement on the hall in which these meetings were formerly conducted. Theosophy, too, is gaining ground, but very slowly as is natural."

J. J. Morse writes that he is now addressing crowded houses in the hall of the First Society of Philadelphia, Pa., where he is filling a two months' engagement, during January and February. Since his return east he has lectured with excellent regults in Patterson, N. J., and Brooklyn, N. Y., and completed engagements up to the time of his return to England, in September next.

Wm. M. Martin of Elmira, N. Y., writes: "We do most cordially endorse Sister Carrie E. S. Twing, as a lecturer and test medium. This we do without solicitation from her."

Another Thousand Dollars Added. A Good Example to Follow.

The following letter speaks for itself. There are many more who having "taken an observation" since the new year began probably find themselves in a situation to imitate the example of Mr. Woods. Let us hear

San Francisco, Jan. 14th, 1889. COL. J. C. BUNDY.—Dear Friend: I have been dilatory in responding to your appeal for stock subscriptions to the Religio-Philosophical Publishing House, but my many obligations compelled me to wait until the close of the year and, as navigators say, "take an observation." Better late than never, however, is a good motto, so put me down for ONE THOUSAND DOLLARS, or, in other words. Twenty Shares of the stock on terms proposed. I am heartily with you in the policy of the Journal and pray for its continued and increased success. It is the only Spiritualist paper I know of that is abreast of the times, or that we can read with satis-

It is only on the Journal's basis that the "Religion of the Future," of which we hear so much in all quarters, can be evolved. A development of psychical science with all that it implies, must precede the establishment of that universal rational religion so much needed. And in the work of stimulating scientific research, and in doing away with error, delusion and deception, the JOURNAL is the most stalwart and effective paper in America. I am glad to see that while you in no way truckle to old theology, but strike it severe blows, yet that you so conduct the paper as to command and receive the respect and good will of the world at large. This is as it should be, but it is a delicate and difficult task, requiring skill, courage, great equipoise and tenacity of purpose, as well as thorough appreciation of, and reverence for, the truth wherever found. There should now be no delay among those in accord with your aims and purposes in completing the stock subscription for the proposed Publishing House. The excitement of the late political contest has subsided, the affairs of the old year are balanced up, and there must be hundreds of your readers able and willing to subscribe for from one to fifty or even an hundred shares of the stock; and it seems to me that it should be a pleasure, as it certainly is a duty, for them to do so at once.

You are aware, of course, of the suspension of Mrs. E. L. Watson's ministrations at the Temple owing to her physical prostration. As a matter of fact. Mrs Watson's terrible bereavement the past summer in the loss of her darling boy so prostrated her that it was imprudent for her to resume her public work when she did, and it soon became apparent that it was risking her life to continue. She needs a long, and quiet rest for recuperation, and I understand is now to take it; meantime the G. G. Religious and Philosophical Society will probably disincorporate and pass out of existence. It had in its construction many erious defects which could not be remedied It is in the air that a new society is to be formed on an entirely new basis, one that will be fully alive to the progressive thought of the times. It will be ready by the time Mrs. Watson has had a season of rest, and is prepared to renew her public work.

GENERAL ITEMS.

F. H. Woods.

Dr. Dean Clark is lecturing in Denver, Col., where he can be addressed for engagements. Lyman C. Howe is engaged for the Sundays of February in Buffalo. N. Y. He is open for

engagements in March. Address General Delivery, New York City, until the 26th; after that Buffalo, N. Y.

Mrs. Louise Seymour Houghton will write an article on Woman Suffrage for Appleton's Annual Encyclopedia. This will be the first time that such an article has found its way into any of the Encyclopedias.

Owing to the mass of manuscript received in response to the offer of prizes for essays, answering questions proposed by the Jour-NAL, it will be some time yet before the committee can make its award.

A benefit entertainment will be given the Young People's Progressive Association, on Saturday evening of this week, at Martine's South Side Academy, Indiana Avenue and Twenty-second St. All are invited. Admission 25 cents.

The Literary Musical Circle of the Y. P. P. P. will hold its monthly reception at Sons of America Hall, 146 Twenty-second street. next Monday evening. The JOURNAL'S readers are requested to be present. No admission will be charged.

Gen. E. F. Bullard, of Saratoga Springs, N. Y., writes: "Our society here is progressing fairly. Geo. H. Brooks spoke during December. He is a great worker, and a great majority were much pleased with his lectures. We keep up our regular Sunday meetings, and make them pleasant—even if we have no transient speakers. The trouble with such is that railroad fares generally absorb most of their earnings."

Charles B. Stephens of Bridgeport, Conn., writes to the editor of the New York World: "I am a constant reader of The World. The article in yesterday's issue, 'Is Disease Due to Eating?' attracted my attention. Dr. J. H. Salisbury is not the 'inventor' of 'Hot Water as a Beverage or a Medicine.' Years ago Mrs. Flavia A. Thrall, of Poquannock, Conn., a clairvoyant, prescribed this remedy for me, and I have used it, as have hundreds of others, ever since, with gratifying results. She advised the addition of a little salt, which rendered it more palatable and also more healthful. Dr. Salisbury only confirms what a farmer's wife in an unconscious sleep gave to her patients—a very valuable prescription." Mrs. Thrall is an old subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, and is well known as a medium and clairvoyant physician.

Mary Hallock Foote, author of the "Led mining camps of the West. Her reputation months before the birth of our boy, and as work is one of the most valuable additions before the public was first made as an artist, he can substantiate that the babe was born some years. and it is interesting to know that she is now at the very day and hour predicted. Dr. G.

almost the only Century artist who draws directly upon the wood block. Twenty years ago the design for every wood engraving was drawn directly upon the wood by the hand of a draughtsman. To-day the artist makes his picture upon anything he pleases, and in any size, and the camera transfers to the wood block. Mrs. Foote still makes her original pictures in just the size they are to appear, and generally upon the wood, but the Art Department of the Century always transfers the drawing by photography to another wood block so as to preserve the original.

It is always interesting to chronicle acts of heroism in what is sometimes termed "The Fields of Poverty." The late Rev. H. G. Storer, of Maine, was in the abit of visiting families where he suspected there was destitution, and if he could not understand the state of the larder by making inquiries, he would walk into the kitchen or pantry and inspect the flour barrel himself. Whatever portion of his salary remained after his private expenses were met he distributed among the worthy poor of his charge. And when he had nothing left of his own to give he would sometimes go to the grocery kept by the wealthiest Deacon and order perhaps a barrel of flour sent to a certain family, and when it had been delivered he would say in his inimitable and unanswerable manner: "Deacon. you just charge that flour to the Lord."

The residence of Dr. U. R. Milner, num ber 86 Marengo street, New Orleans, La., is for sale. Dr. Milner lately passed to Spiritlife, after a successful medical practice. He was well known as a prominent Spiritualist and physician and the residence he occupied so long is now offered for sale. This is a rare chance for any one who wants to buy a southern home. The house is well furnished, with all the comforts and conveniences, with stable and carriage house, etc. The location is a desirable one and the street cars and markets near, so that it is convenient to all parts of the city. Any and all information can be had by addressing Mrs. U. R. Milner, 86 Marengo St., New Orleans.

"Robert Elsmere" has been refused admit tance to the public library in Cromwell, Conn., by the managers. Truly Connecticut is growing-backward.

A PROPHECY FULFILLED.

to the Editor of the Religio-Philosophical Journal:

My only boy was two years old, Dec. 27th 1888. His birthday recalls some strange "coincidences," which allow me to offer your readers. I shall but make a concise statement of solid facts, ample proofs for which I can render "black on white," as well as "in the flesh" of a number of friends and relatives, all of whom I pre-warned of the "coming events" herein related.

In the early spring of '86, my daughter Alma, our only child then, aged thirteen, one night awoke her mother (who shared her bed room) and imparted the improbable, and certainly most unexpected news, that: "I am to have a little brother." As no babe had blessed us with its arrival for many years, my wife paid but little attention to this announcement, and had almost forgotten it. when, one night, some four weeks later, she awoke, and plainly saw what appeared to her "a light-haired, dark eyed babe," on the opposite bed. Though this coincided so strangely with the former dream of her daughter, my wife was even then so little impressed, that she did not relate this to me at that time, and only touched upon it light ly to her daughter. We are not prone to make much of such matters. We certainly do not see things that are not; nor do we waste time in "explaining" visions, etc. The fact was, my wife would have sooner believed that her husband was to be made president of the United States, than that a child would be sent her from heaven. The chances to her were even. I was "free-born," and "might become president;" so was there an equal chance in the other matter, etc. Fearing my sarcastic tongue, my wife preferred silence to relating her dreams and visions to me. Then, too, we were nearing the fortieth year, and,—well, several weeks later (I think in July), I was wearily plodding through my always large mail, and about to finish a letter, when I felt my right hand seized, as it were, becoming unruly, and start out "on its own hook." A message was thus given, written across my letter, and spoiling the same. It read: "Dec. 27th, 1886, between 4 and 5 o'clock, a boy will be born unto you."

I have always placed but little faith in either "direct" or "indirect" spirit-writing, and received this "message" decidedly cum grano salis. But, as my hand would insist repeating these words. I was finally induced to awaken my wife, leaving my library and crossing over into her bed-chamber, where also my daughter slept. I delivered my message, myself in a doubting mood, but at once observed certain glances of recognition interchanged 'twixt mother and child, that asked for an explanation. It was then that I heard for the first time of my daughter's dream, and my wife's subsequent vision. The reader will please notice that I was entirely ignorant of their dream and vision, when first he "message" was written through my own hand. Nothing could have been farther from my thoughts, and even wishes, than the birth of a boy. Indeed, I had for years given the matter no thought, one way or the other, and

do not remember of even having had the desire or wish for an addition to my family. Ere we could notice any single one of the signs that announce such an event, ere we had any physical hint of that "impending crisis." we related the above to all ready to listen, as "a good joke on Spiritualism." We mockingly spoke of our "fair-haired, dark-

eyed boy," etc. Soon, however, certain signs taught us "a lesson," and by September, 1886, my wife and I had become sufficiently convinced of the great joy to become ours, that we unhesitatingly spoke of "our boy," though according to appearances we could not expect that "boy" for a number of months to come. and certainly could not tell his sex. My brother, Dr. G. A. Hoffman, of Chicago, then | saw at Cassadaga Lake. visiting us, had many a laugh at us for speaking of "our boy" so composedly, months | Mme. Dunglas Home. Spiritualism as dem-Horse Claim." is the wife of a civil-engineer; | before his birth,—and offered to bet it would has spent most of her married life in the be a girl. I showed him the written message of mind that death cannot destroy. uis he was present when the little fellow came,

A. Hoffman's address is 412 Clybourn avenue, Discourses, given through the mediumship

To cut matters short, let me merely add, that, Dec. 27th, 1886, between 4 and 5 o'clock, (20 minutes of five) my boy was born, as foretold over half a year, and having the light-yellow curls and dark eyes my wife saw on the babe of her vision, seven months before her childbed. That same little fellow, now two years old, sits next to me, and has become truly a gift of heaven, our one great joy and happiness! I may here remark that I have light-blue eyes, while my wife has dark-

I regret that I did not deem this matter at first of sufficient importance to take down the exact dates, etc; but I know that my daughter's dream must have occurred in the early part of May, and that my wife's vision occurred in the first part of June, '86. This was their time stated, when they first related me their respective experiences on that night when I first received the message early in July, 1886. But these dates, though desirable, are not material. The main part is that the message became verified some half year later, and that the child was born at the very hour named, and the very day, besides turning out a boy, with light hair, and dark eyes (something unusual). It seems that my spirit friends were disgusted with my "doubting-Thomas' qualities, for they impressed their messages for weeks repeatedly on my mind, and on my letters, too, by writing it across a number of nearly finished letters, thus spoiling my work. The "message" was repeated dozens of times, and soon became so old a story that I did not pay any attention to it. My daughter is now fifteen years old. She

was then thirteen. Our oldest daughter, who died five weeks after birth, was born in 1872. We were married in 1871. Our living daughter, Alma, was born in 1873, fifteen years ago. We had been without the blessing of "a baby in the house" for thirteen years

when "our boy" arrived. God bless him!
These are the plain facts, easily proven by other witnesses: most of whom, by the way, are scoffers at Spiritualism, and all of whom are sorely puzzled by these "coincidences." DR. J. C. HOFFMAN. Jefferson, Wis.

General News.

The Bellows Falls Brewing Company, of Boston has failed, with \$94,000 liabilities.— Christian Kuemmerle, a butcher of Danville, Ill., has become insane over business troubles. -John W. Reedy, Lancaster, Pa., convicted of killing his father last December, has been denied a new trial.-Mrs. Alice Fogarty, of Proctorville, Ohio, was fatally shot by some unknown person, who fired at her through a window.—James A. Draper, Jr., of St. Louis, has been missing for two weeks, and his parents at Providence fear he has met with foul play.—The body of an unknown young man, who had been frozen to death, was found in a mountain pass near Pueblo, Colo.—Robert Hossfeldt, of Jefferson, M. T., was shot and killed by J. P. Freeman in a dispute over the pasturage of some horses.—The death warrant for the execution of Peter Baroboski, of Luzerne County, Pa., on March 26th, has been signed by Governor Beaver.—Claude J. Adams has purchased a 250 acre farm at Lake Forest, Ill., which he will make use of for stock raising, for grapes and other fruits.

—Calvin A. Wilson, a Pittsburg commission merchant, was fined \$200 and sentenced to twenty days in jail for selling oleomargarine.- W. Everett Bee was drowned while skating at Cedar Rapids, Iowa.—Edward L Anderson, a lawyer in New York City, committed suicide on account of poverty.—The Ohio legislature killed the bill giving woman the right to vote at all municipal elections.—The Rev. Dr. J. M. Kendrick has been ordained Episcopal bishop of New Mexico and Arizona.

A List of Suitable Books for Investigators.

NOW IS THE TIME TO ORDER. This list embraces the best works by the most popular authors. If science is sought for, what better than the instructive works of William Denton? The Soul of Things, Our Planet and Radical Discourses

In poems, Lizzie Doten's admirable volniles, Poems of Progress and Poems of Inner Life: Poems of life Beyond, compiled by G. B. Stebbins; Barlow's Voices, and Immortali-

ty, lately published, are excellent. The Missing Link, a full account of the Fox Girl's Mediumship, written by Leah Fox Underhill. This is especially timely and suggestive at present, when the world at large is startled by the unreliable statements of Maggie and Kate Fox.

The Records of a Ministering Angel, by Mary Clark. Wolfe's Startling Facts in Modern Spiritu-

alism needs no commendation. A new edition of Psychometry, by Dr. J. Rodes Buchanan, also Moral Education, by the same author.

Mrs. M. M. King's inspirational works, Principles of Nature, and Real Life in the The Arcana of Nature, 2 vols., and Physi-

cal Man, by Hudson Tuttle; also Stories for our Children, by Hudson and Emma Tuttle. Dr. R. B. Westbrook The Bible-Whence and What? and Man-Whence and Whither? The complete works of A. J. Davis. Dr. Babbitt The Principles of Light and

Color, and Religion. Epes Sargent The Scientific Basis of Spiritualism, which should be in the library of all investigators and thinkers, also Proof Palpable.

Beyond the Gates by Miss Phelps is a combination of the literary and spirituelle. This popular author has for her latest work Between the Gates, a continuation of her delicate style. Outside the Gates and other tales and

sketches by a band of spirit intelligences. through the mediumship of Mary Theresa Shelhamer. This work is destined to sell well as it meets the demand of a large class of inquiring minds. The Way, The Truth and the Life, a han d

book of Christian Theosophy; Healing, and Psychic culture, a new education, based upon the ideal and method of the Christ, by J. H. Dewey, M. D. The Perfect Way, or the finding of Christ,

y Anna B. Kingsford, M. D., andEdward Preliminary Report of the Commission ap pointed by the University of Pennsylvania to investigate Spiritualism in accordance

with the request of the late Henry Seybert, a work that has attracted much attention. A Reply to the Seybert Commission, being an account of what Hon. A. B. Richmond

D. D. Home: His Life and Mission, by onstrated by D. D. Home gives a serenity to spiritual literature that has been seen for

Unanswerable Logic, a series of Spiritual

of Thomas Gales Forster The Pioneers of the Spiritual Reformation. being the life and works of Dr. Justinus

Kerner, and William Howitt. The Mystery of the Ages continued in the Secret Doctrine of all Religions, by Countess Caithness, also A Visit to Holyrood, being an account of the Countess' visit to this famous castle.

Robert Elsmere, by Mrs. Humphrey Ward, has furnished the subject for discourses by all the eminent ministers and has created a lasting impression upon the public mind.

Solar Biology; A scientific Method of De-lineating Character; Diagnosing disease; Determining mental, physical and business qualifications, from date of birth. By Hiram E. Butler. Spirit Works in the Home Circle is an

Autobiographic Narrative of psychic phenomena in family daily life, extending over a period of twenty years, by Morell Theobald, Rev. E. P. Powell has issued a valuable

work entitled Our Heredity from God. Space forbids further mention, but any and all books in the market can be ordered through this office.

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in these days of rapid improvements in machinery means of communication, growth of liberalism, scientific research and steadily increasing demand for accuthic research and steadily increasing demand for accuracy, excellence and completeness in all that entertains, accommodates, instructs or profits the public, necessity obliges that a newspaper like the Religio-Philosophical Journal, which aims to keep abreast of the times, should be thoroughly equipped; and backed by capital sufficient to command every resource of success and to work every desirable avenue that promises to prove a needer.

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

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

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

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

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The Commissioners have decided to publicly announce the enterprise and to solicit stock subscriptions from the JOURNAL's readers. It is hoped that a considerable number will be found ready to take not less than twenty shares, or one thousand dollars each; and that a goodly number will subscribe for not less than tenshares each; while those who will be glad to subscribe for a single share, fifty dollars, will reach into the hundreds.

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

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Toices from the Reople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal. THE SINLESS CHILD.

ELIZABETH OAKES SMITH.

SWEET EVA! shall I send thee forth, to other hearts to speak? With all thy timidness and love companionship to seek? Send thee with all thy abstract ways, thy more than

earthly tone-An exile, dearest, send thee forth, thou, who art all mine own! Thou art my spirit's cherished dream, its pure ideal And thou has neetled in my heart, with love that's not of earth. Alas! for I have failed, methinks, thy mystic life to

Thy holiness of thought and soul, thy wild enchant-

Thou dwellest still within my heart, thy beauty all Like bells that wake the village ear, by echo sweeter

There lingereth yet another grace the soul alone can With thee I've wandered, cherished one, at twilight's dreamy hour, To learn the language of the bird, the mystery of the flower: gloomy must that sorrow be, which thou

And as thy graces one by one upon my fancy steal

couldst not dispel. As thoughtfully we loitered on by stream or shel-Thou fond Ideal! vital made, the trusting, earnest Who fostered sacred, undefiled, my heart's pure

Thou woman-soul, all tender, meek, thou wilt not leave me now To bear alone the weary thoughts that stamp an aching brow! Yet go! I may not say farewell, for thou wilt not Thou'lt linger, Eva, wilt thou not, all hallowed thoughts to wake? Then go; and speak to kindred hearts in purity and

youthful dew;

and win the spirit back again, to Love, and Peace,

Suggestive Letter from the Pacific Coast.

30 the Editor of the Religio-Philosophical Journ.11:

I like the last number of the Journal immensely. A is grand, pure, high and soul-inspiring. It is Brimful of the glorious Gospel of Humanity. The array and variety of talent is full, complete and of a high order. Its phenomenal facts bear the stamp of genuineness, and carry with them the force of conviction. I also like the idea of a Publishing Mouse in the grand progressive city of Chicago. It is imperatively demanded, and I believe, Mr. Editor, you will succeed beyond your most sanguine exsectations. That is one thing most needed for the advancement of the spiritual cause. It is high time wealthy Spiritualists consecrated a little of their executh in this direction. He is poor, indeed, who exters the Spirit-world with no "bank account" save en earth, and no exchequer save mere material treasures. There ought to be at least three such sublishing houses,—one in Boston, one in New York, one in Chicago and one in San Francisco. The field demands it, and there need be no lack of means to Ensure it.

auspicious for such a movement The crumbling walls of old systems of theology are tettering to their fall. The days of orthodox domi-mation are numbered. The harvest of "New Wine" beyond all precedent, and the "old bottles" cannot contain it. It is infinitely better to throw away the bottles, than to lose the wine. Better to let the aid errors and superstitions go, than to stand stulfified amid the scientific progress of the age, and the Smost universal revelations of new spiritual truth. The fatal blunder of theologians was in assuming that all revelation of truth from God, ended with the Aj pealyptic vision of St. John. So the mistake of net churchmen is in supposing that revelation suded with the grand spiritual production of Eman-

we! Swedenborg.
In reality the revelation of truth will never end. Wuile the infinite and Absolute exist; while eternity tests, or immortality endures, there must of necessity be renewed revelations of truth to God's intelligent greatures. Systems may pass away, forms change and old beliefs forever give place to new conceptions truth, but to suppose revelation to cease, would be to stop the ever moving wheels of evolution, and remand the whole Universe itself into a condition of inertia and death. The infinity of truth is inwolved in man's destiny, and the never ending prosees of evolution will require eternity to unfold his moral and spiritual nature to the knowledge of gruth. What higher incentive to sacrifice and devetion can be imagined then on the part of intelligent Spiritualists, than to labor while on this earth lane, for the uplifting and spiritual culture of hamanity? Compared with the work comprehended by this publishing house, earthly kingdoms and Thrones dwindle into insignificance, material riches decome as dross, and selfishness appears a crime. The man who lives for self alone, is dead while he Eveth, and he who labors only to accumulate earthly wiches, spends his time in starving his soul, and gilding

his own sepulcher. May those who have the means see not only spir-Rual opportunities in this enterprise, but recognize in it financial wisdom as well. It will pay in more senses than one. Stock taken in it will be a good thing as an investment, even on the earth side, while on the spirit side reaching far into eternity, who shall compute the dividends it will pay.

San Diego, Cal., Dec. 30, 1888.

Spiritualism at Elmira, N. Y.

the Editor of the Religio-Philosophical Journal

Some of the people of Elmira, N. Y., have been enjoying a feast of good things. Mrs. Carrie E. S. Twing commenced a series of public lectures and test séances here on the 1st Sunday of December, and remained with us during the month. Her meet ings increased in interest until the hall occupied by the First Spiritualist Church could no longer accommodate the public, and we were obliged to procare a larger hall for Sunday meetings. Thinking minds are investigating Spiritualism. Two or three evenings of each week have been devoted to public test séances, held in the hall occupied by the Spiritualists. These séances have been attended by an increasing interest. The spirit giving tests through Mrs. Twing's organism, is very odd and original in his speech; but after carefully analyzing what he mys, we find that his thoughts are pure, his sentiment and principles noble, and his tests generally

Scores of unbelieving, doubting minds have, at these seances obtained evidence of a life immortal, by receiving a message or communication direct from nome dear one who had laid aside the earthly house. So the seeds of truth are being sown, and in the mear future that glorious light which is to illumimate the world, will brighten the pathway of many couls. Mrs. Twing is doing a great work by demenstrating the fulfilment of the gospel of the New Testament. Long may she live in the earthly form to bless humanity.

We are legally incorporated as a church (the First Spiritualist Church, of Elmira, N. Y.), in accordance with the laws of New York. The constitution and the by-laws were given to me. I pre-sented the same to our society, and they were unani-

mously adopted. For many years these words have been continually ringing in my ears, "Spiritualists, come up higher!" We have established this church upon the rock which is the light of the universe. All nations, kindred and tongues will in future years bless us for having made this declaration.

We have both "seen the light" and "heard the poice," consequently we recognize the Universal Father, and the good examples, and beautiful teachings of His Son, Jesus of Nazareth. We wish that with as in on endeavors to lift humanity up to a higher standard W. M. MARTIN.

Mrs. William Molsberry, a granddaughter of Gen. Nathaniel Greene of Bevolutionary war fame, died Thursday at Mason City, Ia., aged 93.

Difficulties Attendant on Spirit Intercourse.

It is sometimes asked by Spiritualists: How does it so frequently happen that our friends fail to fulfil their promises to communicate with us, after

There are various difficulties in the way of the fulfillment of their promises, among them the fol-

1. Although in a majority of instances spirits do remember their promises, yet no certain reliance can be placed on their ability to do so. 2. It may be that they cannot obtain access to good mediums. 3. If they should be able to do this, the conditions may not be favorable to satisfactory commu-

4. If they should be able to communicate satisfactorily through certain mediums it may be that the latter are unknown to their friends, and therefore it would be useless to attempt to communicate through

5. Sometimes, modest, retiring spirits are prevented from communicating through mediums by other selfish, and self-asserting spirits crowding them aside and directing the proceedings to suit their own pleasure and convenience.

While, on one hand, the anxious state of mind of spirits frequently interferes with and even prevents satisfactory communication, on the other the anxious and positive state of mind of the sitters perhaps quite as often is the great difficulty in the way.

Then, as to others who seek intercourse with their departed friends, perhaps those friends have never returned to earth, and are not aware of their presence being desired here, or if aware of this may not, for certain reasons, be disposed to comply with the requests of their friends. With regard to mediums, themselves, they rarely receive communications from their spirit friends, either through the r own mediumship, or that of others, and the reason assigned by spirits for this, is, that the practice, if permitted, would tend to direct their attention to their own feelings and the process of impression, or control, and create an anxious and expectant state of mind which would seriously interfere with, and perhaps render impossible, that passive condition upon which their guides, to a great extent, depend for their success in producing correct mani-

Most Spiritualiste, when they pass to the other side, are greatly disappointed to find how many and great are the difficulties in the way of free and satsfactory communication with their mortal friends. Mr. Owen, in our conversations, often referred to his own disappointments in this respect, and repeatedly said that were it not for the good he could accomplish by assisting me in my work he would bid farewell to earth, and devote himself exclusively to researches and teaching in his own world.

Perhaps the most common cause of the erroneous replies and teachings of spirits is in their mistaking their opinions for knowledge. If one will look abroad among his acquaintances, intelligent though they may be, he will find that many of them constantly make this mistake. Such a person is asked; is such a thing so, or so, and the ready reply is, yea, or no, when perhaps he has no special knowledge of the subject, but opinion is mistaken for knowledge, and this will be made manifest if the respondent be closely questioned, for it will then be found that his reply is based entirely on opinion, or even impression. It is precisely the same with many spirits, as I have frequently observed. With this class of spirits there is the same desire to be regarded as wise above knowledge, as being capable of imparting information on all subjects, and the same disinclination to be thought lacking in capacity and wisdom Although immortal, they are yet human, with at least most, if not all of the weaknesses and failings of

Another fact, which it is proper to here mention, that when spirits of dependent and relying natures to influence ours.

Wise and good spirits are in possession of knowledge which they are prohibited from communicating to us. Paul, and other mediums like him, have "heard unspeakable words which it is not lawful for a man to utter," and there are spiritual things which our language is inadequate to describe, or express. The prohibited knowledge, my instructors inform me, is not of a nature to justify disagreeable apprehensions; we are simply, yet, unprepared to receive it. The prohibition proceeds from spirits in

The barriers between the two worlds, ordinarily, and for practical purposes are nearly as impassable to spirits as to mortals, and to many spirits it is as difficult to penetrate the material life as it is for us to penetrate the spiritual, and even the comparatively ter difficulties which we constantly fail to realize. There is no direct highway of communication for all between the two worlds, and the means of intercourse are generally imperfect, and variable. All investigators should understand this, and all candid minds should make allowance for it.—The Spirit World: its Inhabitants, Nature and Philosophy, by Eugene Crowell, M.D.

The Views of an Englishman.

No longer is Spiritualism a simple question of fact and principle. It is now a contentious mass of cliques and parties, the main object with whom is the ascendency of their set. The single-minded Spiritualist, who has as his only concern the improvement of mankind by the diffusion of Spiritual Truth in its various forms, is by these sectarians regarded with extreme aversion. Mankind must be enlightened through their influence or not at all. And the latter alternative is the most possible one; for if mankind were enlightened there would be no longer occupation for self-seeking and mislead-

ing sectarians, in Spiritualism or anywhere else. 🔸 This is a time of separation and judgment. All are being drafted off to their appropriate place and belonginge. At the vernal equinox, Spiritualism reached its fortieth year, and an era was closed, never again to be performed amongst men. The age of simple "facts and phenomena" has now passed, and the elements thereby produced have begun to live out their inherent life.

Most significant is the conduct of the Fox Sisters, making the unwarranted and ridiculous statement that they did it all by trickery. They represent those who have "died in the wilderness," and never reached the Spiritual Land of Promise. They were the typical and original representatives of the "facts and phenomena," simply as such, and not asociated with that interior light and spiritual principle which is the true basis of Spiritualism as a Divine movement. Mankind must have the light within themselves; it cannot be derived from "facts and phenomena"; these are, however, of the utmost significance, when discerned by the eye of spiritual enlightenment; otherwise they are mere show and pastime for the idle, a means of self-aggrandizement for the worldly, or the stock in trade of professional cadgers.

There are those who are born to be fooled, and not even a "miracle" could make them aught else but prey for adventurers. They have their use in the economy of heaven. The great picture of human life must have its lights, its shades, its patches of brilliant color and its sombre blacks. The one tint gives character and effect to the other. The various parties are, in each case, working out the salvation of their respective hosts. The Spiritual Pilgrim, as he journeys along, is quite as much instructed by the experience of those who miss the straight path as by those who bear him more immediate company. The faults perc ived of others, admonish us to correct our own. The errors and extravagancies of false prophets, incite the true teacher to greater faithfulness. The bigotry and fanaticism of sectarians will draw into closer bonds the large-souled Workers, and prove an incentive to awake from the deadly monotony which a crude uniformity would entail. All things are "very good," even at their so-called "worst." He who is wise, perceives his own duty and misses no opportunity of performing it faithfully. Therein alone doth true merit lie.—Medium and Daybreak

In what strange ways some people meet their deaths. Here is a Northampton, England, man who died from injuries caused by a tall hat which he was wearing coming in contact with the top of a doorway. The deceased when pass room to another in his own house struck the top of his hat against the lintel of the docrway, and forced his hat further on his head. As he suffered considerable pain, medical aid was summoned, but he succumbed to injuries to the brain, caused by compression of the skull.

Haverhill and Vicinity.

To the Editor of the Religio-Philosophical Journal

On the evening of December 31st, some thirty of the friends and neighbors of Mrs. O. A. Roberts met at No. 28 Duncan street, in memory of Mr. Samuel Roberts, who, it will be remembered, passed so suddenly to spirit life on the last night of 1887, after retiring to bed in his usual happy mood, saying as he was about to retire: "Well, Olive," addressing his wife, "where shall we be at the close of another year." Continuing he said: "If I am to be troubled with rheumatism as I have been the past year, I hope I may be on the other side of life." This meeting convened to express sentiments of sympathy and words of cheer to Mrs. Roberts, as she is passing on towards the western horizon of her earthly pil-grimage. Mr. and Mrs. John T. Lillie and their grimage. Mr. and Mrs. John T. Lillie and their friend Mrs. Dunkley, of Boston, were present, and all spoke pleasant words fitting the occasion. Mr. Lillie sang in fine voice, "The Loom of Life." Remarks were made by J. Merrill Ordway, Mrs. J. M. Palmer, Mr. Palmer, W. W. Currier and others, which were fittingly and feelingly responded to by Mrs. Roberts. At 9:20 the occasion terminated by all singing the song "Sweet Bye and Bye."

singing the song, "Sweet Bye and Bye."
On Sunday, the 6th of January, Miss Jennie B. Hagan 'commenced her month's engagement with the First Spiritualist Society of this city, speaking and answering questions, at 2 and 7 o'clock, P. M. The subject of the 2 P. M. lectures as presented by a gentleman present, was: "The Divinity of Christ: Was he Man or God? If God, what is his Relation to Man to-day, or in other words, what Relations

exist between Man and Jesus?" The elucidations were upon the basis of nature and natural results; that Jesus was natural as all mankind are natural, and divine as all mankind are divine, the spirit of man being a part of the great spirit force we call God, for want of something better to call it; consequently Christ's relation to man, existing to-day, is that of an ascended brother.

There were five subjects presented at the 2 P. M.

lecture, all of them receiving thoughtful and intelligent answers. At the close of the lecture, Miss Hagan gave a touching poem. Subject, The last words of a little child: "Mother, I am not afraid to die." Subject at the 7 P. M. service: "Spirits and Angels,—who are they? What their Employment and pursuit." The speaker gave so me plain facts in the course of her remarks, showing that we are allthe course of her remarks, showing that we are all-spirits, whether in the body or out, and all minister ing angels, either for good or evil, as the case might be; that it is not necessary for us to throw off the mortal body to prepare us to be messengers of love and good tidings, or to prepare us to do good and loving acts of kindness and deeds of charity as we pass along the highway of this mortal existence. The subject of the closing peem of the evening service: "The New Year." After paying a tribute of respect to the old year, and thanks for blessings received and lessons learned, the speaker took up the

to receive from each as we should pass by them in the journey of the year.

ANNUAL MEETING. At the annual meeting of the Onset Bay Grove Association, held in Boston on the 9th inst., the following officers were elected for the ensuing year: President, Wm. D. Crocket, Boston; Vice-President, George Hosmer, Boston; Treasurer, E. Y. Johnson, Warren, R. I.; Clerk, E. Gerry Brown, Boston. Directors: Alfred Nash, Chelsea, Mass.; Simeon Butterfield, Chelsea, Mass.; W. W. Currier, Haverbill, Mass.; Cyrus Peabody, Warren, R. I.; Jennie P. Rickes, Boston, Mass.
W. W. CURRIER.

several months in the calendar, giving each a passing

notice and thought for the blessings we hoped

A Remarkable Dream.

To the Editor of the Religio-Philosophical Journal: From 1874 to 1880, my cousin Leonard Reiter. was employed by the Chicago, Milwaukee & St. Paul R. Co., at Milwaukee Wis., the first few years as are with us, in the presence of mediums, we are i firemen and then an engineer. The 14th of Oct., quite as able to influence their opinions as they are 1879, he dreamed that he ran his engine into the water, and that he would either be killed or hurt. Getting up, he told his wife to pray for him, as he thought he would be killed or lose his engine the coming night. He felt ail day as if something terrible would happen. After supper he kissed the whole family good-by, called his wife out on the porch, told her to pray for him; he thought he would not come home alive. He went down on Reed St., and met his fireman, to whom he told his dream, and what he might expect that night. The fireman said, "Foolishness!" He next went to the office and saw Mr. Adams. He told him he wanted to lay off that night. Mr. Adams wanted to know the reason. He gave him none, simply telling him he didn't want to work that night. Mr. Adams asked him if he had been dreaming again. He knew that some of his dreams came true before. He told few spirits who succeed in their endeavors encoun- him that he had, and that he would either get killed or lose his engine that night. Mr. Adams told him he could not lay off; he had no man to take his place. He went to his engine and started to run it. About this time a heavy fog came, so thick that a person could not see two feet away, and the headlight of an engine was of no use. He got orders to go somewhere and get ten cars of lard. He did so, and coming back he had to pass through a marsh. He was careful, thinking that in this marsh the calamity would happen. He came through all right, and then thought his dream did not amount to anything after all. Then his route took him past Ph. Best's Brewery, in front of which is a draw bridge, where vessels and steamers pass through, and where the water is about sixteen feet deep. He ran along here very carefully. He had one hand on the throttle and one on the reverse lever, and crawled along at a snail gait, on the lookout for signals. All at once the fireman yelled, "Jump, the bridge is open"! He jumped off the same instant. Reiter, the engineer, reversed the engine, which stopped after the front wheels were over, but the force of the cars of lard behind, pushed it ahead again and off into the sixteen feet of water. Reiter went along, being in the cab. In the water the engine struck a spile, and hung on it in such a way that Reiter was held fast in the cab. He thought then that he had to die. He did not lose his presence of mind at any time. The next instant the five cars of lard followed, which broke off the tender from the engine, bent three ribs inward for Reiter, and scalped him; but it also released him from his prison, and up he went to the surface of the water. (I will here state that he never before could swim) He arose to the surface of the water,—how, he don't know. The trainman and fireman were on the lookout for him, and kept calling his name. He answered after coming to the surface. They could not see him on account of the darkness. Somehow he swam to the shore, and his fireman pulled off his coat and reached one end to him and he was pulled out. The operator who stood on the front of the engine was killed. Reiter was taken home in a hack and eventually got well. He is now employed in Oshkosh, as foreman for the Milwaukee, Lake Shore & Western R. R. Company. Was not the power which impressed the above

Oshkosh, Wis. She Speaks Her Mind.

him to swim?

to the Editor of the Beligio-Philosophical Journals I have not subscribed for your paper which you send, or is sent to me. I do not want it sent no more. Please don't send it. No Spiritualist paper for me. I am for Christ

I shan't take it out of the office nor pay for it. MRS. MARIA EDDY. Bristol, Ct. Some friend is undoubtedly sending the JOURNAL

to this lady, as we do not find her name upon our mail list, and this will inform him or her,—that it is a waste of time and money.

A St. Louis letter carrier says there is no reason why a man should remain thin or have cold feet and corns. "I was that way myself once, but as a cure our old negro cook told me to wear a flannel or woolen waistband; that is to say, cover my body from chest to hip with flannel or woolen next to the skin besides the regular winter or summer. clothing, and keep the band on all the year round. I tried it some years ago, and at first I saw no change in my size or waist measurement, but suddenly I noticed I could not button the waistband. and I moved the buttons. Before three months passed I moved the buttons four times."

James Bailey, of Iowa, married his second wife two days after the death of the first Mrs. Bailey, was the recipient of a coat of tar and feathers, and succeed in rubing off the last of the tar just fifty-three days after the close of his second honey-moon.

Test of Spirit Presence.

To the Editor of the Religio-Philosophical Journal: None of my family besides myself take much interest in so-called Spiritualism, but the following strange coincidence never has been accounted for only as occurring on the plane of spirit-intercourse. At the time the incident, which I now relate, oc-curred, my house stood on the southwest corner of the most public block in the city. In the afternoon of Thursday, April 22nd, 1880, my wife and my eldest daughter Mary had gone up stairs to dress before making friendly calls on other ladies. The former had suspended a heavy earthen flower basket by a long wire attached to a nail in the center of the upper window casing, with three geraniums in it; one large and two small. There were also a number of smaller flower pots resting in cups, all of which, with the other flowers, were placed so as to get the warm rays of the sun. Seeing that none of the family were to remain in the home during the absence of my wife and daughter, the windows and doors were securely closed against all intruders from without, my wife taking the keys with her. After making their afternoon calls and being absent three hours, they returned about 5 o'clock. On entering the room upstairs my wife noticed that the large earthen flower basket had been taken off the nail and laid aside. The large geranium was plucked up by the roots and laid carefully across the basket:

side upper casing, indicating that some one in the body or out, must have been in the house, and in the upper room, to remove from the nail the hanging basket, pluck up the three plants and lift some of the small flower pots, put loose earth in the cups and put the pots back again on the top of the earth. My wife called my attention to the windows, by saying, "See! There are three panes of glass cracked." We racked our brains to find out the cause of this strange occurrence. All the members cause of this strange occurrence. All the members of the family, as they came home, were asked if they had come into the house, or had seen any one enter or try to enter. "No," was the invariable reply. What earthly object could any one have, be he tramp, robber or friend in going upstairs and disturbing three innocent flowers, or cracking three panes of glass? Now for the coincidence. The next day there came a telegram from Ottawa, Ills., asking me to

also the two smaller ones were uprooted and laid

lengthwise. I arrived at the house shortly after,

and on going to the room upstairs, I saw the strange sight also. There was the nail on which

the flower basket hung by the wire still in the in-

come over, for my brother George was dying. My wife and I took the first train, but before the time we reached his residence he was dead. In a day or two we returned home. A week afterwards came another telegram from Ottawa, Ills., asking me to come at once for my sister Helen was dying. went by the first train, but she also died before I reached the city. I had returned but a few days from burying a brother and sister, when on May 13th another telegram from Ottawa reached me, stating that another sister, a widow lady, Miss Collins, was very sick; she was alive when I reached Ottawa, but died shortly afterwards.

None of these relatives were killed by accident: they were all grown up to a ripe age, and were sober, industrious and religious people. We have a daughter who has been in spirit-life many years, and who, since her uncle and aunts'

deaths, has by planchette informed us that she was the one who took down the flower basket from the nail in the upper south-room, and in telling us. she said to her mother that she was sorry if by doing so she had displeased her. If any one can explain this strange coincidence as related above, otherwise than an honest Spirit-

Stockton, Cal. A Plausible Reason Why More Women Join the Church than Men.

ualist can do it, please do so and oblige.

Much has lately been said in the papers about the fact that the majority of the church-going people are women. There seems to have been some inquiry, especially in Chicogo, as to why there are more women members of the various churches than men. In the majority of cases, when clergymen are asked as to why the majority of their congregations are ladies, their answer is, "The women are naturally more religious than the men, and the men have their minds more on business matter than

To-day the above condition of things is true. Forty years ago when the writer was a boy, it was not so, the cause of which will, perhaps, become apparent toward the close of this letter. I might make a long story short and say right here that the main and undoubtedly the principal reason why most of our church-going people are women, is simply because all the preachers are men. What kind of men? Almost invariably the best dressed and the finest appearing gentlemen in the neighborhood. They are smooth talkers, and fascinating in ap-

pearance. The facts which I have stated were proven to me last winter at a protracted meeting at Jamestown A certain great revivalist from Providence, R. I. started a series of old-fashioned M. E. revival meetings, and got up the greatest religious excitement 1 ever saw. There were one hundred and twenty-five "went forward" to what, in olden times, we called the "mourner's bench," but now the proper thing is to call it the "altar." The preacher seemed to be particularly possessed of that peculiar gift known in protracted meetings by the name of "mighty power," which I say is a mixture of mesmerism (hypnotism) and fascination. I attended every meeting for three weeks, for the purpose of study ing human nature, and to see what a wonderful influence one can have over others. Now comes the part I wish particularly to tell. First, there was not one single married couple that went forward, but what the wife went first; the husband was "converted" afterwards. Secondly, quite a number of married ladies were converted whose husbands were not. Thirdly, there were no married gentlemen converted but what his wife was also converted. There has been one and only one lady preacher here during the last twenty years, and at her meetings the above conditions were reversed. Now, what does this prove to a thinker? If nothing else it proves that if the preachers were ladies

undoubtedly more men would belong to our dif-terent churches. If the preachers want more men in the churches, let them step down and out, as they ought to do, and let the ladies take their places.
In conclusion I will add this much concerning the "mighty power" referred to above; this has always been spoken of as the "mighty power," "power of God," "power of the Holy Ghost," etc. This power whatever it is, is always exhibited, more or less, at all kinds of gatherings. It may be possessed by both good and bad people, as was proven to my satisfaction in the case of the revivalist from Providence last winter, as he has since proven himself a

JACOB FULMER. very bad man. Jamestown, Kan. dream also instrumental in saving him, and helping

"Professor" Chainey.

c the Editor of the Religio-Philosophical Journal: I would like a few copies of No. 20, January 5th, '89. I want them, not particularly for my own little contribution, but more for that comical account of "Prof." Chainey's doings. I wish it to go to some friends that they may enjoy it too. I laughed over it 'till I cried, and afterwards read it to my husband, and we had a perfect jubilee. One needs to be initiated to understand all those points. We have been to campmeeting, where all the new and old ideas are afloat; in fact where the very air seems full of "thought waves," etc., and we understand enough to see the joke any way. But are you not afraid that an astral body will be projected in the vicinity of your sanctum sanctorum, tending to your utter overthrow? that is provided that he can borrow the boots. Maybe, though, there would he a rebound that might cause disintegration of that same body, whereby it might lose its power to hold its own consciousness, and be obliged to be re-incarnated before it could become a conscious being again. I think, in that case the individuality would be lost, and you would be safe for all eternity. MRS. A. M. MUNGER. Newton, Kan.

An ingenious Frenchman named Tabourin, who has the appearances of beautiful Paris at heart, and does not wish them marred by a network of electric wires, proposes lighting the city with voltaic arc too much injury to the gas companies, he proposes to utilize their product to run a little gas engine, to be inclosed in each lamp post. A small dynamo, capable of running the arc light, and also placed in the lamp post, is to be coupled with this gas ensugar production is about to take place. There is

Notes and Extracts on Miscellaneous Subjects.

Through the efforts of a public-spirited Mr. Bones an Adirondack lake is to be stocked with trout. Judge Rockwood Hoar, who is the legal champion of ironclad orthodoxy in the famous Andover caso, is a Unitarian.

Churchill County, Nevada, is in danger of breaking in two. A crack has recently appeared three feet wide, several miles long, and how deep no one can find out.

James G. Blaine, Jr., has taken a position as an apprentice in the Augusta (Me.) car shops, with a view to acquiring a thorough practical knowledge of locomotive building.

The great Duke of Wellington's cocked hat, military cloak and Hessian boots, which he wore at the battle of Watertoo, are now preserved together by an English collector. Gov. Taylor, of Tennessee, appears to be as handy with the pen as with the fiddle-bow. The Memphis

Avalanche says the message discusses everything except the bustle and the Corean crisis. The discovery of gold-bearing quartz in the Buckland Hills of Massachusetts has excited the farmers

and land owners of that vicinity, and some predict a regular old-fashioned California boom. President Cleveland does not bother himself about the details of a state dinner. He leaves all the arrangements to his wife, who is careful in her in-

spection of everything pertaining to the banquet. The Emperor of Germany has issued a decree forbidding his mother to use the imperial crown on her coat of arms, and directing that in future she shall use only the inferior rank of Queen of Rus-

EPrince Bismarck is in wretched health. He takes a great deal of satisfaction, however, in the fact that he is a good deal younger than Von Moltke. He will not entertain the thought that he may die before the old warrior.

A Maine pine tree recently felled at Bullen's Mills was 105 feet long, 3 feet 11 inches on the stump, and the first three cuts of 12 feet each made 1,228 feet of sawed boards. The top of the sixth cut, 72 feet from the stump, was 15 inches through.

Miss M. E. Orr of New York has fairly won the medal as the champion typewriter. In a contest she defeated F. E. McGurrin, the Salt Lake expert, Miss Orr's score being 139 correctly printed words in one minute to 137 for McGurrin.

Dr. McGlynn is having hard times nowadays. The Anti-Poverty Society still exists and a few stanch personal followers stick to its leader, but its influence is dead, its treasury empty, and it is said the ex-priest will soon go to lecturing again. A woman has designed a fan which ought to be

popular with masqueraders. A mask is folded in the upper part; a powder pouch hangs under a rosette on one of the oustide sticks, within which is a case for scissors, pencii and button hook. It costs

Marie Henriette, Queen of the Belgians, has started a magazine called La Jeune Fille. The Queen and her daughter of Roumania will write a poem for each number, and it is expected that the Crown Princess Stephanie of Austria will do the

Captain Seth B. McClellan, of Portland, Me. dreamed a few nights ago that his mother's house had been entered by burglars and the next morning visited the place and went down the cellar. His vision was realized by a burglar, who knocked him senseless with a club.

While sawing a log that had been chopped down a couple of years ago, V. S. Whitemore, of Beatrice, Neb., struck a stone as large as his two fiets that had grown solid in the the heart of the tree. The tree was sufficiently large to indicate a growth of

A Rising City, Neb., man drives into the country several miles every day to work. He leaves his buggy standing in the barn-yard from morning till evening. Every evening when he returns from the fields he finds a hen in his buggy. It lays an egg every day under the buggy seat and will not lay any

Mr. Richard Quay, son of the Pennsylvania Senator, is a partner of Senator Cameron in the ownership of a splendid cattle ranch, eight miles square. in Mexico. Mr. Coleman Cameron and Mr. Brewster Cameron are also in the firm. The Camerons are spending the winter on the ranch, and Mr. Quay will soon join them there. The Rev. Dr. J. L. Pitner of Bloomington, Ill.,

suggests that, as it is practically settled that one of the States will take the name Dakota, from a great Indian tribe of the Northwest, the other bear the name Chippewa, in honor of a tribe equally great and much more pleasantly identified with the early history of the white settlers of that region. Herbert Bismarck has acquired the ill-will of the

London reporters. On arriving in London recently he was accosted by a representative of a London newspaper, who presented his visiting card. Bismarck put forth his hands behind his back, saying with quiet contempt: "I have enough luggage already, thanks!" London has a poor relief society that receives as

contributions, garments instead of money. Each member is obliged to contribute two garments a year. These are disposed of in various ways by the officers of the society. Some are sold at low prices to the poor; some are given away, and some are kept in stock and loaned.

Among the many wonderful sights which are being organized for the Paris Exposition next year is an unprecedented flight of carrier pigeons from the Champs de Mars. All the societies of "Colomba-philes Françaises" have promised to take part in the affair, and it is calculated that over 40,000 pigeons will be released simultaneously for their flight to all parts of France and the continent. A Massachusetts mother went to the room where

her little girl was sleeping, and when she turned up the light noticed something dark under the little one's chin. Stooping to see what it was, a mouse sprang away like a flash and was gone. The little girl had been eating crackers in bed, and the crumbs had attracted mousey, who tried to hide under her chin when the light was turned on. A valuable copy of Lamb's "Essays of Elia" who was sold recently in London. It was a first edition and inscribed "Bobert Southey, Esq., with C. Lamb's

plate, which had been engraved by Bewick, and not only Southey's autograph, but that of his second wife, Caroline Southey. It is bound in chintz, as were many of the poet's books, the binders being members of his own family. Empson C. Bird, of Baltimore, who died recently, left a peculiar will. It begins as follows: "I, the said testator, say to all concerned in this last will and testament—viz.: Behold, ye good people, it be-

hooves me in this matter to name the fact that all

friendly remembrances." It bears Southey's book

animated bodies have to die and pass through some kind of chemical change, and by virtue of intuition I know the fact that my time for decomposition by natural chemical analysis is drawing nigh." Countees Mary Taafe, the beautiful daughter of Count Taafe, the Prime Minister to Emperor Francis Joseph, has a soprano voice which is described as simply perfection. So highly has the young lady cultivated her gift that the great Patti exclaimed on hearing her sing: "You are more than my equal." Countess Mary only sings at court and at mass,

however. Her father is also Viscount Taafe in the peerage of Ireland, and also the Emerald Isle can justly claim the nightingale. Henry M. Stanley's real name is John Howlands. He was born in Wales, near the little town of Denbigh, and his parents were so poor that he was sent at the age of 3 to the poorhouse of St. Asaph. When he was 13 he was turned loose to take care of himelf. He was well imformed, and taught school for a while. He shipped from Liverpool as a cabin boy when he was 14, and reached New Orleans. He was there adopted by a merchant named Stanley. who gave him his name. Young Stanley fought in the Confederate army. He is now, if alive, 48 years

Nebraska will shortly enter upon the manufacture of beet root sugar on a scale which promises the greatest success. The German farmers are skilled in the raising of this vegetable, and a lar sum has been subscribed to secure the production of the best sugar in the market. The soil is adapted to the cultivation of beets, the climate is favorable no question of the high quality of beet root sugar.

IS MARRIAGE A FAILURE?

NUARY 26, 1889.

Because the cake is not always light, Nor the seasoned soup exactly right, Because at the coffee some husbands rail, Tell me, friends, does cocking faii?

Because sometimes our friends grow cold-Full many a friendship's knell has tolled And its rosy hues grown asby pale— Listen again—Does friendship fail?

Because one mother is wicked or weak, Though a child in vain should sympathy seek, And home and children naught avail. Answer me this-Does mother-love fail?

"Why, no," you say; "the cook is in fault— Not enough soda or too much salt— And trusty friends the false outweigh: Neither cooking nor friendship fail," you say.

"And mother-love is the loved one's hope, Naught with its grandeur and power can cope; If one selfish mother you've found to-day, Still mother-love does not fail," you say.

"Is marriage a failure?" now I ask. The answer has proved a world-wide task. But can we not find in marriage-marred lives Selfish husbands, incompetent wives?

Tae husbands and wives are the failures, you see, Truly love-tuned hearts give harmony— Two souls united, no dark secrets veiled, Then who would ask "Has marriage failed?" -- Frances Burton Clark.

The tomato canning industry was boomed last year to an unheard of degree. A pack of 3,319,437 cases of two dozen caus each is reported as against 2,817,048 cases for 1887, an increase of 500,000 cases. The average consumption for the past six years has been about 2,500,000 cases. Assuming, therefore, that the demand for the current year will be only a normal one, there will be a surplus of from 500,000 to 800,000 cases to be carried over. Low prices stimulate consumption, however, and as prices are certain to be low the surplus may not be so large as present figures indicate. In the production of canned tomatoes Maryland leads with a pack for 1888 of 968,733 cases, New Jersey follows with 789.263 cases and Delaware is third on the list with 227,030 cases, the product of the three states being 1,985,126 cases, or three-fifths of the entire output. The increased production of the last year has been chiefly in the South and West, showing that these sections are beginning to pack tomatoes for their own consumption at least.

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

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Burroughs writes: "I wish it were in the hands of every intelligent reader in America." Rev. Charles Voysey, the noted London preacher says: "I am simply fascinated with the work; its splendid logic and beautiful arrangement." Price,

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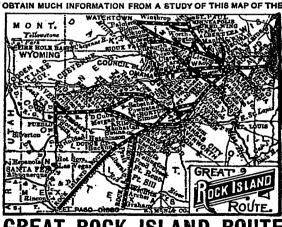
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same time that it does not deny his limitations and his imperfections. It is truly the scientific statement that man is the son of God, equal to the whole in the quality of his spirit, and inferior to the whole in the fact of its limitation.

If the agnostic will not accept this rendering of his difficulties it is because he is consistent enough not to be self-contradictory, inasmuch as he will not affect to know anything outside the range of the individual unit. There may, however, be something higher than knowledge which is naturally rigid and conservative, namely,—that fluent radical process of revelation through the birth of new truth, which will range the whole

universe for its sustenance. We are all creatures of prejudice, and in spite of ourselves we are swayed by the conservative influence of the ordinary world of stable events in which we pass the daily routine of our lives. How often have those who have had an intimate spiritual knowledge found themselves thrust back into skepticism, owing to the absence of the stimulating influence of the new experience? The good, therefore, of such an article as that furnished to the JOURNAL recently by the Hon. A. B. Richmond, his second letter to the members of the Seybert Commission, is incalculable. His reference to the mediumship of Mr. Rowley is of special importance in a letter addressed to medical and professed scientific men on the Commission, from the fact that in his case there must, as I formerly remarked, be some special physiological adaptation to his current and polarity manifestations, a correlation which it cannot be a matter of utter impossibility to trace when investigated by trained experimenters. In support of this statement, I instanced the fact that Mr. Varley, the celebrated electrician, had told me that he had never been able to detect the presence of free electricity at séances, which might be regarded as a causal link in the chain of productions of an extraordinary nature; and yet Mr. Varley thoroughly believed in the sufficiency of "spirit power" to produce the ef-fects he witnessed. The fact is, the vital factors so overlaid the physical, that, expert physicist as he was, he was obliged to deny the immediate presence of the agent which is abiquitous in all expressions of energy.

Mr. Rowley is timely in his manifestations, and is a sort of missing link in the chain of conservation of vital and physical forces, which starting from the nervous system. of a "medium" results in abnormal and apparently contradictory manifestations of power only because there has been hitherto a breach of continuity in the series of transformations of energy, or rather in the recognition and demonstration of the same.

Now, that Mr. Rowley has supplied us with veritable data of the existence of a complete correlation of psychical and physical forces. physiological experts should turn their attention more hopefully, though rather late in the day, to the investigation of the laws principles of "animal magnetis that term be permissible), regarded as a branch of objective science, but they can never pretend to teach the Spiritualists that they have ever done any more than work out its

I have published several papers upon the subject of mediumship from the physiological standpoint, in which I had no hesitation in working from the basis of the conservation of energy, which I regarded as inviolable. Indeed, so convinced was I of its application to the solution of the mystery of mediumship that in one of my earliest papers I found it necessary to assume the dissociation of the muscular factor in certain spiritual manifestations, as it indicates the full transformation of vital or psychical energy when not employed in the movement of massive matter into the degraded and irreversible form of heat energy, which is the motion of molecular matter, and to assume in contradistinction as a physiological factor, intermediate between design and execution, a "sensori motor stuff," the physical nature of which was reversible and the functional activity of which in the diving organism did not instantaneously result in the dissipation of energy. In other words, I treated mediumship as a stage. though an exaggerated one, of the sensorimotor process which we call life. I recognized the fact that the final stage of the expression offood energy in terms of muscular motion and of animal heat being held in arrest for the time being, the psychic activity of the medium was enabled to use the excess or accumulation of sensori motor stuff either as a medium of communication with other nervous systems or for plastic purposes, as in the production of materializations, socalled. I considered that this hypothesis of a reversible vital fluid covered most, if not all, of the difficulties offered by the various phases of mediumship, not to mention certain problems, in what I may call the physiology and psychology of the ordinary, hitherto unsolved, such as healing by laying on of hands, the difficulty in mesmerizing persons of a sluggish temperament, etc. The principle of reversibility, when employed as a vital working hypothesis, may be illustrated from the science of electricity, by considering the fact that work done on a dynamo and derived from whatever source, whether ccal, water, wind or muscle, can be made under proper conditions to generate a current which may then be used to turn another similar dynamo. Or, again, when by chemical action and the consequent exhaustion of potential energy a current is caused to flow through a conductor with the result of producing a separation of combined chemical elements with restoration of potential ener-

gy, as in the case of the storage battery. Now, when it is a proved fact that a certain medium shows all the indications of electric currents being generated through tis vital expenditure whereby external work done independent of muscular pressure, I anot help expressing my satisfaction, for to it to be a pretty complete confirmation

e fact that there is a yet higher form of disguised in and underlying the ordiphenomenal manifestations of energy the muscular system, a degraded which, scientifically speaking, is thus vus in terms of consciousness, iuto uscle always enters as a factor. The

of mediumship affords further n of the value of this hypothesis, v to functional paralysis being ediums as well as in hysterical to speak of the other functional which point either to the t of the vital fluid.

hether under the name of

property came afterwards as a .necessary consequence to account for strange experi-

The study of Mr. Rowley's mediumship is of the last importance in the present stage of the science of Spiritualism. The physical and physiological facts to be derived from a study of his nervous system are of infinitely more importance than any communication through him as a passive instrument, even if they purported to come from Aristotle

COINCIDENCES.

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

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"A few gossips of the southern end of the city of St. Louis are just now discussing the strange romance of a young woman who has for something over a year been a resident among them. The story was told to a Globe-Democrat reporter by a clergyman of the Episcopal Church, who has been a sufferer from the lady's strange fate. The lady in question is but a visitor to America, whence she came to try and shake off the spell of which she firmly believes she is the victim. A few years previous to her leaving "Historic Caledonia," she returned from the patrimonial estates of the family, nine and one-half miles from the Holyrood Palace, in Edinburg, to Aberdeen. By the death of her father since her arrival in this country she has become the heiress to a large estate. She is re- the murdered Donald standing by his bedfined, graceful and handsome but the fatality attaching to her makes her life an unhappy

When but seventeen years old she became strongly attached to a nephew of the Bishop | heath in his company she had a presenti ment that he would propose that night, and that she would accept. She saw him, in a momentary vision, lying, pale and cold, by the roadside. Bewildered, she involuntarily stopped her horse, and in another moment fell in a swoon. He bore her to a cottager's near by, and on her recovery the bashful young man's love had been so intensified by anxiety that, in a moment of mutual tenderness, they were betrothed. After escorting her home he had to pass the same spot to return to his domicile. The next morning they found him nearly dead, at the place where she had fallen. His horse had evidently thrown him, and he died soon after.

The lady recovered, and eighteen months afterward she was betrothed to an English naval officer, who was suddenly ordered to the West Indies to join her Majesty's steam schoolship Eurydice. The next spring, on the return of that ship home, she was wrecked and all on board but two were lost. The young lover was not one of the saved.

Time healed the lady's twice-wounded heart, and her affections were won by an English army officer, who was drowned shortly after the betrothal. The night he was drowned she was attending a ball, and, according to her statement, was seized with a sudden attack of dizziness, and fainted. On recovering, she said she had seen, in a vision, the ball-room suddenly transformed into a submarine cavern, containing nothing but the corpse of her accepted lieutenant. She could never be induced to dance again.

It took a good deal of persuasion to induce her to become a fiancee again. But the persistence of an American sea captain conquered her reluctance, and she accepted him. He returned to Philadelphia with his ship for the purpose of putting his affairs in shape for the wedding. While his ship was at anchor off the Delaware breakwater he was also drowned. The bride elect came to the Quaker City afterward, and having relatives in Carondelet, resolved to make a long visit to them.

The clergyman who furnished the facts above related met and loved the lady, and she apparently reciprocated, but when he proposed she replied by telling him her story, and all his eloquence failed to change her resolution never to marry. His attentions to her had been a matter of society gossip, so that there was something of a sensation when there appeared in the society columns of the Globe Democrat an item stating she had gone to visit friends in the interior of the state, and would soon return to her home in Scotland to reside permanently.

Learning through a friend in St. Louis the name and present address of the clergyman referred to, inquiry was made of him as to the truth of the story, to which he replied as follows:

"Permit me to state in reply to your letter, that the statement made in the Globe-Democrat, about which you wrote me, is substantially correct. The only thing he forgot to mention is that her lover when dving extracted a promise from her that she would never marry or bestow her affection on another."

In reply to the question as to which of the lovers had extracted the promise referred to. the clergyman, under date of December 23rd, 1888, sends the following reply, which renders the story all the more curious.

"The lover who extracted the promise from the young lady was the one upon whom she had first bestowed her affections. He was the nephew of a well-known her" or "biogen" has often Bishop in Great Britain. As those to which the shadowy forms of Highland warention of the speculative whom she became engaged afterwards. iologist who have sought met with some calamity, she became imnt for facts outside the pressed with the idea that her subsequent cal range, but I am not engagements were unlucky, and should theren other than myself has fore not have been entered into. In fact, she swered exactly to that of the battle in which ciple of reversibility felt that she was under a kind of spell which reical characteristic of made it dangerous to break the promise st, with me the prin- which was extracted from her by her dying | years found its way into an English magane first from theory, - first lover. I have had myself some very ex | zine, and it has also been excellently told in

ficial to me in many ways; but · I must keep these matters to myself for the present, as contemplate writing sometime a sketch of my life.'

Francis Parkman, in his series of Histori-

cal Narratives, vol. 2, of Montcalm and Wolfe, in the report of the battle of Ticon deroga, says:

"With their Major Duncan Campbell, of Inverawe, silent and gloomy amid the general cheer, for his soul was dark with foreshadowings of death."

"Their Major Campbell of Inverawe found his foreboding true. He received a mortal shot and his clansmen bore him from the field. In the appendix he gives the following

explanation of the "foreshadowings" referred

A LEGEND OF TICONDEROGA.

Mention has been made of the death of Major Duncan Campbell of Inverawe. The following family tradition relating to it was told me in 1878 by the late Dean Stanley, to whom I am also indebted for various papers on the subject, including a letter from James Campbell, Esq., the present laird of Inverawe, and great-nephew of the hero of the tale. The same story is told in an amplified form and with some variations, in the "Legendary Tales of the Highlands" of Sir Thomas Dick Sander, as related by Dean Stanley and approved by Mr. Campbell, it is

The ancient castle of Inverawe stands by the banks of the Awe, in the midst of the wild and picturesque scenery of the western Highlands. Late one evening, before the middle of the last century, as the laird, Duncan Campbell sat alone in the old hall, there was a loud knocking at the gate, and opening it, he saw a stranger, with torn clothing and kilt besmeared with blood. who in a breathless voice begged for asylum. He went on to say that he had killed a man in a fray, and that the pursuers were at his heels, Campbell promised to shelter him. "Swear on your dirk!" said the stranger; and Campbell swore. He then led him to a secret recess in the depths of the castle. Scarce ly was he hidden when again there was a loud knocking at the gate, and two armed men appeared. "Your cousin Donald has been murdered, and we are looking for the murderer!" Campbell, remembering his oath, professed to have no knowledge of the fugitive, and the men went on their way.

The laird, in great agitation, lay down to rest in a large dark room, where at length he fell asleep. Waking suddenly in be-wilderment and terror, he saw the ghost of side, and heard a hollow voice pronounce the words: "Inverawe, Inverawe! blood has been shed. Shield not the murderer!" In the morning Campbell went to the hiding-place of the guilty man and told him that he could harbor him no longer "You have swor! on your dirk!" he replied; and the laird of Inverawe, greatly perplexed and troubled, made a compromise between conflicting duties, promised not to betray his guest, led him to the neighboring mountain, and hid him in a cave.

The next night, as he lay tossing in feverish slumbers, the same stern voice awoke him, the ghost of his cousin Donald stood again at his bedside, and again he heard the same appalling words: "Inverawe! Inverawe! blood has been shed. Shield not the murderer!" At break of day he hastened, in strange agitation, to the cave; but it was empty, the stranger was gone. At night as he strove in vain to sleep, the vision appeared once more, ghastly pale, but less stern of aspect than before: "Farewell, Inverawe!" it said; "Farewell, till we meet at Ticonde-

The strange name dwelt in Campbell's memory. He had joined the Black Watch or Forty-second Regiment, then employed in keeping order in the turbulent Highlands. In time he became its major; and, a year or two after the war broke out, he went with it to America. Here, to his horror, he learned that it was ordered to the attack of Ticonderoga. His story was well known among his brother officers. They combined among themselves to disarm his fears; and when they reached the fatal spot they told him on the eve of the battle, "This is not Ticonderoga; we are not there yet; this is Fort George." But in the morning he came to them with haggard looks. "I have seen him! You have deceived me! He came to my tent last night! This is Ticonderoga! I shall die to-day!" and his prediction was fulfilled.

Such is the tradition. The indisputable facts are that Major Duncan Campbell of Inverawe, had his arm shattered by a bullet was carried to Fort Edward, where after amputation, he died and was buried. Abercromby to Pitt, 19th August, 1758. | The stone that marks his grave may still be seen with this inscription:

Here lies the body of Duncan Campbell of Inverawe, Esq., Major to the old Highland Regiment, aged 55 years, who died the 17th July, 1758, of the wounds he received in the attack on the Retrenchment of Ticonderoga or Carrillon, on the 8th July 1758.

His son, Lieutenant Alexander Campbell was severely wounded at the same time, but reached Scotland alive and died in Glasgow Mr. Campbell, owner of Inverawe, in the letter mentioned above, says that forty five years ago he knew an old man whose grand father was foster-brother to the slain major of the forty-second, and who told him the following story while carrying a salmon for him to an inn near Inverawe. The old man's grandfather was sleeping with his son. then a lad, in the same room but in another bed. This son, father of the narrator, "was awakened," to borrow the words of Mr. Campbell, "by some unaccustomed sound, and behold there was a bright light in the room, and he saw a figure, in full Highland regimentals, cross over the room and stoop down over his father's bed and give him a kiss. He was too frightened to speak, but put his head under his coverlet and went to sleep. Once more he was roused in like manner and saw the same sight. In the morning he spoke to his father about it. who told him it was Macdonnochie, (the Gaelic patronymic of the laird of Inverawe) whom he had seen, and who came to tell him that he had been killed in a great battle in America. Sure enough, said my informant, it was on the very day that the battle of Ticonderoga was fought and the laird was killed.' It is also said that two ladies of the family

riors were plainly to be descried: and that when the fatal news came from America, it was found that the time of the vision an-

the head of the family fell. The legend of Inverawe has within a few

and the endowment of a vital stuff with that | traordinary presentiments, which if I had | the Atlantic Monthly of September of the heeded, would have been exceedingly bene- present year, 1884, by C. F. Gordon Cumming, His version differs a little from that given above from the recital of Dean Stanley and the present laird of Inverawe, but the essential points are the same. Mr. Cumming, however is in error when he says that Duncan Campbell was wounded in the breast. and that he was first buried at Ticonderago. His burial place was near Fort Edward, where he died, and where his remains still lie, though not at the same spot, as they were long after removed by a family named Gilchrist, who claimed kinship with the Campbells of Inverawe.

> " Early Days of Modern Spiritualism." Correcting Statements About the Fox Girls.

To the Editor of the Religio-Philosophical Journal:

I was surprised on reading the JOURNAL of Jan. 12th, with the statement of D. P. Kayner, M. D., in regard to his "facts" in relation to modern Spiritualism. To any one who was a witness to these facts, or who has kept run of the history of them, they seem strange indeed. In the first place, it was never tested by Isaac and Amy Post at their (the Foxes) own home, as the article seems to state. It had been a year—nearly two of them—to the time of any investigation which took place, except by persons in their own private capacity. It was after they had stopped rapping with the family, and had been twelve days silent, that I called on them at their house in Rochester, Leah and Margaretta being at home, Catherine being at my home in Auburn. As they saw me coming, they opened the door and said: "Oh! the spirits will not rap to us any more," and they said it very soberly too. I said, "Perhaps they will rap for us, if not for you;" and they then did rap, to the great joy of the ladies, for they had learned how much they had received from them and how much company they had been. It was at that interview that they laid out the work for us to do in laying it before the public, and their directions were minutely followed. I delivered the lecture, stating very briefly what had been done by the spirits, and the audience then appointed a committee,—on which there was neither "clergyman, lawyer nor doctor," consisting of five citizens, to investigate the subject and report the next evening. No 'Prof. Eastman" was present, nor was the toe joint theory mentioned. They did report, however, at the meeting next even-ing, that they took the young ladies, without giving them any previous notice, to the hall of the Sons of Temperance, and there tested them in a variety of ways, but could find out no way that they could produce the sounds.

Then another committee was appointed on this there were Hon. Fredrick Whittlsey. Vice-Chancellor of the State of New York; H H. Langworthy, M. D., and Hon. A. P. Hascall (afterwards a member of Congress from Le-Roy). They took the girls to Chancellor tice, and made the investigation. After displaying all the acumen that these distinguished citizens were capable of, they made unanimous report that they received communications, reliable as to facts and unaccountable to them. The audience, when the committee reported, was still more curious than the one the night previous, and the rowdies who came to make trouble had no excuse for it, and delayed their action. The third committee was appointed. They met at the Rochester House, and were called the Infidel Committee, but toey made their report still stronger, for they had a lady committee appointed who stripped the girls of their own clothes and put on other garments,-stood them on pillows with their naked feet, and then they heard the raps on 'the table, the wall and the floor." When this report was made to the audience, the religious and respectable rowdies became furious, but Amy Post did not speak a word, and if she had you would have seen no such murder of the language with which she is familiar, as is set forth in her "speech," as reported by the writer of the article alluded to. She made no speech; did not utter a word to the mob; did not ask for the girls another opportunity to show what could be done. We had the work laid out by the spirits before we commenced, and we carried it out to the let-

The mob then broke through all restraint They were mostly church people, and they wanted it stopped then, but were not gratified. The mob took possession of the platform. elected a president, J. W. Bissel, and proposed that E. W. Capron should go home on the next train. At this point one of the Jeromes, one of the creators of Jerome Racing Park of this city, arose and stated that he knew Mr. Capron well enough to know that if they passed that resolution, he would not go home in a year. The Chief of Police invited Margaret and Leah from the hall, and informed Bissel that if anybody went to the lock-up that night, he would be the first taken.

Where were Maggie's toes at this time? One opinion of the Doctor I heartily endorse, that "licentious visitors, rum and Romanism" have wrought the ruin of these once splendid mediums,—especially rum in the first place and then the other two were easy following.

Mrs. Leah Underhill never appealed to the court or to any authorities in regard to Kate's boys; never knew anything of the movements for their capture until after they had been taken by the anthorities and placed where they ought to have been kept, and would have been, had not forged letters come from England, stating that an uncle would take them and educate them. The frauds that cannot be concocted by Margaret when she starts out, are not easily sounded.

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