

# RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

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

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

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## 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 anthropological mysteries we have only a faint relation between 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 Commission 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 the scientific and general terms what the fact of 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 submit 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 practical 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 Elliston and his school nearly 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 Louise Latour, 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 magnetic 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

space ether, the influence of suggestion is brought to bear in a manner at least one stage simpler than when spoken words are used. The real mystery remains in all cases.

The active human function of the will is the most familiar to us of all those within the psychological domain, and it is more than 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 assist us to understand to some extent the part they play in mediumistic expression of human activity.

My views on the subject of mediumship are the result of my own work, for I have not confined myself to studying the writings of others. I have used the large field of observation which was open to me for several years as an army surgeon to collect data and to make experiments which I thought would have a bearing upon the elaboration of a true theory of mediumship. The subject of mesmerism is, I believe, of the utmost importance in the attainment of this object, and where 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 being 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 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 anemic woman twenty-one years of age. She was easily hypnotized (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 she could silently stop her by his will when he was standing behind her and looking at her. M. Perronnet found also that with patience he could, from a distance, influence the vaso-motor system and the distribution of the blood supply of the subject, according to his unspoken intentions, so that from a distance he was able thus to make one limb colder than the other, and in one case he thought he diminished the temperature and 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 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 has been made in the above extracts of the vaso-motor system; that is to say, the part of the nervous system controlling the supply of blood to the different parts of the body through the effects produced on the muscular coats of the arteries. M. Perronnet was of opinion that he could influence the blood distribution so as to produce decided physiological effects. If so, he did not bring about these results by acting on the arm directly, in the instance given above, but by operating through the vero-

motor center, and only through one side of that double organ, which is situated at the center of animal life in the medulla oblongata, at the top of the spinal cord. It was with reference to this very point that some of my own most important researches into the mechanism of rapport or related nervous states in different individuals were conducted seven years ago.

After between two and three thousand observations with a self-registering instrument, 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 impressive; but my study led me to results which differ *totally* 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 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 of thought-energy through the body of another than whom the original thought is initiated, and that, consequently, there exists for the time being a *compound organism* constructed on the same type as the body of a single individual. I believe that a center to center linking is directly effected through the agency of lines of force which play the part of nerves,—the unexhausted potential energy of the active or dominant brain or center expending itself upon the sensitive or passive subject, whose brain, or that part of it engaged as the receiver, must be in a state of lower potential.

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, represent a certain amount of dissipated energy, as 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 transfused, the sensitive, in its physiological effect, and we see in another through the fact of the *interchangeability of identically 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 *vice versa*.

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 work is entitled to a fair hearing and respectful consideration.

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. But when many varied experiences inform us that the personality of the medium is, at any rate in the early stages, no way affected by the operation through his organism of an intelligence other than his own, the case is so far simplified as to fall very close to that of ordinary communication between man 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 corresponding complexity, the temporary break up of a 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 himself; I simply deal with facts, and the only conceivable inference I can draw from these facts. My aim has always been to preserve the unities between modern science which is true, and modern Spiritualism which is equally true.

The molecular symbol of thought which starts from the grey matter of the cerebral hemispheres, in seeking for expression descends through progressively lower centers until it finally merges as the impulse along the afferent or motor nerves which sets the muscles working in accordance with design for the execution of a plan. Contrariwise,

all impulses from without, which rise progressively from center to center until the highest region of ideation is reached, may be "tapped" by a sensitive, who thus, without using the special end organs of the sensorial machinery or the afferent nerves for the collection of impulses, has the higher regions of his brain impressed in exactly the same way as would have been those of the operator 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 that can be rationally offered to this theoretical elucidation of the obscurities of mesmericism, 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 for the reception of radiant nervous impulses in the case of sensitives; not so in the case of those of more stable organisms, where the impulses are prevented from rising at any rate into the higher regions of ideation.

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 undulatory waves 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 nervous impulses we want very much more than a mere electric wire, which can only account for the activity of an organ whose 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 feeling; 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 automatic existence is broken in upon frequently 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 crystalloid repose are not dead but sleeping.

Here is the ground in which to cultivate the seeds of a true theory of animal magnetism. A muscle or a gland can respond in but one way to the simple stimulus of an electric current on its own degraded innervation; but let us suppose an artificial stimulus to be applied to any of the higher centres of the brain, and what would be the result? We can consistently give but one answer, and that is *motion*, more or less spasmodic, of some of the bodily parts, such as the tongue or the limbs or the viscera. We cannot say that a definite thought would

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 form 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 continues 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 it is with our ordinary sensations, and so it 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 science 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 the conscious ego may be regarding the changes of the body from which it has emerged, for the motion of one kind of matter is essentially the same as that of another, 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 juxtaposition 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 vulgar 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, must be prepared to accept the fact that we have, each of us, two bodies, one of which is the whole material universe, as object of possible contemplation;—the body of God objectively considered, the spirit subjectively considered;—the other the more familiar body which is the organ for the expression of our individuality on the mundane plane. Surely this is a philosophy whose basis is broad enough to reconcile the contradictions of all systems which contain the element of truth in their composition; it recognizes the dignity of man and his place in nature, at the

(Continued on Eighth Page.)

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 sect?

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.

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.

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?

To this I would say, first, that, thus far such "wise and profound spirits should, through media, tell us all about God and our relations to Him—should tell us "the truth, the whole truth and nothing but the truth" on that 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.

2. How long have you been a Spiritualist? 3. What convinced you of the existence of life beyond the grave and of the intercommunion between the two worlds?

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

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?

8. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 9. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.

10. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 11. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.

12. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 13. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.

14. What is the most remarkable incident of your experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 15. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you give.

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A TRUE NARRATIVE AND Psychological Study.

On the crest of that wave of absurdities, contradictions, and profound truths, as it broke on the shores 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.

As to the exorbitant 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.

The new got up a course of lectures in the village where she resided, which was attended by some ladies who occupied the first social position in the place. Among the class who attended this course were several who had been a dark discontented mood, who rebelled against their environment, repined at their limitations, and felt that their fate was unbearable.

"Canst Thou by Searching Find out God?" MRS. LUCINDA B. CHANDLER.

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 met 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 the things of God. . . Knowledge of God supposed to be attained by extraordinary illumination; especially a direct insight into the processes of the divine mind, and the interior relations of the divine nature." It is said, however, that mediumship is in many cases injurious to the health of the medium; causing an exhaustion of the nervous system and a premature wearing of the ruling desire, and ossification of the body.

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 love. The religion supremely needed is to do unto others what we would that others should do unto us. The application of this religion in the shops, the mart and in the systems of trade and commerce, would develop the highest virtues in humanity.

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 history Gorges, 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 young lady is Miss Lulu Billings, the only daughter of Eton 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 brunette, 29 years of age, with a rather pretty face and quiet 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 her spirit "power." She claims to sing under the direction of an Italian musician and scholar who has been dead for several centuries and whom she claims is the celebrated Inghello.

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 Spanish love song in the native tongue. She played a most difficult but charming accompaniment 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.

When the last note of the song had died 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 her director wanted her to. She played, however, a French song in a most effective manner, her intonations being perfectly intelligible.

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 forefinger of each hand, after which she shook her head several times and arose from the piano in an apparently dazed manner and sat down in a chair.

Miss Billings did not seem to undergo any unusual mental strain in giving the performance. When questioned concerning her sensations she said that she experienced the most delightful exhilaration, and knew nothing that was going on around her, in fact, she was removed from all things earthly. She realizes nothing, and after returning to herself can not recall her visions except that she says her musical director stands in front of her and guides her by voice and gesture, frequently singing the lines with her.

Mrs. Billings, Lulu's mother, a well-preserved 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 piano.

The music was of such an order as to surprise 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 continued to develop the strange power.

Mrs. Billings said that her daughter was guarded by the spirit of an Indian named Onesta, 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 by a power from the Spirit-world."

She said that her daughter sang in Spanish, French, Italian, German, Chinese, and the ancient Hindoo dialect, the latter fact 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 daughter to play in the presence of friends. He is far from being a convert to Spiritualism despite the manifestations of his daughter. Several well-known managers have offered Miss Billings engagements, but he has refused to allow her to appear in public.

Miss Billings plays a harp, cornet, flute, violin, and guitar as well as the piano, but can not play a note on any of these, except when under the control of the spirits. Personally she is an attractive young lady and has a very large circle of friends and acquaintances, whose praise and adoration she bears in a quiet, reserved, and dignified manner.

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 Times, Sunday, Jan. 13.

Call for a World's Congress.

The Editor of the Religious-Philosophical Journal: A call has been issued by the World's Arbitration League for a congress in Washington, September, 1889, to which men and women, irrespective of denomination, are invited, not for sectarian purposes or theological controversies 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, 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 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 hearing and be accepted as co-workers for practical good in the spirit which Jesus illustrated in his parable of the Good Samaritan. 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 in darkness and ignorance, to strengthen the weak, to protect and purify the home, and 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 the settlement of all international disputes by peaceful arbitration. The call more fully explains the objects and aims of the proposed congress, is endorsed by able and eminent men, and should lead to an important assemblage. GILES B. STEBBINS. Detroit, Mich.

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 minuet with Mrs. Van Zandt. The Father of his Country also danced at a ball given by the French Minister, at another given at the annual commencement of Columbia College, and for several weeks he was engaged in acknowledging congratulations and attending parties given in his honor.

Princess Christian is generous to the poor of Windsor. Twice a week during the winter months she provides dinners for them at the town hall.

Woman's Department.

CONDUCTED BY SARA A. UNDERWOOD.

Matter relating to this department should be sent to Mrs. Underwood, 88 South Park St., Chicago.

Woman Suffrage and Political Parties.

One sentence in the call for the twenty-first 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 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 greater 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 pledge 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 on mass 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 Women's 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 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 unhesitatingly denounced by every earnest woman suffragist, whatever her own political bias, even if that bias be either for Prohibition or Republicanism, and this I am glad to note has already been done in a few cases.

It may be said that the action of the W. C. T. U. in pledging that organization to the support of the Prohibition party does not necessarily 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 purposes.

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 faintly rejoice in her work, she appears to be unconsciously 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 also the straw is so abundant that should a tenth part of it be utilized, there would be no place for storage.

In looking over the little column in the JOURNAL, devoted to "woman's cause"—her work, equality and education—I fell into a reverie. The immensity of that cause pressed itself home to me—the great amount of 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 countenance, that this work shall be for the uplifting of woman, whereby she may stand side 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 below, that the world may be made better. I saw them comparing the earnest thought with the space allowed, and then a veil shut down over each pent up breast, hoarding the precious material until some future time, when this little column shall expand into a 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 within a year or two, unless it was to think, "In heaven's name! what do woman want of any more cares? Why can't they be content at home with the babies and their duties to their lords—in fact with being angels, keeping their pretty feminine ways, which most men admire—instead of trying to ape the other half of creation, and turning the world all topsy-turvy with going against the laws of heaven and nature?" But I have awoke to the consciousness, that

We have been doing that very thing—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 man-made 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 love; and to see all on that progressive road 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 arm and a leg from their columns. Hearts that are in communion with those who should give their thoughts free away 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 "woman's papers," where the soul is not cramped by religion or public fear. Mrs. A. M. MURGER. 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 RELIGIOUS-PHILOSOPHICAL 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 advocates. Something of its scope and status is shown by the following quotations: "Man is 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 ten thousand exceeds 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 atmosphere in which alone agnosticism can live."

The sublime idea of the message 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 that a new definition and one which in the concluding 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 Being as a condition, and that without a mind 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 exists only as represented in our ideas, the destructive mind would eliminate matter.

To this amazing work, which is so pleasing 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 progress 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 the color of the world would be black, and the 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 philosophical negations. She could 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 little 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 in all faculties and powers. The progress 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 not to be decided by the harlequin tosses his painted balls.

EATING FOR STRENGTH. 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 and Cook Medical College, and Hospital for Women, etc. New York: M. L. Holbrook & Co.

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 knowledge which will help them to do it. A thorough understanding of the different divisions of the human body, and the needs of each particular organ, and this has been fully stated. To meet 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 economical articles for the table, and which are the most expensive, and will give 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: Ketchum and Doyle.

All that is known of this author he tells of himself in the preface. He says that in 1885 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, he blew the delusion to limbo, the book did not sell, and the delusion did not vanish 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 the owner of the land upon which the globe is created, and as it makes a "belong 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 of God, and, of course, preaches understandingly. He takes

the Bible as his guide, and wants nothing more keeping himself in raptorial agony for fear his doctrines will be "preached" in the pulpit. He need have no fear. The heavens will not fall because he 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 Homes will be read with interest. Archibald Forbes contributes The Old Sergeant and Oscar Wilde a paper on London Models.

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 are 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 contributors 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-Oil* in another column. It embraces the valuable health qualities of tar, with other ingredients, and has been prepared 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 bearing on one form of psychical phenomena. Price, paper cover, 50 cents.

Home circles, how to investigate Spiritualism, with suggestions and rules; together with information for investigators, Spiritualists and skeptics. 10 cents a copy. A good pamphlet to use for missionary purposes.

Four Essays Concerning Spiritism. By Heinrich Tiedemann, M. D. The subjects embodying the four essays are, What is Spirit? What is Man? Organization of the Spirit-Body; Matter, Space, Time. Price, 50 cents.

The Wateksa Wonder. A narrative of startling phenomena occurring in the case of Mary Lurancy Tiedemann. Also a case of Double Consciousness. These cases are of a psychic and physio-psychological nature, and are of great interest to all students of their authenticity and startling phenomena. Price, 15 cents.

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 *Inter-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 kind 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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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, January 26, 1889.

A Candid and Confidential Talk.

When the individual who edits the JOURNAL sits in his sanctum and reviews the splendid work which the paper has wrought, and sees how steadily common sense has grown and increased its breadth of vision within the past dozen years; when he analyzes 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 assistant 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 energies do not too loudly protest.

Thus might this man's professional life be one of reasonably fair enjoyment, sweetened and strengthened as it is by the moral support of those hereinbefore mentioned and the knowledge that his endeavors were doing some good. He cannot, however, always live in this atmosphere of the sanctum, for he is his own publisher as well; and after his brain has been worked to its limit of endurance in another has just invested an hundred thousand

a sphere removed from the secular side of life he must brace up, pull himself together, 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 far-reaching 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 impersonal 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 condition.

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 thousands and tens of thousands of converts. Under its inspiration the wicked often become good and the good grow better, vying with one another in their efforts to best "serve the Lord." They build churches, colleges and seminaries; they send their tried and approved missionaries into every nook and corner of the great cities, out upon the plains 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 atmosphere 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-do and sometimes very wealthy people are besought to aid in carrying to others that which has brought joy to their souls and certainty as to the future life, they put aside the appeal, some without even an attempt at excuse; others offer reasons for delay; one is just sinking his seventy-fifth oil well, the proceeds of which are to go to the "cause," but which are always diverted to another well or lost in speculation in the oil exchange;

and in speculative lands; another is laying 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 buoyant helpmeet to paint the brighter side, a night's good sleep—if he gets it—and 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-Philosophical Publishing House which is licensed to 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 the reader to the prospectus of the said publishing house, to be found in another column, 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 rational 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 juggling.

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. Y. Sun gave publicity to performances of Mr. George D. Carroll with Mrs. Fannie T.

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 universe 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 power! A. Y. W.

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 during 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 degree 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 unladen spirit of a colored man who was lynched in the county last 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 106 years of age.

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.

HINTS.

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 statute 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, Mary J. Wright and Mrs. J. J. Clark. An associated press dispatch from New Haven on the 19th says the accused parties failed to appear for trial and forfeited their bail. Mr. Geo. F. Jildge, 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 vendors 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 results 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."



Voices from the People.

For the Religio-Philosophical Journal.

THE SENSELESS CHILD.

ELIZABETH OAKES SMITH.

SWEET EVA! shall I send thee forth, to other hearts to speak? With 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 birth: And thou has nestled in my heart, with love that's not of earth. Alas! for I have failed, methinks, thy mystic life to trace. Thy holiness of thought and soul, thy wild enchanting grace. Thou dwellest still within my heart, thy beauty all arounding. Like bells that wake the village ear, by echo sweeter rung; And as thy traces one by one upon my fancy steal, Their lingerer yet another grace the soul alone can feel. With thee I've wandered, cherished one, at twilight's dreamy hour, To learn the language of the bird, the mystery of the flower; And gloomy must that sorrow be, which thou couldst not dispel. As thoughtfully we loitered on by stream or sheltered dell. Thou fond ideal vital made, the trusting, earnest who fostered sacred, undefiled, my heart's pure, youthful dew; 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 forsake. Thou'lt linger, Eva, wilt thou not, all hallowed thoughts to wake? Then go, and speak to kindred hearts in purity and truth: And win the spirit back again, to Love, and Peace, and Youth.

Suggestive Letter from the Pacific Coast.

To the Editor of the Religio-Philosophical Journal: I like the last number of the JOURNAL immensely. It is grand, pure, high and soul-inspiring. It is beautiful of the glorious Gospel of Humanity. The array and variety of talent is full, complete and of a high order. Its phenomena carry with them the force of conviction. I also like the idea of a Publishing House in the grand progressive city of Chicago. It is imperatively demanded, and I believe, Mr. Editor, you will succeed beyond your most sanguine expectations. It is only a question of time before the advancement of the spiritual cause. It is high time wealthy Spiritualists consecrated a little of their wealth in this direction. He is poor, indeed, who enters the Spirit-world with no "bank account" save on earth, and no exchequer save mere material resources. There are many publishing 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 secure it.

The times are auspicious for such a movement. The crumbling walls of old systems of theology are tottering to their fall. The days of orthodox domination are numbered. The harvest of "New Wines" is 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 mistake the whole Universe itself into a condition of inertia and death. The infinity of truth is involved in man's destiny, and the never ending process of evolution will require eternity to unfold his moral and spiritual nature to the knowledge of his own soul. What high incentive to sacrifice and devotion can be imagined then on the part of intelligent Spiritualists, than to labor while on this earth plane, for the uplifting and spiritual culture of humanity? Compared with the work comprehended by this publishing house, earthly kingdoms and empires dwindle into insignificance, material riches become as dross, and selfishness appears a crime. The man who lives for self alone, is dead while he breathes, and he who labors only to accumulate earthly riches, spends his time in starving his soul, and gliding his own soul to perdition.

May those who have the means see not only spiritual opportunities in this enterprise, but recognize its 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. N. F. RAWLIN. San Diego, Cal., Dec. 30, 1888.

Spiritualism at Elmira, N. Y.

As 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 sabbath scenes here on the 1st Sunday of December, and remained in the city for several months. Her meetings increased in interest until the hall occupied by the First Spiritualist Church could no longer accommodate the public, and we were obliged to procure a larger hall for Sunday meetings. Thinking that the people were not sufficiently instructed, we arranged to have a series of lectures on the "Facts and Phenomena of Spiritualism," which were held in the hall occupied by the Spiritualists. These scenes have been attended by an increasing interest. The spirit giving tests through Mrs. Twing's organism, is very old and original in its speech; but after a careful study of what she says, we find that his thoughts are pure, his sentiment and principles noble, and his tests generally true. Scores of unbelieving, doubting minds have, at these scenes obtained evidence of a life immortal, by receiving a message of communication direct from some dear one who had laid aside the earthly house. So the seeds of truth are being sown, and in the near future that glorious light which is to illuminate the world, will brighten the pathway of many souls. Mrs. Twing is a great worker by demonstration, the fulfillment 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 the State. Her constitution and the by-laws were given to me. I presented the same to our society, and they were unanimously adopted. For many years these words have been continually ringing in my ears: "Spiritualism is a higher life." 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 voice," consequently we recognize the Heavenly Father, and the good examples, and beautiful teachings of His Son, Jesus of Nazareth. We wish that every Spiritualist society would unite with us in our endeavors to lift humanity up to a higher standard of life. W. M. MARTIN.

Mrs. William Moleberry, a granddaughter of Gen. Nathaniel Greene of Bacon's famous regiment, died Thursday at Mason City, Ia., aged 98.

Difficulties Attendant on Spirit Inter-course.

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

There are various difficulties in the way of the fulfillment of their promises, among them the following:

- 1. Although in a majority of instances spirits do remember their promises, yet a 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 communication.
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 them.
5. Sometimes, modest, retiring spirits are prevented from communicating through mediums by their own selfish, and self-asserting spirits crowding them aside and directing the proceedings to suit their own pleasure and convenience.
6. 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.

Those, 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 the latter, 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 manifestations.

Most Spiritualists, 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 satisfactory communication with their departed 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 mistake, it is such a thing so, or so, and the ready reply is, yes, 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 he 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 eagerness 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 humanity.

Another fact, which it is proper to here mention, is that when spirits are dependent and relying nature are with us, in the presence of mediums, we are quite as able to influence their opinions as they are 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 that 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 eagerness 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 humanity.

The barriers between the two worlds, ordinarily, and for practical purposes are nearly as impassable as the barrier between the material and the spiritual, and it is difficult to penetrate the material life as it is for us to penetrate the spiritual, and even the comparatively few spirits who succeed in their endeavors encounter difficulties which we constantly fail to realize. There are many mediums, 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 quibbles and parties, the main object with whom is the ascendancy of their sect. The English 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. At the present juncture, Spiritualism has 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 on 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 "facts and phenomena," simply as such, and not associated 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 any 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 perpetrated by 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 utterance 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 fall that which he was wearing coming in contact with the top of a doorway. The deceased when passing from the room to another in his own house struck the top of his hat against the lintel of the doorway, and forced his hat further on his head. As he suffered from a neuralgia, the fall caused a concussion of 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. C. Roberts met at No. 23 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 commencement 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 pilgrimage. 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. Martin Ordway and Charles 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."

On Sunday, the 8th 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 7 P. M. lecture, all of which were explained and intelligible 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 their Power to Prepare the Way for the Living." The speaker gave some plain facts in the course of her remarks, showing that we are all spirits, whether in the body or out, and all ministering angels, either for good or evil, as the case might be; that it is not necessary for us to throw off the body, in order to be able to do good, and that we are all good things, 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 poem of the evening service was: "The Spirit of the Living." The speaker, in respect to the old year, and thanks for blessings received and lessons learned, the speaker took up the several months in the calendar, giving each a passing notice and thought for the blessings we hoped to receive from each as we should pass by them in the journey of the 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. Crocker, Boston; Vice-President, George Hooper, Boston; Treasurer, E. Y. Johnson, Warren, R. I.; Clerk, E. Gerry Brown, Boston. Directors: Mrs. M. E. Currier, Mrs. J. Butterfield, Chelsea, Mass.; W. W. Currier, Haverhill, Mass.; Cyrus Peabody, Warren, R. I.; Jennie P. Ricketts, Boston, Mass. W. W. CURRIER.

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. R. Co. as a fireman, and then as an engineer. In 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 had no man to take his place, and he would have to run it himself. 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 Reiter St., and met his fireman, whom he told his dream. 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 that he would lay off that night. Mr. Adams asked him if he had been dreaming again. He knew that some of his dreams came true before. He told him that he had, and that he would either get killed or lose his engine that night. Mr. Adams told him that he would lay off that night. He went to bed, and he dreamed that he ran his engine into the water. He did not lose his presence of mind at any time. The next instant the five cars of yard followed, which he felt the tender from the engine, bent three times over, and he felt as if he were being crushed. He was careful, thinking that this was 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 a draw bridge, where the engine and steamers pass there, and where the water is about sixteen feet deep. He ran along here very carefully. He had one hand on the throttle and the other on the reverse lever, and crawled along at a snail's pace, on the lookout for signals. All at once the fireman yelled, "Jump, the bridge is down!" 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