Truth wears no mask, bows at no human shrine, seeks neither place ver applause: she only asks a hearing.

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CHICAGO, DECEMBER 7, 1889.

No. 16

Readers of the Journal are especially requested to song in items of news. Don't say "I can't write for the wess." Send the facts, make plain what you want to My, and "cutit short." All such communications will • 5 properly arranged for publication by the Editors lotices of Meetings, information concerning the organsation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incicents of spirit communion, and well authenticated acounts of spirit phenomena are always in place and will re probljebed na scop na possible

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THE CREAT MYSTERY!

Wonderful Manifestations by Unseen Causes -A Conversation Carried on With an invisible Spirit.

Farmer Dagg's Home and His Terrible Ordeal-Hundreds Vouch for the Truth of These Remarkable

We publish below an account of spontansous phenomena that is simply astounding. but youghed for by Mr. Percy F. Woodcock, member of the Royal Canadian Academy at Brockville, Canada, who sends us a copy of the Brockville Recorder, which contains the same, made up from his own notes taken at the place of disturbance. In her book entitled "Nineteenth Century Miracles," Miss Emma-Hardinge Britten gives many instances of most remarkable spontaneous phenomena, but they hardly surpass even if they equal the almost incredible story that we now chronicle. Mr. Woodcock accompanies the had to go. Mr. Dagg took the boy to Shawarticle with the following personal letter to ville before a magistrate and while they were the Editor of the Journal:

BROCKVILLE, Nov. 27, 1889. Dear Sir: Thinking the inclosed statement of a very currents phenomena, witnessed by myself, might be of interest to you and to the readers of your value. able process I enclose a clipping from the Brickville Recovered has evening. I might say for the benefit of these who caight doubt my ability to investigate such a passionena, that I have read nearly everything that has been published on the surject, besides having seen them every phase of spirit maintestations, oftentiones in my own home with my little family pean. Tost during a sejourn of eight years in Paris, I devoted the greater part of my time To start the subject. My neighbor and friend, Mr. without being seen, as these things happened went around by Dagg's house to see if any Behring, was regressed to job me in this investiga-tion, but various deleter gas. Mr. Arthur Behrins, as see may break, has been a subsection to your paper

Yours very truly. FERCY WOODCOCK. As the other have been reading the news

and conveying of Charendon; in the county of mendensent of these troubles she was a stout, one day. On one occasion a large stone come done through the medium of Black Art prac-

Dinah was away from the house the troubles

interested by the accounts, Mr. Percy Wood- his mother that his hair also had been cut off | the Devil; I'll have you in my clutches; get | brother, because he won't give me no cork, R. C. A., of Brockville, decided to go out

and investigate. Mr. Woodcork, who is well-known as an Paris, spent Friday, Saturday and Sunday with the Daggs, and as he made careful inquiries among the neighbors about the occurrences previous to his arrival, and made | cept the clothes being raised up as though | that he ought to be 'ashamed to use such careful and copious notes during his visit, we give below an account kindly furnished

Mr. Woodcock arrived in Shawville on Thursday evening, 14th in-t., and the next morning procured a rig and drove to the Dagg farm house. He found it in a common rural district surrounded for the most part with ordinarily well-to do farmers. The house where the phenomena occurred was found to be a small log house; of one story and an attic with an open board shed at the rear, recently erected, but not yet shingled. He found the Daggs to be a very decent, respeciable, honest family, of good average intelligence. Mr. Woodcock was received by them on his arrival as an ordinary curiosity seeker, of whom they had already had an abundance, but after some conversation Mr. Dagg said they expected to have a quiet day, as they ha sent Dinah, the little girl over to Dagz's father's house, about two miles away, and when she was gone the manifestations ceased.

Mr. Woodcock, however, was not to be put off with this, and finally succeeded in so far securing their confidence as to induce them lowing day. This much accomplished, Mr. Woodcock spent a greater part of the day interviewing the Daggs and the surrounding neighbors as to the occurrences of the preceding six weeks. The account given by the published reports is in connection with the Dagge, Mr. Arthur Smart, a prominent farmer, and many others, was substantially as fol-

On September 15th, Mr. Dagg brought homeafive dollar bill and a two dollar bill and gave them to his wife, who placed them in a bureau drawer. In the morning a little boy named Dean, an orphan, who was employed by various farmers as chore boy, and who Occurrences- The Most Remarkable Case on Record- was temporarily in the service of the Daggs, An Account of Markers F. Woodcock's Visit to the came down from his bed in the garret and proceeded to light a fire in the cooking stove. Seeing on the floor in front of the stove a five dollar bill he took it at once to Mr. Dagg, telling him where he had found it. Mr. Dagg being suspicions, looked in the drawer and found that the rest of his seven dollars, a two dillar bill, was also gone, and sending the boy out of doors to milk examined the room and found the mis-ing bill in his bed. Although convinced that the boy was guilty, they said nothing until later in the day when, on returning from the mi k house Mrs. Dagg found on the floor of her house from the back door to the front, across the room, a streak of fifth. This with the theft of the money was too much for Mrs. Dagg, and she immediately ordered the boy Dean from the house. The boy stoutly asserted his innocence but away the same thing happened again and filth was found in various places, in the eatables, in the heds, etc., showing conclusively that the boy was in no way connected with it. This continued for about a week and was accompanied by various other anties. Milk pans were emptied, butter was taken from the crocks and put into the pane. Milk and eatables were put into the attic for safety, but just the same things followed. This attic had no doors or windows and no entrance except by a stair which entered it from the kitchen, and no one could enter the place in the daytime. It had no effect. A day or two after this as the family were in the house a pane of glass came grashing into the room as if some one had struck it from the After challing with the family a few nonoutside. Mr. George Dagg was away from the he went out and femal some one had home threshing and his father John Dagly spore Possine the past two months will re- was staying with the family during his allme along the 15th of September last the sence. Falleying, some mischlevous person form in of Googge Dagg, a farmer living in | was playing tright, the old man went out in from of the house and secreted himself behind a stump to water. Although he wards close-The Property of Quality, seven miles ly he could see nothing, but the typicar F' switte, on the Portiae and Pacific panes still continued to be smashed. He it was regain to he tibubled by some other changed his position and knowking off a a spine of mischief that played bayor beard from the care and the whole of the house fird proceeded flome and drove them grounds. When he had he so there for some Abstract it. The family consisted of time and seeing nothing, his dearhtes-in- genies could have kirown it from About it is mark and taped about thirly five years, law, Mrs. Dagg. came out and said. Father, time the patters of the phenomera element Same a little Mary Dogg, aged four I you may as well 'come in as the classis saill yours, while dollarly Digg, aged two years [breaking." This continued until eight large and Digat. Chirden McLane, aged eleven panes of glass were broken. After this files years. Tuly ittele girll Dinah was sent out I communiced to break out spontaneousiv, the from counted by Mr. Quartier, and was window cortains and other things about the from the Believille Home by Mr. horse being burned, as many as easist fire-in publication. This was the condition of af Day's days a greater. Previous to the com- different parts of the house breaking out in rosy cheek. Seetch girl. Now her cheeks hurtling though the open door and struck to On Saturday morning, when he arrived at are subject in, dark rings endired her eyes, the little four year old daughter of Mr. Dagz the house, he was met by the children outand so is a mere shadow of her former self. In the breast but, strange to say, not hurring side, and being introduced to Dirah asked At first it, was supposed by the Daggs and ber in the least. Dishes were booken, water her if she had seen anything since she came their neighbors that a boy name! Dean, who | emptied out of the pitcher and thrown in | home. She replied that she had a few minhad work of for the Daggs, was at the bottom | Mrs. Dagg's face. One afternoon little Dinaboutes before while coming from the well, back of the mischief, and afterwards it was pretty felt, her bair, which hung in a long braid of the house. She and Mr. Woodcock went generally believed by the people that it was down her back, suddenly, pulled, and onegry- around to the open shed, back of the house. ing out the family found her braid almost tised by a Mrs. Wallace and her two children, cut off, simply banging by a few hairs. It Mr. Woodcock's intense astonishment a deep,

in chunks; as it were, all over his head. out of this or I'll break your neck." And dies. Shortly after this, as old Mrs. Dagg was tidy- | further expressions of enmity came out of ing up the bed room, having previously made | the air to the ears of the astounded listeners artist in Montreal, Ottawa, New York and up the bed, the little girl Dinah suddenly Mr. Woodcock replied that that sort of thing screamed out "Oh! grandmother see the big might frighten the people there and the black thing pulling off the bed clothes." The | children, but it did not scare him at all, and old lady turned and could see nothing ex- he further told the voice or whatever it was some one had caught them in the middle and was lifting them up. "Where is it. Dinah?" by him. We do not pretend to give Mr. Wood-cock's notes in full, as our space is limited, but we understand his history of the case will be published shortly in full in pamphlet was niting them up. Where is 10, blinds to strike him. Where is 10, blinds to strike him, brinds to strike him. Dinab was afraid, but who afterwards joined, them, lasting for five the case will be published shortly in full in pamphlet. be afraid and Dinah struck. When she had struck a few times, a young man named Smart, son of Mr. Arthur Smart, a neighbor, and another young man, came in and grasping the situation said, "Give it to him. Dinah, don't be afraid." Dinah, thus encouraged; belabored him heartily, and when she had struck a number of times they all heard a finally seemed to yield to the expostulations sound like the squeal of a pig, and the figure vanished from the little girl's sight. Among | cease the use of obscene language and final other phenomena a slat was taken out of the ly admitted that it had been acquated solely bed under the clothing and a framed motto taken from the wall. The slat was seen to be pounding the motto on the bed. A mouth | body except Woodcock and the little gir organ was heard playing and a rocking chair Dinah, to whom he seemed to have a decided violently rocking. The little five-year-old daughter of Mr. Dagg saw several times what she described as "A big black thing." and something in the shape of a man with the head of a cow with horns, and cow's feet, standing in the door. Another time she saw, the same figure dressed in white, putting sngar in the oven.

The figure turned and asked her if she be added that this figure was seen by Dinah as well, both children giving the same description. One peculiar circumstance which has been misrepresented in the previously hig black dog. The actual facts as given by Mr. Woodcock are as follows: One day Dinah against the fence, knocking it down. They immediately went out but could see nothing, neither was the object any longer visible. Dinah, on being asked to describe it, said it tails hanging from each side. The only evidence that could be seen was that the fence which had previously been standing was knocked down. At a prayer meeting which had been convened for the purpose of exorcising the evil spirit, which was led by Mr. Horner, a brother of the Rev. Mr. Horner, a Bible was taken from the chair in front of him by an unseen hand while he was praying and was afterwards found in the oven. An inkstand was several times taken from a small table in the kitchen and was always found in the shed. Mr. Horner being in the house at the time, and being incredulous, undertook to watch it, and while doing so it disappeared from before his eyes. The next day a piece of paper was found pinned to the wall, having written on it, "You gave me fifteen cuts."evid-ntly referring to the blows given by Dinah while the bed clothes were being raiseo. One day Mrs. John Dagg, have ing a bottle of vinegar in her hand, remarked that she was afraid to set it down for fear said this than a large potato came flying across the room and struck the hand in which she held the bottle. Mittens were taken from the pockets of coats hanging on the wall and put in the stove, and in some cases burned before they could be taken out by the excited family, who were kept constantly on the this Mr. Woodcock went into the house and be there and he wanted to convince the unwatch. Another strange occurrence hap the voice was heard there. The following believers. Mr. Woodcock then, about two A. pened about this time that is worth mention- conversation then took place: ing. A neighbor named James Quint hat taken his notse to gosture, and returning thing had occurred that he had not heard of. he carried a halter with him which he laid on the doorstep outside where he went in-

Asken his namer. This ning some person had hid it in a jeke, they surched high and low for it without success, and Qainn made up his mind that he was minus his heiter. As-Quitin was standing in front of the house discussing the matter with Mr. and siese

John Dogg, Mistries, Dage, Miss Mary Smart from the children, they stablenty heard a signit noise until air and the halterfell lown in their must, fley were stan it 2 in the open air some distance from the house

and a gruff volcaywhich had hit be to beheard only by Lanah became abdible to mi. This voice followed her about constantly. not it juring Herat all, but aumoving her by ther of colorede danguage, too in lacent for fairs up to the time of Mr. Woo loock's arrive me and my family? al on the scene.

Dinah said: "Are you there, mister?" To daytime, and when you could see them. I'm with a knife. On the same day the little boy plied in language that cannot be repeated

filthy language before the children. The voice retaliated by calling Mr. Woodcock de-

the old lady got behind her and told her not to hours without a break. Mr. Woodcock took the position that he had to deal with an invisible personality, as real as though there in the flesh, and on this basis endeavored to shame him into better behavior an persecuting the Dagge who had admittedly done (the voice) no harm. On the other hand the voice resisted for a long time, but of Mr. Woodcock and Mr. Dagg and agreed to by a spirit of mischief, or having fun, as it termed it, and had no ill will against anyantipathy. He asked to be forgiven by Mr. Dagg, Mrs. Dagg, Mr. Arthur Smart and others, about whom he had said hard things.

This change was the result of several hours converse with it and was apparently due to coaxing, during which time they had gone into the house and were joined by a number over to the Dagg. As soon as she and Mr. of people who kept constantly arriving all av until the house was full. audible to everybody in the room.

To satisfy himself that there was no collusion on the part of any person who might be practising ventrilognism or some other act, this woman behind her back, make them now Mr. Woodcock made a thorough examination | to her face." The voice to Mrs. Wallaceof the premises and found that it was utterly impossible that there could be anything of the | swamp and bury a Black Art book that you came rushing into the & ase exclaiming that | kind. He carefully watched Dinah, who was | got in Montreal?" a big black dog was outside and had ran up the only one present with him at the opening of the conversation, and was perfectly satisfied that the voice did not emanate from her, and further the voice was very graffland coarse, entirely different to here, which is the conversation continued the same as be- so much; you make me lie! fore. The shed in which the conversation The house is a log one, not plastered, no tions dividing it into three rooms, used for a kitchen and two bed rooms. The family hav been found about the house, he asked the voice to be kind enough to write something that he might be able to show to his friends, This took place in the morning while in the shed. At first the voice refused to do so, but after a good deal of coaxing consented. Mr. Woodcock, in the meantime, having laid on a bench in the shed a piece of paper and a lead pencil, immediately on the voice consenting he observed the pencil to voice) had burned it. After some further stand up and proceed to write. So seen as cross examination by Mr. Woodcock and oththe disturber would break it. She no sooner the pencil dropped Mr. Woodcock stepped over, and examining the paper, said: "I asked you to write something decent." To this the voice replied, in an angry tone, following pight (Sunday) at midnight and "I'll steal your pencil," and immediately the | would not wither them are more. On being pencil rose from the bench and was thrown asked why he did not leave immediately he viciently across the shed. Immediately after replied that the next day lots of people would this Mr. Woodcock went into the house and be there and be wanted to donvince the un-

thus persecuting the Dagg family?

An wer-Mrs. Wallage sends me. Mr. W.-Will your engagement with Mrs. Wall ce soon cease? Answer - Won't tell you. Shut up; you try, module with the Black Art. I will break! Nour neck, for I'm the Devil, the Son of the

husz i fattu reply to this was so obscene as to be unit; for publication.)
Mr. W.-Naw, spirit, be no contifeliow and

Her before language, please, o An and will, the way keep too here talking! off the time. In three, Goto Mrs. Wallace the hacks ber contess her sin . She's crying

Mr. W.-I will soon go.

lus.-dust fer fon.

Int you won't. The voice then cried out, "George, (referring to Mr. Dagg) I like you. Pil talk to observe language as on firmer occasions. M., Dang - Why have you been bothering

Mr. Ingg-It was not very much fun when you threw a stone and struck little Mary. At s.-Poor wee Mary. I didn't mean to hit her. I intended it for Dinah, but I didn't let it hart her.

Mr. D.4-if it was only for fun, why did you try to set the house on fire? Ans.-I didn't, the fires were always in the sordy I did it.

States, came in, and after greeting the famiceased. Several newspaper accounts of the began crying and said somebody pulled his phenomena have been published, and finally, hair all over. Immediately it was seen by tonishment, said: "Who are you?" "I am the voice cried out, "I don't like Mr. Dagg's (Continued on Eighth Page.)

The question was then asked him, "What

Ans.- I wanted the people to think it was Dinah. Mr. Woodcock-Shame on you. If you don't behave I'll take Dinah away.

were you doing when Dinah was away.

Why didn't we hear you?

Ans. - If you take Dinah away I'll try it on little Mary. Mr. Arthur Smart coming in at this time

the voice cried out, "Arthur, you're a wee black snake.' The conversation continued in this strain

during the day, and in the evening invisible became repentant, apologized to those present whom he had injured, and promised not to use any more obscene language. After dark Mr. Woodcock went over to Mrs.,

Wallace's, and explained to her the seriousness of the case, informing her that she had been blamed for the trouble and requested. her to come over to Dagg's which she consented to do. It should be stated here that a fend had existed between the Wallace and Dagg families for some time over a disputed boundary line. Some time ago Mr. Dagg had consulted Mrs. Barnes, of Plum Hollow, who told him that the trouble was caused through the medium of Black Art practiced by a woman, a girl and a boy in close proximity to the place. This corresponding with the description of Mrs. Wallace and her famly, suspicion fell upon them. It was, only by considerable urging, that Mrs. Wallace, who was cognizant of the feeling existing against her in the neighborhood, was induced to go Woodcock entered the house, which, at this was tull of beoble, the voice cried out 'Old Mother Wallace," and proceeded to call her names. Mr. W. interrupted and said: "Here, now, you have made charges against "Didn't you and Maggie and Willie go to the Mrs. W.- No. I did not.

The Voice-You did. Mrs W.—I say I did not. The Voice—You lie.

This style of conversation was continued resembled a big black dog with long hair like delicate and very eff-minate. To make astronome time until the voice was apparently tails hanging from each side. The only evi-surance doubly sure he asked Dinah to fill tangled up in its various statements and her mouth with water, which she did, and finally burst out with; "Oh, don't bother me

The crowd being by this time convinced began was a bare open building with no floor, that Mrs. Wallace knew nothing of the affair; nor any places in which it was possible the voice then claimed that it was ther two that any person could have been concealed. | children, Maggie and Willie, and said they were then at it. Mr. Woodcock immediately closets, and only ordinary thin board parti- said he would go for the children. The voice sai : "They won't come." Mr. Woodcock escorted Mrs. Wallace home and returned with ing teld Mr. Woodcock of writings having the two children, upon which a very similar conversation ensued, the children denying stoutly that they knew anything about what black art meant, and knew nothing of any such book. The voice insisted and at Mr. George Dagg's request promisento show him, Willie Dagg and Ben Smart, on the following evening, where the book was concealed.

After this, however, it told beorge Dagg that no one could see the book, as he (the ers, the voice expressed repentance for the trouble caused the Daggs and promised Mr. Woodcock that it would say good bye on the M., went home with Mr. Acthur Smart and Mr. Woodcock-What are your reasons for remained the balance of the hight returning to Dagg's with Mr. Smart had some of his family on Sunday at an early hour. All day on Sunday the house was crowded with visitors from all parts of the surrounding coun-

It will be remembered that on the previous evening the mysterious visitor had promised Mr. W.—No you won't, nor am I afraid of at midnight, and great exprement existed you. Answer me civily, I am not your enem over the whole country-ite as to the developments that Sunday might bring forth. Accordingly the people bean arriving early in the norming, and all the afternoon and up still midnight the house was throughed. From early morning the voice, which apparently pode on dis good behavior, as Lad been-promised, answered the questions of everybody hand whate consments on different persons as and she's validing for your she and the other they aptered the room. Some of his remarks were fore anning and displayed on intimate / knowledge of the private affairs of Ans. -No you won't. You say you will, maky of his questioners. Durling the forenous some person spoke to

the sales and remarked on his not using any the reply came: "I am not that person who used the diriy improce; I arran angel from heaven, sent by God to drive away that fellow, and this character he assumed throughout the day. This was pretty generally believed by these present, and an answer he gave to a stranger fixed this belief firmly in the minds of nearly everybody in the room. This stranger, who afterwards said he came from a distance, either Cobden or Portage du Fort, Mr. Woodcock is not sure which, stood up and asked if the voice wonid answer him a question. The answer came, saying, "well." The stranger asked some questions which neighbors of the Diggs. Notwithstanding had to be cut off entirely and looked as if a groff voice, as of an old man, seemingly with this it was noticed that when the little girl person had grabbed the braid and sawed it off in four or five feet from him, instantly re- who had just returned from the Western turned to the crowd and said no human be-

QUESTIONS AND RESPONSES?

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

2. How long have you been a Spiritualist?
3. What convinced you of the continuity 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 answers you

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

RESPONSE BY W. J. CUSHING. My mother was a Baptist and my father a Unitarian. The latter church I attended for a time, and finally joined, only to come higher into Spiritualism.

Eight years. My own personal relations with the Spirit-world and the phenomena incident to

4. In the fall of 1881 I left Boston and the wonderful yellow sky or dark day behind me, and journeyed to New Lebanon, N. Y., to reopen my private boys' school for another year. On reaching there I found people much stirred up by the same unusual appearance of the sky, which also visited Eastern New York as well as New England; and I was further surprised by another remarkable sign in the heavens of a "golden bow" spanning the sky from east to west and lighted by rays of the Aurora Borealis in the north. These two signs seemed prophetic of that Golden Age which we now recognize as in its dawn, though Elder Fred Evans of the Shaker settlement said it meant that our President was going to his death at Long Branch; and that the nation would be united in sorrow from east to west; but this explanation did not seem large enough for so great a sign from God or the intelligent side of nature. But to confine myself to my experience, let me say that I opened the school, and all went well on the first day; but on the second day, while on my way thither, a power was brought to bear on my awakened and prepared will which caused me to retrace my steps to the house where I boarded, unable to do otherwise than as I was made to do. A second time I made the attempt, only to meet with the same result, and I finally dropped into a chair in the house, saying, "Something is going to happen." A glass of wine was given me. I rallied and stayed home that day and felt myself con-

sciously under the influence of spirit presence. The day following I repaired to school close the school so far as I was concerned, and that I felt a call to other work. My old teacher, who induced me to take the charge, laughed at me and secured the Episcopal minister there—a Mr. Hooper—to take my place, which he did, closing the school for Brooklyn and was led daily to read a chapter in the Book of Job as bearing on my case, and as a promise of what was before me and what has now been fulfilled. I was also led to join the Y. M. C. A., then the First Unitarian church, and finally came into this movement through the doorway of Everett Hall 5. Not until its adherents live up to its teachings. It clinches the nail of faith driven by the church with facts, and gives reason to it; but Spiritualists must embody

the truths both in it and in the church if they would make it a religion. They must build the superstructure of harmonious association and holy lives upon that founda-tion of facts already so deeply laid. "A wicked and perverse generation seeketh after a sign" still, as of old; but old time Spiritualists, ought to cry with Macbeth, "Hold! enough!" and devote their time and their money to the erection of suitable homes or buildings for our societies, which have been driven from hall to hall and for our medidriven from hall to hall, and for our mediums who have gone from house to house. In these, new comers can learn the truth and thank the pioneers for the privileges offered. while they in turn can feel "at home as they

cannot in hired halls. 6. To gain the respect of the outside world by a proper presentation of our cause and by the character of the individuals in it, and to follow what I have just mentioned under

7. They help us by lifting us into the contemplation of things above a sense plane, so that we may live more in mind than feeling, and the easier bring the cravings of the ani-mal self under the control of reason—the highest church control. Brooklyn, N. Y.

1. My parents were Universalists. I never united with any church. If ever I do, the creed will have to be very elastic, something like this: Freedom, fellowship and character in religion. I am at present trustee of a Universalist Society made up of Spiritualists, Universalists, Unitarians, Agnostics and Materialists. We had had no preaching for two years until I was crowded in as trustee. I then hired a Canton Theological student for ten Sundays, or during his vacation. He proved to be an inspirational writer. He said he was told by his controls to go to Cauton to prepare himself for the ministry, and he should have help from the best and brightest spirits; but he claimed to be a Universalist and said that Spiritualism is not a religion but a strengthener of Universalism.

2. I became a Spiritualist thirty-five to forty years ago. Manifestations occurred in a Universalist minister's family in Morris and miles away. I did not pay much attention to cant smile. the reports until I heard that my sister was "He appear a medium. My wife and I then went to her house and witnessed the manifestations. She was influenced to make an alphabet with her fingers, and at the end of each word was impressed to pronounce it. My wife had lost a mother a few months before. We expected to get a communication from her, but instead, we got one purporting to come from a sister who had been in spirit life perhaps a couple of years. That satisfied us that what we received was not in our minds. During the evening we got communications from a number of others, and if I had been a believer in the orthodox way of experiencing religion, I should think I experienced it then and there, deed, showing throughout a most perfect infor I was happy. We went home, and while timacy with the character and condition of strangers in a distant State (entirely unter the fire preparatory to retiring, my and in a very few moments the alphabet was made and a number of messages were given. We sat almost every evening for, perhaps, a month, and in our ignorance overdid it; and getting some untruthful communications, wife and sister both said they would not

now have good mediums of our own.

Society is badly out of joint, and the greatest need of to day, I think, is its reformation. Morris. N. Y.

Proof of Life Continuity.

J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal. I promised you some account of manifestations recently enjoyed in the presence of Mrs. Minnie Brown of 951 Hutchiason street, Philadelphia. You know, my dear brother, that we have been experiencing manifestations, professedly from friends and others in the after life, for about forty years. We seem to have a settled faith in the possibility and reality of such abnormal communings, so to all things that ever I did: is not this the speake not only from having observed and Christ?" As it is, we are unable to claim studied them so long, but also from a full any one man or woman to be the miraculous conviction that they are consistent and in Christ of the Infinite Spirit, Father of all. full harmony with universal nature.

The possession of clairvoyant faculties to a

The grand united chain of being, as sung by poet-seers, contains no broken link, and greater would be the marvel did human experience fail to indicate, through all histories of the race of men, the hidden ties that bind this lower life to the higher one in the angel world. If one has had (as my wife and I have), through a course of years, many experiences that seemed to be as pearls of great price, there may be felt a hesitancy lest these pearls may be trampled under the feet of those who fancy they can throw distrust upon the evidence in these piping days of "psychic science." Let all persons be guided according to the safe method adopted by true students of natural science, and formulate, positively, those theories only that will most simply and completely rationalize and explain the observed phenomena. Do this and we have little to fear lest our pearls should lose their luster.

A few weeks ago we called upon the medium mentioned. Mrs. J. had a short opportunity with her several months previous but I had never made her acquaintance or seen her. We reside some 40 miles from Philadelphia-have held little intercourse with the Spiritualists of that city and feel assured that Mrs. Brown was as much a stranger to me as I to her.

Upon going to her house we were shown into the scance room and were barely seated when the lady herself entered the door, apparently direct from the performance of her household duties. She turned to me at once as she walked in, saying: "There is a spirit lady entering the door with me, who seems to want to make love to you; she throws her arms around your neck and calls you 'Pap.' She has an infant with her, gives her name as Hannah and seems very happy and glad to see you." It was easy for us to understand without trouble, went through the opening exercises and then told the scholars—some eighteen in number—that I felt impelled to close the school so far as I was concerned, see you. It was easy to the was our closes with a set of the school so far as I was concerned, see you. It was easy to the was our closes the school so far as I was concerned, see you. It was easy to the was see you. It was easy to the total was concerned who this was. Our closest son's wife's name was "Hannah" and she always familiarly called me "Pap." She passed from earth, several years ago, in giving birth to an infant son, who took passage with her to the

angel world. Which, let us ask, is the most simple and philosophical theory: That "Hannah" and her infant were with us in their proper spirmedium, endowed with such quick and high perception of spirit forms should come to us with falsehood in her mouth and feign such a tragical scene from what she read as photographic pictures enstamped upon our brains? And note well that Hannah went on to utter, through the medium, test after test pertinent to her life and ours, and with existing conditions (scarcely proper here to name), which showed a penetrating insight into affairs of interest to us that was aston-

Is the Spirit-world organized upon a basis of falsehood, that those who thus most readily perceive its conditions should interpret to us old mental memories that have faded into the dimness of the past, to be the present, now instant action of our spirit friends, or that psychic scientists (so-called) should so often strain themselves into forced belief in improbable mind-reading and other complicated theories, rather than to accept the simple natural truth so constantly claimed to be given us from intelligences in the higher life? More especially do we insist on asking these questions when we are aware of many instances wherein these overstrained theories will by no means explain manifestations received. Accounts of such are abundant in Spiritualistic literature, and are pointed out clearly in Hudson Tuttle's late, most excellent work, "Studies in Psychic Science." Were it not for running this talk too long there might be some of that character recalled from our past experiences, but these may be deferred to a more convenient opportunity.

Another manifestation though Mrs. Brown, coming some minutes later, will be better understood by a short explanation

About sixty-five years ago I had a grandfather, John Griffith, who was a prominent citizen of Bucks county, Penn., whom my parents occasionally drove across the country some sixty miles to visit. He was a blacksmith by occupation, and also a justice of the peace. On a certain evening, when a boy (say about five years old). I had been sent early to bed a short time previous to the hour that father and mother arrived home from a visit to grandfather. Mother of course came right to the bed of her pet boy and gave him a little hammer made by grandpa and sent as a present to his name-sake grandson. The boy slept with it in his arms that night, and made abundant noise with it for years thereafter. Now for the further manifestation through Mrs. Brown:

"There stands by you," said she, "an old, intelligent looking gentleman, who states he is your grandfather; that his name is John Griffith and that your name is John also. Now, he appears with a leather apronon by the side of an anvil. He shows me a I had a sister living there. I was living six small hammer and looks up with a signifi-

"He appears to have had both a shop and an

office, and says he could either shoe a horse or try a case; that he was a Squire and you are a Squire are you not?" [The medium's impression was so far correct that I am still often addressed as "Squire," though recently out of office, not being of the dominant party.] Having told the medium we would be glad to receive some counsel from our spirit friends, if they could give any, in a complicated matter of interest to ourselves, she replied, "Your grandfather looks very wise and reliable," and through Mrs. Brown he

the Journal then to advise us, we might now have good mediums of our own.

gave test after test continuously and clearly.

To be present and hear her seemed to carry us away with the fulness of a complete conviction of the truth and accuracy of her per-ceptions and the beautiful reality of these brief communings with the spiritual world, more, far more, I fear, than your readers can

feel from this comparatively cold narration.
My wife and I (she being herself a medium, though not in a public capacity) both thought it was equal, if not superior in clearness, to any experiences we have ever had in mental manifestations, through the many years we have, from time to time, observed and enjoyed them. Had we not happily learned by experience to appreciate somewhat of the troth and naturalness of these elevating communings, we might well have declared like the uncultured "woman of Samaria at the well: " "Come see a man which told me

greater or less degree, or the ability to heal the sick through the development of psychic power, creates no valid claim for special "only begotten" Souship of the Infinite. Salvation must come through growth in the divine order, under law, not miracle.

Blind love alone, as Mr. Swing implies, will not unite and save the world of men, unguided by wisdom and knowledge. If you miraculous Christ, still hanging, as hereto-fore and through the ages, an incubus upon lawful order and growth, it can be but for a season. Many Spiritualists, as aided by the angel world, have studied and formulated a truer philosophy of life than is to be found in the impulses of blind love alone in any one or more of the three "mysteries of being" named by Mr. Swing. Unity in such blindness must be ephemeral, as it contains the seeds of its own failure.

There are innumerable mysteries of "life and being," and our bond of unity should be the loving, wisdom-guided reverence for all as they arise in due order, not the blind clinging to a dead past. We should be all willing to unite lovingly and patiently to seek the path of true growth and purification; not to bolster up the mental structures of primitive men whose foundations have floated, moldering, down the stream of time.

> For the Religio-Philosophical Journal Waked up My Angel at Last,

One of the pleasant things to anticipate in starting out on a journey, is the intercourse with strangers, among whom there is always the possibility of waking up an angel upon whose abundant inspiration one may draw in the future.

In crossing the ocean, in the first place, it was a question whether much advantage accrued from being what is called "a good sailor," if you have no society in it; no community of interest; if you are disassociated from human kind; if your own party is unable to maintain the upright, and the strangers are all to pieces and not in condition to assemble themselves together in the ladies'

In taking apartments where we are, in the city of London, it is customary to have meals served in our own room. One is not, in any way, domesticated in the family life of the house or with other boarders, by partaking together of our daily bread, since all have meals in their own quarters. Necessary business with the landlady is transacted through the maid who serves meals and tidies the rooms, and thus no opportunity is offered for waking up an angel or any other class, in the household.

In desperate emergencies, a person could make acquaintances with the elevator boy, or banter the clerk for a brief conversation on the weather as we would call at the office to leave the key of our room on going out into the city, as is the American custom, but here they do not use elevators. There is no boy, no clerk, no office and the key to your room is in your own pocket to go and come as you please, and so the isolation on these lines

continues. I wonder if there are any spirits present? Any angels from the higher spheres who linger near and stand guard? I ask my musical friend if he knows any mediums: "Yes, two or three good slate-writers." But it soon appears that he knew them several years ago and is not now familiar with their addresses. He spoke of a lady friend who had written volumes without any consciousness herself of what it was all about, concerning the world of spirit, its laws, its denizens, its agencies, and its relation to those yet in the flesh, but of course, in the crude state of knowledge on this subject at present, a young lady in high life must not be known to a stranger as possessing the gift of mediumship, and that recourse was sought in

vain There was still another experiment to be tried. The successors to Edward Irving (whose disciples are accredited with utterance of spiritual tongues) worship at the Apostolic Catholic church and perhaps Irving, and the "disciples" also, are yet alive and influential and an angel might be waked up among the successors, though the idea of the Irvingites is very remote from modern Spiritualism. But there we went to find a handsome gothic structure. a large congregation, a procession of ministers or leaders, a corresponding number of white robes, a superfluity of ritualistic ceremonials, the fumes of much burning incense, which, together with my special interest vanished in smoke.

Through some intervention an introduction to Dr. W—— occurred. This gentleman is to be known for his ripe scholarship as a writer of choice works, such as "Improvisations of the Spirits." "The Human Body, and its connection with Man," "Greater Origins and Issues of Life and Death," and as a translator into the English tongue of rare literature, notably, of Swedenborg's scientific works, etc.

Dr. W—— called to see us, my husband (Dr. J.) and myself, and kindly asked us to visit him in his home on Finchly road, which we did on the following Wednesday. Dr. W --- is a gracious, grand-looking gen-

tleman, tall and commanding, easy, graceful gifted in conversation, and a most worship ful presence. With what pleasure did I look into the face of one whose words had been so often followed and whose ideas it was thought so desirable to reach after! Almost immediately upon our arrival, tea, with dainty slices of bread and butter, cake and fruit were brought in, after which the conversational topics took a wide range, the two doctors only engaging. Dr. W--- was reading at this time, with great interest, the works of Lucretius and this with a special purpose, which, however, was not disclosed. Finally,

you believe in it? was inquired. "Of course I do. How could I help it, when such won derful things have taken place right here in

this house, in this very room,"

Dr. W—— presented my husband with a copy of his translation of Swedenborg's "Di vine Love and Wisdom," and having this placed in hand it was discovered that Dr. --- 's last work (1888) "Oannes according to Berosus" was included with it, and inscribed to "Dr. and Mrs. H. K. J." In this book the religious significance of the

ancient Babylonian inscriptions, as recorded by Berosus, is considered, and Dr. Wapplies a key to the hitherto closed lock of Oannes, the use of which as a method, brings with it religious problems, first and foremost the word of God, and the Divine Light of it. The author has not dwelt on other religions than the Babylonian; and on this branch only in regard to the lore of Oannes, and the legend of the Deluge; connecting them with Genesis and with Noah. Oannes was called a fish-man in the sense

of being a fisher of men, "though he seemed to his wholly fish scholars to be at top a fish. He took no bread from the fish-men, or from their mentality, for he was with them only through their day time, which was their state of light and possible instruction, for he had bread to eat which they knew not of." Oannes was a school-master, a revealer, a prophet, an apostle, an inspirer to the Babylonians, and stands out as the father to the Babyloni formulate a bond of union with a false and an church. "Oannes vanished at night to let sleep and morning do their work upon his semi-human school, that it might be lifted up and transformed from the crude and uncomely image, which for their sakes he bore, into a perception of his real personality." Oannes is clearly not a historical character, but the spirit of an epoch, a source and instrument of a dispensation, and all his work is declared (by the author) to be correspondential and allegorical. Predicating that the stores of archæological and linguistic learning accruing from the monuments, from cuneiform inscriptions and hieroglyphs, are indeed priceless in their corroboration of the letter of the

Bible, and that parallels for the Divine books can be traced throughout heathendom, the author is most intent on the interior signification of the Divine word, and its beneficence to all peoples; "That in the spiritual sense, Jehovah is the imprisoner of no man and no faculty. He is the emancipator of all his children; he shuts no man in, but man shuts himself in when he is incapable of receiving the access of his Maker.' God has been God from the remotest ages

and no nation or people have been left without the witness of his Spirit. Deluges have been recorded from time to time and man is set up, in the light of fair interpretation, as the author of his own deluges. The deluge was not an external cataclysm, but a dropsy of the soul, a consummation that had been steadily rising in mankind. The flood was not planetary, but a strictly human event and took place in man, and was not of an outside, watery nature.' In Dr. W——'s "Improvisions of the Spirit," (poems) an explanatory note furnishes a curious fact concerning its method of composition. "This little volume, which I neither value nor undervalue, is one man's earliest essays to receive with upstretched palms, some of these longtraveling, most unnoticed and yet unchangeable and immortal rays. It was given just as the reader finds it, with no hesitation, without the correction of one word from begining to end." I insert a verse from a poem entitled "Charlotte Bronte" by way of indicating the trend of its fair inspiration.

"And so she was translated,
Into a golden hour;
And her heart gently mated,
Grew into a new power:
And that was all her dying;
That she ceased seeing things
From which the life is flying. From which the life is flying.

So, as he sings, reads, writes, translateskeeping active and vigorous his powers by use—the 78 years sit lightly upon the healthful frame of my angel, and while realizing that his instrument in time might not hold up for the completion of certain work for "the comers after him," he is not looking forward to decay and death, but to fuller life, and immortal youth for himself, dear ones, and for all mankind. MRS. LIZZIE JONES. London, England.

> For the Religio-Philosophical Journal The One Religion of Humanity.

> > ARTICLE SIX.

To the superficial religionist the fall of man, or as I prefer it, his departure from God, is the one disaster of the Universe. If there was no help except the self-conceit and egoism of our ordinary world-savers I should agree with our friend the religionist. But as humanity has a God, despite the agnostic, a God who is a loving, merciful Father, seeking to restore and to reveal Himself in every human soul as He reveals Himself in nature—as fire, light and air-or spirit, man has new hope, if he continues in the process of subduing his lower, animal nature and stops his blatant and ignorant talking about what the natural reason can never fathem.

Agnosticism and historic Christianity are

both in the same condition. One has no God; the other tries to prove by historic data the existence of a God who was incarnate and appeared upon this earth eighteen hundred years ago. Both are failures. Man must find this God within his own soul, first, or he will never find Him outside of it. If permitted, He will reveal Himself in his unity, trinity and septenary relation just as fully as is claimed He revealed Himself in Judea as a poor peasant. When thus revealed He gives the light which scatters all darkness. Nature becomes instinct with His life; and through the threefold working of fire, light and air man beholds His signature! He sees the light of the sun bringing order out of confusion, life out of death, and making God's temporary habitation in nature the correspondence of His eternal habitation in man. It is all one salvatory process.

As the sun of temporary nature shines into the darkness and scatters with his beams this image of the eternal darkness, so does the light of the "Son" shine back into their dark-ened humanity—chasing away its ignorance and superstition. Whatever is in nature is but the reflection of what God is doing or trying to do for humanity. He is the fire, light and spirit (air) of the eternal world, just as He is the fire, light and air of this temporal world. The latter is God's extension into materiality. One is the reflection of the other. This Boehme saw; this every child of God sees when he has passed to the fifth degree of his regeneration. These are facts-known as facts by the man or woman who is being birthed into the "new birth" of the Christ. This knowledge of God rests upon no scientific theory. It is pregnant in every reknown to the medium), together with the complicated circumstances and prominent features of all that we desired counsel upon. But lest this story prove too long, I will close by saying that Mrs. Brown, during the which, however, was not disclosed. Finally, the theme of psychical research, or Spiritual the Christ. This knowledge of God rests upon no scientific theory. It is pregnant in everyreany the city is full of it. I am an old man now, and who sitting we had with her, seemed to pass rather outside of the city goings-on, and readily from point to point, over much more readily from point to point, over much more could not say who and where are the head-spiritual into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the flesh through" the chiral into the "new of the Christ. This knowledge of God rests upon no scientific theory. It is pregnant in every respect to the chiral into the "new of the Christ. This knowledge of God rests upon no scientific theory. It is pregnant in every respect to the chiral into the "new of the Christ. This knowledge of God rests upon no scientific theory. It is pregnant in every respect to the chiral into the "new of the Christ. This knowledge of God rests upon in scientific theory. It is pregnant in every respect to the chiral into the "which, however, was not discovered in Rose of the Christ. This knowledge of God rests upon "I want," said he, "to be buried in Rose of the Christ. This knowledge of God rests upon "I want," said he, "to be buried in Rose of the Chri be instruments of falsehood. If we had had ground than is herein described; that she quarters of it, only I know it is here." Do us. Through mortification of the flesh; through Patrolman Denyse, of the Nineteenth Pre-

persecution; through the misundersta, of friends and the betrayal of enen. through disappointment and sorrow; through he parting of disorderly nature ties we pas

to our crucifixion. In a word, as Jesus Christ—the pivotal "Son of God"—went through all the regenerating states of cur fallen humanity, so we, "following" Him, must drink the bitter cup to its dregs. We must be par-takers of His life by his being birthed within is. This is the true atonement.

The fiction that the innocent suffered for the guilty; that God's anger against fallen man was appeased by the sacrifice of His son-that His justice was satisfied in the blood of a guiltless victim, nowhere finds an advocate in Boehme. Un the contrary he denounces in unmeasured terms this libel upon God and His infinite love. Christ was sent into the world that he might redeem man-rescue him from the hell he had brought upon himself through ignorance and culpable carelessness. God warned Adam of the consequences of his acts. "In the day thou eatest thereof thou shalt surely die." As soon as spiritual deathpassed upon him the promise was given, that the "seed of the woman should bruise the serpent's head." At the moment of Adam's transgression the incarnation of the Christ commenced, and from that hour to this the restoring process has been going on; and will go on until every son of Adam shall rejoice in the light and love of the redeeming God. God is no God of wrath—no God of vengeance, but is meek, humble, patient, loving; suffering long over His rebellious children. Love conquers at

With Boehme, Jesus Christ was a man like other men, only he was a composite MANas Adam was a composite man. He was the son of God in a fallen humanity—the same that we shall be when Fire (love), Light (wisdom), Air (spirit), have their birth within us. In Him was God the Father; God the Son; God the Holy Spirit as the triune God. So God will be in man as he passes to full regeneration in the new birth.

The 'only difference between Jesus Christ and any other regenerate man is this: He was the second Adam, the Father of Universal fallen humanity, as it was and will be when the redemption or restoration is completed. He was the "first begotten Son of God"—the leader out of all this darkness, sin and depravity, by a new birth in God. Nothing avails but this birth. We may keep the Law with spotless integrity; we may give alms to the poor, live blameless lives in the sight of men; be consistent and orderly citizens; but unless we have the BIRTH of the Christ within us we are as "sounding brass and tinkling cymbals." "One thing we lack." We must "sell all" and "follow" Him; and in the process of following Him we find God. We become "Exemplars of the Theosis - not yet explored by man.'

With Boehme, Jesus Christ was both God and man in the sense we have here given. He was the head of the restored and of the new humanity. As He stood in Judea He was Adam restored—an androgenous man. As the head of the new humanity He will be the, Word-two in one. From the signs this age of evolution is to see Him as the divine manwoman! Humanity being dead, with nothing inheritance, Christ, in His incarnate process. became the "mediator" between God and man -and thus maintained a relation so as ultimately to bring the full Light—the "Son"into our fallen humanity. The transactions in Judea were but faint adumbrations of what transpired within the depths of our common nature. He was the symbol and the revealed fact of the restoration. Boehme has recorded this restoration in its true verity and in such terms and in such light as will never be effaced from eternity. He photographed all the past, wound up the clock of time for the last time, as he supposed, and, awaited the end of all things. It was the end of the old, restored world; but a hundred years later, to the eyes of Swedenborg was revealed, in the spiritual world, the "Last Judgment," which ended the old Heavens and the old earth and brought the beginning of the new age of science, spirituality, spirit communion, and a deeper sense of the presence of God in the soul of man.

I have given, in these papers, a brief outline of the fundamental thought of Boehme in order to show Spiritualists and others that there has been a Christianity in the world different from that at which we have been accustomed to smile. That life has a deeper tragedy underlying it than we have suspected. That the church, in its dumb way, has only symbolized the deeper mysteries of God; and that within the pages of Boehme are to be found that which will give the solace of peace; the satisfaction of truth and the light which enlightens all earnest seekers-preparing the way for that general illumination which is indicated by all the signs of the hour. We must have an explanation and clearance of the past before we can open the way to that illumination—an illumination which comes from the indwelling God. To this end I have written the preceding papers. I have omitted all allusion to the deeper mysteries of Boehme. These were outside of my object in the preparation of these articles. If there seems to be a demand or response in this direction I will endeavor in the future to give some further phases of this remarkable man's thought. He should be studied by all Theosophists. Certainly by all Spiritualists. He will show them that there is a truth in the teachings of the Orthodox Church, but not as that church presents the truth. We will have our own faith in the Unseen confirmed; our sense of spiritual presence within and without us more gloriously verified. The problems of life will have a deeper solution and we will begin to feel and see the fulfillment of all that has been promised to the seers and prophets of the past, and begin to fathom the experiences of the last forty years.

Death of an Agnostic-A Novel Funeral

A patrolman of New York City by the name of Augustus M. Denyse, on the 21st of November last lay dying. To Sergt. Crocker of the Ninth Precinct, who had been his faithful friend for many years, and who, standing at his bedside, had besought him to send for a clergyman and make his peace with God, he said:
"Sergeant, I am dying, and I have no time

for hypocrisy now." Then Sergt. Crocker said: "Good night.

"No; not good night," whispered the dying

man in reply: "good-by." It was the earnest request of Denyse, just before his death, that no religious services should be held over his remains.

cinct, died as he had lived, an outspoken agnostic and a disbeliever in revealed religion, and he met death coming not suddenly, but seen approaching with deliberate steps from a long distance, without a tremor or without one whispered apology for his attitude towards God. Like Courtlandt Palmer, whose life is admitted to have been upright, and whose death was unquestionably encountered and lax there. But statistics show that this with fearlessness, this policeman passed away is a mistake. Of a total of 325,000 divorces

through the latter years of his life.

It had been his wish that so far as possible there should be nothing dreary about the scene of his obsequies. A magnificent pillow of plain it. The main theory is that of loose white flowers inwrought with the single and inharmonious laws, and people imagine word "Rest," in purple blossoms, stood at the head of the casket. The widow and her two children, a boy of fourteen or thereabouts, and his sister, a few years older, sat close by the casket in the altogether unfunereal room, and certain of the neighbors had gathered in sufficient numbers to fill the apartment.

Presently, without any formality, Sergt. Tims, of Capt. Reilly's precinct, advanced to the side of the casket, which lay midway-between the front windows, illumined by the flood of midday light which poured into the room, and said:

'My friends, death is always, and has always been regarded as the most solemn incident in human experience. No degree of familiarity with it diminishes or can diminish. the awe with which we are bound to regard the awe with which we are bound to regard ter the twenty-first, when there are more it. We are standing in the presence of death divorces than at other periods. This points this effective and in that presence I would this afternoon, and in that presence I would like to ignore all cold words and speak of the dead only in a spirit of tenderness."

Seldom has funeral orator chosen words more fitting in the opening of such an occasion than those above quoted from the lips of this police sergeant. The squadron of bluecoats in the rear rooms of the flat were touched by this simple prelude and crowded to the doorways to catch a better glimpse of the flower-ladened room in which the dead body of their infidel companion-in-danger was lying and over whose body their living and respected sergeant, whose religious belief they knew to be different, had seen fit to pronounce some ante-burial words.

"When great preachers and orators," continued the sergeant, "officiate at the biers of the great and rich men who have departed this life they are supposed to emphasize and eulogize the virtues of the deceased, often at the expense of truth, and to gloss over facts not pleasant to hear on such occasions. There are those who find fault with such nypocrisy, and with those, I take no issue. All will agree, however, that to speak tenderly of those who are gone, to speak for those who cannot speak for themselves, is a meet and fitting thing. In speaking of this man whose remains lie here. I will have no occasion for hypocrisy or for the mention of any new adjective. Augustus M. Denyse was a simple, unassuming, unpretentious man. He was in every sense of the word an honest man. He hated imposture and deception. He loved truth for the sake of truth. He never crawled, nor cringed, nor cowed. He was not a hypocrite nor a dissembler. It is true that he was the disease? It is true that England has very not a Christian as we know Christians, but few divorces, but do not the scandals which he did not despise the bible nor ignore its teachings. His objections were not against is less happy there than here? The ablest the bible, but towards those who preached it, and whose words he claimed made the Word of God of no effect. He had a big heart for the poor. He thought that by just laws poverty could be diminished. He was a man of liberal thought, accepting all that was best, as he conceived, in the teachings of Dr. Mc-Glynn, Henry George and Hugh Rentecost. He had a keen, penetrating mind and a subtle understanding. He believed that the teachings of the orthodox clergy, that poverty was the result of natural laws and God's ordinances, was preposterous, and it was his disapproval of the clergy which, I think, deceived himself in regard to his own belief and made him perhaps agnostic. That he was an honest, upright, fair-dealing, moral man, no one who knew him will ever doubt. In view of such a character as this, a believer and a practicer of truth, honesty and uprightness, can any one be disposed to question his final disposition, his ultimate place in the rewards of the just hereafter? St. Paul said that those who had not the law, yet who followed the law, should reap its reward?" All this was said by this sergeant of police without any affectation of manner or soaring

fact. After the above remarks he turned to where the widow and children of the dead officer sat, and said simply: "I convey to you, Mrs. Denyse, the sympathy and regrets of your husband's associates. They all esteemed him for his worth, his quiet, honorable demeanor and his lovable

for effect. It was the simple, unpremedi-

that Sergt. Time is himself an orthodox member of the Church of England, his words

This was all. There were no prayers, no hymns. Audid the bright sunshine of the beautiful Antumnal day the casket was borne down the narrow stairs by a platoon of police to a waiting hearse and was thence taken to Matawan, N. J., where it was interred according to the dead officer's request.

Woman's Department.

OF INTEREST TO WOMEN.

MARRIAGE, DIVORCE AND LOVE.

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As I promised, I write you concerning the lecture of Felix Adler on Divorce, Sunday, November 17th. The day was pleasant and the crowd who flocked to hear what might be said on the subject, was very large. Several hundred were unable to find seats, but they stood patiently to the end, when he was cheered vigorously by the clapping of hands, something, by the way, he does not like, but in spite of this it comes spontaneously as an outburst of approval.

That the lecture interested women there was no doubt, for the number present was large. His method of presenting the subject was original and forcible. "We are face to face," he said, "with a grave social disease, whose 'area extends from year to year, and the best minds, and, indeed, all minds, are in duty bound to study its causes and find out a remedy. We must avoid all extremes; we must not be too harsh, or too lax in our treatment of it. The ethics of marriage is less studied and less understood, perhaps, than the ethics of any other subject. In most cases its bonds should be indissoluble, but there are many exceptions. We may open the door wide for genuine sufferers, but bar it against all others." Prof. Adler then gave his audi- | tier plane? I have sometimes thought I would ence some statistics condensed from the report of the commission appointed by the government to investigate the subject. These alas! the task seems infinitely great and I statistics are stated as follows:

eight marriages to one divorce. There is no out for a ride, when getting ready, the hus-doubt that the divorce movement in the past band, past seventy years, stooped down and here.

and unparalleled force and magnitude in the United States.

"It is supposed by many that had we a national divorce law the evils would be remedied. It is supposed that many of them are due to the inharmonious and unequal statutes of the different States, stringent here faithful to the ideas that had controlled him in the United States, three-fourths are those of persons who were married in the same State as that in which their divorce was granted. Nor does the theory of intemperance exand inharmonious laws, and people imagine it would be a remedy to make them more strict. This also is a mistake. The people have an exaggerated idea of what legislation can do. Legislation is not at fault, at least not to the degree supposed. Even in Illinois, the banner State, with the 36,000 divorces in twenty years, there is nothing in the law to explain the wholesale severing of the marital

"But the record of rejected petitions is very large. It shows that on the whole divorce cases are very carefully looked into and applications denied unless the causes are made pretty plain.

"There seem to be two critical periods in marriage, judging from the statistics. The first is the fourth year and the second is afto a psychological and physiologial reason which must be studied out later on."

The causes which lead to divorce were next considered. He thinks American women having been more highly educated and especially as regards their rights, rather than their duties, will not tolerate in marriage burdens which German and English women bear without murmur. It is only a few years since wife beating was given up in England; in the United States it would not be endured for an instant.

Another cause, he thinks, may be our migratory habits, which prevent the growth of the home instinct. A very large number of our people live in States in which they were not born. Desertion is rendered easy by our habit of changing residences and is one of the chief causes of divorce. As the country grows older and more populous this cause will gradually disappear.

"The third cause is the false notions of individual liberty which prevail in connection with our republican life and thought. It is the false Rousseau idea that individual liberty is inconsistent with bonds indissoluble. Those who preach this false and pernicious doctrine forget that there are duties into which a man is born and duties which he enters upon willingly, gladly, and marriage is one of them.

"It is possible to pass laws so stringent as to get rid of divorce, but at what a price! In South Carolina there is no divorce at all and in New York there is but one legal cause. I think New York very backward in the matter. Is a repression of the symptoms a way to cure men say that polygamy virtually exists all through England.

"The breaking of the seventh commandment, desertion, incurable insanity, a living death, imprisonment for a felony, habitual cruelty and habitual intemperance, I regard as sufficient causes. It is not right that any man or any woman should be tied to a beast or a fiend. I am in favor of our so-called liberal divorce laws within the limit specified. I believe that laws, instead of degrading marriage, will grade it up, exalt it. If society will punish the guilty; if it will look on the breaking of the seventh commandment and desertion as crimes to be punished with imprisonment, then will all the alluring features of divorce be taken away, and men approach marriage more reverently. The best way to improve the divorce evil is to improve the marriage ceremony. A proper system of registering marriages should be adopted, and only proper officials be permitted to perform the ceremony not the keeper of a groggery elevated as an alderman, and finally the bans should be published in the newspapers by law two weeks before the ceremony, thus giving the act a proper deliberation and opening the way for objections and impediments to be made known."

tated tribute of one honest man to the mem-ory of another, and when it is considered I may add some thoughts of my own from a woman's standpoint. The chief, if not only cause of divorce is a deficiency of love begain added interest by the knowledge of this tween husband and wife. If there was any of keeping up an abounding supply of da M. Douglas. Boston: Lee & Shepard; Chicago: this precious article, divorces would be unthis precious article, divorces would be un-known. Love covers all faults though they be many. True love makes people happy, and this causes them to draw nearer to each other. Love makes the wife better, and it makes the husband better too. Love is to the human heart what sunshine is to the plant. As plants must have suitable environment, or they will not grow, so must human beings. Without it they become dwarfed and crooked and gnarl-

ed and good for nothing.
"True love! How oft the colors of character which make life beautiful fade for the want of love, as leaves fade for want of sunshine. How oft men once in the quicksand of crime are drawn in and smothered because no hand with true love guided was stretched to them. As we run we read no chapters more pathetic than those recounting the wrecks of humanity. Morgues and dissecting table hold | THE ESTY FAMILY. By Sara E. Hervey. Price the unclaimed dead—before all, life's visitor at some time stretched glorious with the coland tens of thousands there are of our poorer. or less happy brothers and sisters whom we should tenderly take up to higher lives, and lift with care to heights where the air is purer and the sunshine of happiness bright-

And why is there so little love in married life? Alas! who can answer this question? Is it man's fault? Is it woman's fault? No doubt it is the fault of both, for both are capable of being selfish in the extreme when they forget themselves and their duties to

each other, as too often they do. Spiritualists have a work to do here which they have neglected. They claim to have communications from the world of spirits, why are studied more and people mated on a lofgive my life to this subject—the study and teaching of the higher laws of marriage; but

am infinitely weak. "In nearly every State the ratio of mar riage to divorce and population to divorce has fallen off. In New Hampshire there are only

twenty years has gained an unprecedented | buttoned her shoes and then her gloves. The wife remarked, tenderly, "My husband has been a perfect lover from the day we were wed." The husband returned the compliment by saying, "If I were young again and seeking a wife, I would get, if I could, the same one I now have. I want no better." JENNIE CHANDLER.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the Britisio-Philosophical Journal.

THE DISCOVERED COUNTRY. By Ernst von Himmel. Boston: Ernst von Himmel Publishing

It seems to be quite the fashion at the present time to write of the future life, each writer weaving more or less into the story his or her own ideas of what lies in store for us when life's fitful dream shall belover. One of the most entertaining of its kind is "The Discovered Country." The interest is kept up to the end and some very unique ideas are advanced. The hero, Herfronzo, had been ardently fond of music and a professor while an inhabitant of the body. His life had not been an entire success, as we reckon success; he had been twice married, and while very fond of his children, neither wife had met his expectations in whole; his musical compositions had not been fully appreciated, he thought, and altogether he had been a disappointed man. He passed to spirit life at the age of sixty, and this book is made up of very interesting descriptions of his reception and experiences there. One of the first was a visit to a cottage, and there, upon the piano, were his musical compositions, the counterpart of his earthly work, the delight of the new found friends, as well as himself; and so he found that everything on earth had its counterpart there. When he plucked fruit or flowers the bunch was immediately replaced, and though he held it in his hand it appeared upon the vine as before, and as he asked of his friend an explanation, he said: "These grapes represent spiritual truth, and you cannot diminish truth by being fed with it....your fruit on earth is not diminished by gathering it'.... but after you have gathered your grapes in the fall are they not on the vine precisely the same the next fall?"The only difference being that the spiritual appear immediately. There was animal life there, but he could not destroy it, try as he might. Herironzo's description of his visit to the shining city of Brotherly Love is very graphic. It was occupied entirely by womenhaters; but no one staid very long within its shining borders. Another unique description is given of a visit to a school and the meeting with his own grandchildren. There were many interesting and instructive conversations between Herfronzo and Aristotle, Socrates, Jesus, Galen, Harvey and others. The meeting between his wife and himself is quite pathetic. Each knew they were not "counterparts," but their children served as a bond of union and their son Karl was an especial charge, as they were able to approach and impress him; there was no sadness; each had found their counterpart and naturally fallen into their line of work; all was harmony and

The book claims to be written by an angel. The characters are all well sustained; the language is good. The story is altogether well told and will compare favorably with others of like nature; in fact, it is quite different from its predecessors and in some respects surpasses them all.

THE TRADE OF AUTHORSHIP. By Wolstan Dixey, editor of Treasure Trove Magazine, formerly literary editor of New York School Journal, and other periodicals. Brooklyn, N. Y., 89 Hicks

This is a little book of 128 pages, written by a man of long experience in literary work, for the exclusive use of those who write or those who wish to write for the public. There is no one of this class who may not learn something valuable and useful by its perusal. The novice and the veteran alike will be the best of the control o find it to be a treasure-house—a mine of useful hints and advice and that it is a good thing to have within easy reach for reference. The author discourages no one from entering the literary field and kindly tells him what the chances are for and against him if he is successful or otherwise. His charity and sympathy are all-embracing; he wouldn't exclude the "butcher, the baker, the candlestick maker," or anybody else from literary bonors, only he thinks they will be more successful if they write of what they know about meat and bread and endles at they know about meat, and bread, and candles, etc., in which lines they would be more competent to tell something new and which the world does not know than they would to write of subjects they less understand. To people in general who write for the press he gives some wholesome advice, which if heeded would save themselves and editors a world of trouble. We copy a paragraph to the point, with a slight change of words, so as to make it applicable

to weekly papers:
"If the periodical only allows five hundred words to an article, do not send one of a thousand words. There may be matter in it that could be used, but the editors have not time to cut it down; they can afford only a certain portion of space to your subject; they know better than you do how much. Don't try to adapt the periodical to your ideas, but

adapt your ideas to the periodical." One dollar buys the book; it is worth two dollars to one who is just embarking upon the sea of litera-

A story from the pen of Amanda M. Douglas always commands attention from many readers, as she

s popular with young and old. In this volume she deals with heroes familiar to us all, probably, but the sketches are so pleasantly and truthfully told that we cannot refrain from reading attentively. The first chapter deals with the spirit of the crusades, which is an interesting introduction to the following sketches: Peter the Hermit; Hugh of Vermandois; Godfrey of Bouillon; Tancrei; Louis VII. of France; Baldwin III.; Guy of Lusignan; Richard the Lion Heart; Saladin, and St. Louis. These characters stand out boldly in the history of the world and Miss Douglas has made a most delightful study of each. A careful reading of this work will refresh the minds of those who have long since put away their history and will help students in their work. There are many appropriate illustrations.

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This story is told in a pleasant and entertaining ors of hope. Alas, each color faded and black despair took its place. Not a day passes but that they "rattle the bones over the stones; its only a pauper whom nebody owns. Common reading in Hood's 'One More Unfortune of a young woman, strong and gifted, are traced; the late we take her part to the city with her family. The various vicissitudes of a young woman, strong and gifted, are traced; ate; too late we 'take her up tenderly;' too conversations upon the live topics of the day are inlate we 'lift her with care.' Thousands troduced and many excellent ideas brought forward. It has a healthy moral tone and will doubtless help and strengthen many a young woman in her lofty ambitions and inspirations. It is sold by the author at Onset, Mass.

> THE FAVORITE SPEAKER. By George M. Baker Boston: Lee & Shepard; Chicago: Brentano. Price.

For reading clubs, school declamations, home and public entertainments, this collection of poetry and prose will be found of value. The selections are a mixture of the humorous, pathetic and patriotic, and the variety is what all readers seek for.

LITTLE MISS WEEZY'S SISTER. By Penn Shirley. Boston: Lee & Shepard; Chicago; A. C. Clurg & Co. Price, 75 cents. This is an entertaining little book for children and all who have read Little Miss Weezy will welcome her sister. Miss Shirley has a very fascinating way in presenting her little folks.

What I saw at Cassadaga Lake in 1888 by A. B. Richmond is an Addendum to a Review in 1887 of the Seybert Commissioner's Report. Since the author visited Cassadaga Lake in 1887 his convictions of the truth of spirit phenomena have become

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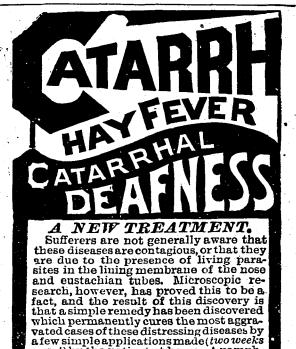
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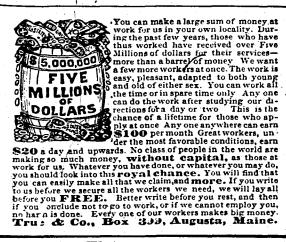
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America-The Hope of the Pope.

That all the energies of the Roman Catholie Church are being directed to increasing its hold upon the United States is a fact growing daily more apparent. With the wisdom of long experience to guide it, Romanism never ceases to fight and tinesse for the control of the public schools. It would abolish them if it could; not equal to doing this, it essays to make its influence felt in their management. Romanism dictates to both of the great political parties in this country, and finds in both most subservient tools. How Romanism insidiously secures and persistently retains its grip upon the public schools was forcibly shown at a late meeting of the Woman's Alliance, in this city, in the report of Mrs. Corrine S. Brown, chairman of the Committee on Compulsory Eiucation. Among other notable things Mrs. Brown said, "There are two forces at work in our public school service which your committee consider detrimental to its adequate development. In naming the first it must be understood that the committee has not been blinded by prejudice, for it is a well-known fact that there is a large religious denomination in our midst opposed to the public school system. Its members do not hesitate to say so, and they certainly have a right to their opinions. But when it comes to light that 80 per cent. of the public school teachthe fifteen members of the Board of Education and eight of the twelve truant officers are also of this denomination, which is so strongly opposed to the system they are excall a halt?"....

degree of all the large cities in the nation, parent. Only a short time has transpired Romanism has secured this foothold through | since that conversation, and the Empire is a its ability to manipulate politicians of both | thing of the past and a Republic takes its the dominant parties. Romanism trusts, place. with the assured confidence of experience, to its ability to pander to the venality and vanity of native born Americans, and learss not among the troops and the abolition of the in its work of corruption whether the tools if | reigning dynasty was declare i. No words seeks to buy and use belong to the Republi- of violence were uttered against the Em-

can or the Democratic party On the first Sunday of November Rev. A. P. Foster of Boston, who has been prominent

public school system, and to preserve that system we must be watchful to strengthen it at all times. It is the peculiarity of Americans to wish to treat all religions with toleration. The spirit is praiseworthy, but it is Rome's opportunity. Fearful of interference with religious liberty we have refrained from warling of these blows just as we allowed Mormanism to flourish. Rome is always antagonistic to the best spirit of liberty. She uses it only as a means of advance ing her own interests. We have opened to her a haven, and she has unloaded on our shores 8,000,000 Roman Catholics of Europe, dominated by the great political organization known as the Catholic Church. The government of that church is a self continuing oligarchy. It is not dependent on the will of the communicants. The Pope appoints the Cardinals. The Cardinals elect the Pope. The Pope appoints the Bishops and the Bishops the priests. The Pope is autocrat, King of Kings. He obtains obed1 ence through the confessional. The priests ascertain in the confessional whether the Pope is obeyed or not, and withhold or give absolution accordingly. Once make a man believe that his salvation depends on the priest in the confessional and his subjection to Rome is absolute. The Pope has declared himself infallible on all questions of morals, and if morals touch politics he controls politics. Thank God there are many Catholics who have broken away from the bondage of the confessional and are Catholics yet."

Dr. Foster said the well-defined plan of the Papacy was to undermine our institutions. Catholics sent their children to parochial schools, but controlled the school boards and put Catholic teachers in the schools. Wherever they could they robbed the public treasury to support their parochial schools. They wanted to establish in this country ultramontane rule, and they chose the public

schools as the best medium. "Rome," said Mr. Foster, "would be lighting the fires of the Inquisition in this country to-day, if she dared."

Dr. Foster truly and pertinently declares that "in view of the fact that Rome hates the public schools it would be the height of folly to place on the school board, or in the schools as teachers, men and women who believed in Romanism."

Before getting through, however, Dr. Foster uncovered the fact that he was not fight ing Romanism in his capacity as a patriotic American citizen, intent only on the welfare of the people and a republican form of government. He unwittingly disclosed that his chief opposition to Romanism in the schools is that it displaces Protestantism.

"Let us have done with the false secularizing of the schools," shouts the Reverend Foster: "we have made too many concessions on that line already. The Catholics drove us to put religion out of our schools and laughed at us when we had done it."

Thus the Protestant preacher discloses that his motives are at heart no better than those of the Romish priests in this contest. Each is warring to whip the other and get control of the public school system. This preacher and all other preachers and followers of all the Protestant sects will find that their only safe and certain road to victory, as against Romanism in the public schools and elsewhere, is to completely secularize, not only the schools, but every department of the government, municipal, state and national; and, furthermore, to make venality, bribery, office stealing and official intriguing not only disreputable, but intolerable, whether practiced by priest, preacher or layman.

United States of Brazil.

This is the name of the new political power that has just become visible in the constallation of nations—the youngest sister in the galaxy of Republics. The world has one Empire less and one free government more. Its appearance was not altogether unexpected but it was not thought to be so near. A growing tendency toward republicanism had for sometime been noticeable in that country and it had been conjectured that the Empire would continue only so long as the Emperor Dom Pedro should live. While the South Americans were in Chicago a few weeks since as guests of the city, Sr. Jacinto Costellanos of the Republic of Salvador and Dr. Carlos S. Martins of Brazil were conversing one day upon the future prospects of that Empire, when the former asked the latter if he did not think that his country would soon become a Republic, or at least after the Emperor's death, adding that movements ers are of this denomination, that six of there all seemed to tend in that direction. Mr. Martins answered decidedly that Brazil would never be a Republic; that those who desired such a change were greatly in the minority, and in case of Dom Pedro's demise pected to manage so well, is it not time to Princess Isabella would be crowned Empress—that the affection of the people for What is true of Chicago is equally true in her was only a little less than for her royal

The revolution was a bloodless one. On the 15th of November there was a revolt peror, but the ministry was threatened and the entire cabinet resigned. A provisional government was formed with Gen. da inspired editor under his pen-name of "M. A. in some of the spasmodic fights against the on- | Fonseca at its head. The Emperor was vis- | (Oxon.)" speaks in the first person singular. eroachments of Catholicism upon the public | ited at his country home by a delegation of His ripe experience as a medium in close | peared on this page a letter from Mrs. Hamil- | release him from the enormity of his deed schools in that city, preached in Chicago. whom Gen. da Fonseca was the spokesman, rapport with superior intelligences and his ton of Port Huron, in which she quoted Mr. Human life is too dear to admit of any such

best that he should leave the country. He was offered \$2 500,000 in cash and provision for the rest of his life in the form of an annual pension of \$450,000, which would be provided for in the civil list of the new Republic, but on condition that he should leave the country in twenty-four hours. The amiable monarch listened calmiv to the address, making a few remarks of assent, and after the committee had retired wrote the following

"In view of the address handed me on the 17th iest., at 8 P. M. I resolve to submit to the demand Encep- Nemorrow, leaving this/beloved'c custry, t which I have tried to give firm te-timony of my af fectionate love and my devotion duting nearly half a century as cheef of the state. I will always have kindly temembrances of Brazil and hopes for its

On the following day he went promptly to Rio de Janeiro with his family in order to take the steamer for Lisbon. The scene was rather a sad one as described by a telegram which says: "The vast crowd which assembled in the rear of the landing stage was kept back by a quadruple cordon of soldiers. Nearly every head was uncovered, and tears coursed down hundreds of swarthy cheeks. Dom Pedro was visibly affected throughout the ordeal, and as he lifted his hat repeatedly in answer to the farewell greetings which rang in his ears and as he shook the hands of intense. The Empress, a kind, motherly old lady, appeared to be deeply interested in the innumerable traveling impedimenta by which she was surrounded. The Compte d'Eu and the Princess Imperial stalked to the man-ofwar barge from their carriage with the air of Scylla departing from Rome." They go into perpetual exile, their absence from the country being regarded as essential to the peace and welfare of the new government.

The kindliest feelings of all nations accompany Dom Pedro in his expatriation. The revolution that dechroned him is not a consequence of his misdeeds or misrale—he is guilty of neither. It was the inevitable which sooner or later had to come. He was a man of kindly impulses and of broad intelligence; he was a scholar and a philanthropist, and his travels in this country in 1876 and in Europe last year were mainly devoted to studying institutions and inventions to carry back the benefit of them to his own people. He was personally beloved of all his subjects and had the highest esteem of the people among whom he traveled. His reign has been one long progression toward freedom and the other great blessings of a republican form of government. The abolition of slavery, the gradual enlightenment of the people, the introduction of modern arts, science and invention, the steady lifting up of his people to a plane of civilization where they could rule themselves under constitutional forms, have been the aims, and, in a large measure, the accomplished features of his

It is said that only a few days before his downfall he told a friend that he was satisfied that the end was near. The very liberality of his government had stimulated the growth of public sentiment. The imperial crown was placed upon his head July 18, 1841 when sixteen years of age. After a long reign of over forty eight years—a reign of peace and prosperity such as is seldom accorded to monarchs—at the ripe age of sixtyfour years, with much of life before him to enjoy, he carries away with him into exile the affection of his people and the sympathy. of the world.

What led to the more immediate downfall of the imperial dynasty is said to have been the sudden decree made last year for the abolition of slavery in advance of the time fixed by law. He was in Europe at the time, and his daughter, as regent, signed the bill authorizing the act. This turned the old slaveholders and the aristocracy against the empire. But it is also said that the anti-Catholic element of Brazil had an antipathy to Isabella, the heiress to the throne, and to her husband, who are reported to be completely under the influence of the Pope. She got the credit of freeing the slaves on account of her signature to the emancipation bill and as a recognition of her act the Pope bestowed upon her the Golden Rose. A Rio paper warned her that she ought to return the decoration, as on other occasions the bestowal of it on Queen Isabella of Spain and Empress Josephine of France had preceded the loss of their thrones. If she hung on to the Golden Rose she did well, for she probably would have lost the throne as well withont as with the pontifical jewel.

The repulic is an established fact, and the new government has received notice of the adhesion of all the provinces of the former empire. The name adopted by the new government is the Republic of the United States of Brazil. The new Ministers have adopted the United States flag with Brazilian colors for the national emblem, with the addition of twenty stars to represent a corresponding number of States.

L'Empire est mort; vive la Republique!

A Fruitful Faith.

High grade as is Light (London) both in its ditorial and contributed matter, it often happens that the choicest treat it offers is in. "Notes by the Way" where the cultured and "The order has come from the Pope of that Brazil had advanced far enough in the Light of November 16th the "Notes" relate to editor had sold himself to the Roman Catho. I desert of all such miscreants.

Rome," he said, "to strike a death-blow at our | path of civilization to dispense with the | a letter of the week previous from Mr. Ruskin, monarchy, and that it was regarded as | whose use of the word "gods" is unobjectionable if his definition is always carefully borne in mind. He uses the word, as he tells us, in the plural to denote "the totality of spiritual powers." "To all these," says "M. A. (Oxon.)," 'In all their several spheres of being, in all their varieties of occupation, Mr. Ruskin applies the term 'gods' 'as the best understood in all languages, and the truest and widest in meaning,' adding characteristically, 'myself knowing for an indisputable fact that no true happiness exists, nor is any good work ever done by human creatures, but in the sense or imagination of such presences.' So, then, though Mr. Ruskin professes no personal knowledge of these 'gods,' but 'in meekness accepts the testimony and belief of all ages, he has no difficulty in stating, as an indisputable fact,' that true work and true happiness exist only in the recognition of the informing and guiding presence of this great cloud of witnesses. This is excellent Spiritualism; a noble and a worthy faith, more fitly described as true Spiritualism than that half disguised materialism which delights only in phenomena that belong exclusively to the plane of matter, and may or may not have their connections behind the veil. An ennobling and aspiring faith, it seems to me, that which would raise incarnate spirit to the plane where its home is, and would not drag down to the plane of matter any poor besome intimate friends his emotion seemed ing which has been emancipated from its

> "For it is one thing to receive with gratitude that which is vouchsafed, the fruit of self sacrifice and love, and quite another to demand imperiously with loud and persistent knocking at the wall of partition, that it shall be thrown down and the heavenly hosts shall mingle amongst men. There is evidence enough to the observant eye that there is in process a serious and sustained attempt on the part of missionary spirits—if the term be permissible—to influence those whom they can reach. To this end it was necessary to attract attention. The readiest means was to approach men on the plane of thought to which they had allowed themselves to sink. The age was Materialistic: for men had crushed out evidence of the existence of spirit, and had turned their attention as students of exact science to that alone which lent itself to observation and experiment on the plane of matter. Spiritual things, being spiritually discerned, fell into oblivion, and faith grew cold. At this juncture came this gospel of God to an age that needed it, given in a way that was most likely to attract its attention.

"Attention has been attracted, and men

are busy on their several grades of intelligence in seeing what they can make of this new thing; how they can fit it in with their prejudices, twist it into agreement with their previous knowledges, or get rid of it as an inconvenient and intrusive novelty. 'Spirit is the last thing I will give in to, is forcibly shouted all round us. The man of science will none of it, for he does not believe in its existence, or, at least, in its interference with our world. The psychologist puts it aside, seeking in psychical vagaries of the human system for his explanations of what he sees. He studies his psychic or medium. and ignores the operating intelligence that uses the instrument. Helcuts open his drum to find the noise. The so-called Spiritualist whose interest never gets beyond the phenomenal evidence of spirit-power talks much of spirit, but his words are loose and meaningless. Spirit does not dwell on the plane of matter, though its effects be traceable there. To direct all attention to these material evidences of spirit-action which are intended only to attract preliminary notice, is to keep on ringing the bell after the attendant has answered the call; to forget the message in the jingling din. It is not until the man who has begun by assimilating the evidence on a lower plane passes from that knowledge to a higher and a more spiritual that as a Spiritualist he becomes worthy of his name. Until his Spiritualism spiritualizes him it is dead and worthless. When he learns that man may live, as Ruskin puts it, in the sense or imagination of spiritual presence' so that he may develop that which is good in him and crush the evil, he has got hold of a fruithful faith. When in the development of hist own spirit he learns that man makes his own future, and is, while on earth, a radiating centre of good to his fellows or a pest-centre disseminating evil, he has got hold of the great truth of the brotherhood of man-members one of another, suffering and blest in communion with all, never isolated or alone. And when he has added to that the knowledge or realization of the Fatherhood of God-though it be to him but a metaphor to shadow forth what finite minds must fail to understand—he stands four square, a Spiritualist indeed, thoroughly furnished and equipped for his life work here and his higher work hereafter.

There is in Mr. Ruskin's brief note that which indicates that he has put the right construction on Spiritualism. His sense of ministering and guardian spirits and their work among us is one side; the other is the doing of 'good work,' honest, unselfish, and real, because of these witnesses, because of our brethren, because, lastly, of ourselves and our own development."

Mr. Olney Talks Plainly.

In the JOURNAL of November 23, there ap-

lics. It affords us very great pleasure, therefore, to publish the following letter. We regret that it could not have appeared last week and thus have afforded Mr. Olney more promptly the opportunity to set himself right; but when an editor is a thousand miles from his office defending himself against a fraud. he may be excused for tardiness. We thank our correspondent for his prompt denial and also for plainly defining his position. The mistake made by Mrs. Hamilton has at least one good effect; it brings Mr. Olneys views prominently before the Spiritualists of Michigan and shows off the standard of morals and intelligence at Hazlitt Park Camp to good advantage. That Mrs. H. heard such a statement from some one is quite certain, as it is a story persistently circulated in the interest of those the Journal opposes. Here is Mr. Olney's statement:

EDITOR JOURNAL. - I was surprised incensed and disgusted when I read, in this week's Journal, the letter of Mrs. H. N. Hamilton of Port Huron, in relation to what I should have said in reference to what was said of you at Hazlett Park. I heard no such conversation at Hazlett Park. On the contrary, the best sentiment at the Park and elsewhere in this State, among Spiritualists, is in your favor. Your crusade against bogus mediumship is manly and to the point. I fully indorse it and it is my opinion such criticism should be extended rather than curtailed. At Hazlett Park I heard ne unfavorable criticism of the JOURNAL. The meetings there were well conducted; a large company of intelligent men and women were associated at the Park and during the three or four days which I spent at that place last summer I heard only good words said of you and your paper. In justice to myself I respectfully ask you to publish this letter.

H. J. OLNEY." Lake Port, Mich., Nov. 22.

The Chicago Harmonial Society of Spiritualists.

We are glad to hear that every seat has been occupied the last two Sunday evenings in the comfortable and pleasant hall at 93 South Peoria street, corner Morroe. On next Sunday, Dec. 8th, Mrs. F. A. Brown will deliver the opening address. Subject: "Prophets and Prophecies ancient and modern," and will supplement her discourse with messages, tests and slate writing.

The meeting on Sunday evening was attended with unusual interest. Mrs. Flora A. Brown followed the speaker of the evening with some excellent remarks and answered a large number of questions on general topics which had been passed up to the stand, after which she gave, as promised last week. a slate-writing test. A slate having a lid attached to it was circulated through the audience for examination, and a private mark placed upon it by an investigator. A committee of four skeptical persons was selected to attend the medium on the platform who took her place at a small, plain table the committee sitting at a distance sufficient for close observation. Two messages were received, the first being merely a salutation to the committee. The slate was then thoroughly cleaned and the next message that appeared was as follows:

Mrs. Cutter-Dear wife: I am ever with you. Love from Hiram. (Dictated.)

A lady arose in the audience and said she had always been skeptical with regard to slate-writing, but she recognized the message as being for her and she regarded it as the best test she had ever received. She said she had never met the medium before, and was not expecting anything for herself. No one present, she said, knew that her busband was a physican, and the medium could not have known her name. The Hiram that was mentioned was the name of her son who had passed to spirit-life. The statement was received by the anditors with much euthusiasm, and the committee testified that they were satisfied that from whatever source the writing came it was impossible for the medium to have done it.

This society holds public circle and mediums' meetings every Thursday evening in their hall, 93 South Peoria street. The doors will be opened at seven o'clock, and closed at eight o'clock sharp, after which time no ber son will be admitted.

We are in receipt of a copy of the Keighin News, an English publication, by which we see that Mr. J. J. Morse of Liverpool has lately delivered a Home Rule lecture taking "Ireland's Wrongs" as his theme. He thought that each of the four divisions of the United Kingdom, England, Ireland, Scotland and Wales should have their separate parliaments. Now this, it was feared, would lead to federalism. "But," said the speaker, "whenever federalism is mentioned people sav. Oh we don't want to learn anything from the Yankees.' Well, it is always wise to learn from anybody who is able to teach us; and after all Yankees are Englishmen, and we might with advantage follow their example in giving the people Home Rule."

Drankenness under no possible girenm stance should ever be admitted as an exchse for crime or palliage an offense. A young man in the lobby of Wallace's theatre one night last week stabbed a young girl in the breast because she would not go out on the building with him, and she came within an ace of losing her life. Placed under afrest he acknowledges the act but says he was "drunk at the time," as though that should His sermon was an attack on Romanism in | who assured Dom Pedrothat the country was | striking gift of correct generalization fre- | Olney to the effect that he had heard, on good | pleading as a cheap drunk as a hope of regrateful for his patriotic services, but said | quently stand out there in bold relief. In | authority, at Hazlett Park Camp, that the | lease. The penitentiary or worse is the | lease.

MBER 7, 1889.

is to introduce to the American people our "Sweet Home" pride in presenting to the readers of this paper. We guarantee them to Family Soap and Fine Toilet Articles. They are the purest give perfect satisfaction. Send us your name on a postal card and we will delibest, and most satisfactory, whether made in this country liver you freight prepaid, on terms given below, a Mammoth Christmas Box for England; everyone who uses them at once becomes a containing all of the articles named below:

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ONE-FOURTH DOZEN CREME TOILLT SOAP.
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ONE ENGLISH JAR: MODJESKA COLD CREAK!
Soothing, Healing, Beautiles the Ship, is croves the Complexion, Carrie happed the ds and Laps. Our Manmoth Christmas Box contains a great variety of Toys, Playthings. etc., for the Babies and sundry useful and amusing things for the older It also contains

One fine Silver-plated Sugar Spoon, One fine Silver-plated Child's Spoon, One fine Silver-plated Butter Knife.

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One fine Silver-plated Individual Butter Plate. One fine Silver-plated Button Hook. One Lady's Celluloid Pen Holder, (very best) One Arabesque Mat, One Turkish Tower

One Wash Cloth. One Glove Buttoner, One Package Pins, One Spool Black Silk Thread,

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One Child's Lettered Handkerchief. One Biscuit Cutter, One Cake Cutter,

One Doughnut Cutter, One Handsome Scrap Book or Portfolio. One Package Assorted Scrap Pictures.

Two Celluloid Collar Buttons, (patented.)
Twenty-three Photo-engraved Pictures of the Presidents of the U.S. TY-FOUR PICTURES.—Many of which are Copperplate Engravings. suitable for framing and are handsome decorations for the parlor. entitled:

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Everybedy should get one of Lacking Mammoch Christmas Bloxest it will probe legreat help in get ing duple Christicher Der ein fonfin your annut it gift a by Tob a College same New Yourgifts. Just the thing for eye Land sundry select festivals, donerion part files: does its full shape toward contributing prescues

To Cat the Box simply write your name and address on a postal card and mail it to us and you will send you the roods (freight prepaid) on 30 day's trial and the cate the box you are under no obligations to keep the box if it does not he every way meet your expectation. We know the great value of our articles, and are willing to put them to the severest kind of a test, hence will send you the box on 30 day's trial and I not satisfactory will remove it. We pay freight only to points in U. S. east of Rocky Mts. THE AROVE OFFER ONLY MOLDS GOOD UNTEL JANUARY ASS. STRUIM VOUR ORDERS OF OMCE.



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Suggestions.

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they ought to do! Well! well!"

space in this issue of the JOURNAL will tax | Henry M. Sim nodes, John W. Chadwick, Wilcredulity to the verge of collapse. It is something that was "undreamt of in our Paper, price fifty cents. philosophy" and each one will have to give it the explanation that best comports with his reason. It may be said, however, that it is not a yarn written for a sensation. There to testify to what they have seen. Brockville. P. Q., is accessible both by mail and railroad. and such as desire to know for themselves whether these things are so, have only to ing." buy a ticket and take the nearest route to the place. In the economy of nature there is probably a raison d'etre of such phenomena, and a purpose in them. It is for humanity to solve the problem.

According to the San Francisco Call, a new church was recently organized in that city. bearing the name of the "First Church of Humanity." the creed of which is to "Do unto others as you would that they should do unto Stainton Moses in Light:—I have more than | you," and its objects are "To discuss freely ;

GENERAL ITEMS.

Mr. Geo. H. Brooks has unished his engage ment in Cincinnati, O., and will speak in

Dr. D. P. Kayper is now at San Jose, Cal. where he has gone to recuperate his health. Chicago. Of this, readers of Light are kept which has been poor for the past few months. That is a trust table. Any interesting wind

> Charles H. Kerr & Colof Chicago, have just a right direction. brought out in an attractive manner, a new continually at work on Sunda; in fact we volume of sermons under the title "Show us volume of sermons under the title "Show us believe that we are putting him to too sethe Father," by six leading Unitarian min- vere a strain.

"The Great Mystery" to which we give listers, Minot J. Savage, Samuel R. Calthron liam C. Gannett and Jenkin bloyd Jones.

The Boston Investigator very aptly remarks that "there are two obstructions to progress that ought to be removed. One of them is the know-nothing, and the other is the doare witnesses within reach who are willing | nothing. The former is in the way of science, knowledge and truth, and the latter is in the way of labor, improvement, and progress.

> Mrs. Carrie E.S. Twing the medium-lecturer. is filling an engagement at the present time in the city of Buffalo, N.Y. Her services are always in good demand, and she makes a host of friends wherever she goes. The most of her time for the year 1890 has been spoken | their dry goods dealers and dressmakers for them. for and those who desire the few extra dates she has to give will have to be quick with their applications.

Montreal Spiritualists.

Spiritualism is on the progresive plane here in Montreal. Week by week we have an increased attendance, more earnest investigutton, and what is better, the every day life; have the pretorence as regards speaking, etc. of many of ushas been influenced towards ; hears of all round. The time seems to have logalizing the fact that we are all the children, that which is good and ennobling. The deep religious fervor which characterizes the inand office a feir is a circum favorith control. Addides, leaves a looking dippresident the soffence al respirate which must be topical tal. transment and the services have been held. at which a variety of questions love been put and answered very sells actoring. We have amorget us soo ral sonsitives

> and the medical dicqualities. A new departure is about to be started and rent literature on our grand philosophy will be supplied. We think it is a sup in the

Lassed to Spirit-Life.

Pass d to spiritiffe, October 24 1859, Mrs. Magaret U Mare, wife of William Marr, of Virginia City Montains. Mrs. Marr was a neitye of Section d and went to Montain in 1887. She was a gental rady in every way, and by her many virtue gained the respect of a large circle of friends.

Look Here, Friend, Are You Sigk? Do you suffer from Typpensia, Indigestion, Sour Stemsch, Liver Complaint, Nervousnese, Lest Appetite, Biliousness, Exhaustion or Tired Feeling, Pains in Chest or Lungs, Dry Cough, Nightsweate Abolish the know-nothing and the do-noth Hait. 88 Warren Street. New York, who will send you free, by mail, a tottle of Floroplexion, which is a sure cure. Send to day.

> Our lady residers hardly need to be invited to notice the advertisement of the Yoshanti Dress Stay Magnifacturing Company-they will all read it anyhow. This c mpany's goods, both dress stays and skirt protectors are very much sought after wherever they have been introduced. Ladies should ask

Mrs. Jones basn't a gray hair in her head and is over 50. She looks as young as her caughter. The secret of it is that she uses only Hairs Hair, Re-

The Chicago Harmonial Society

Holds Public Conference and Medium's Meeting at 7:30 P. F every Smoday dering the year, in the new and be utiful Hat 935, Popila Street, cor. Monroe, subset of red speakers and mediums, always in attendance, all are veloome, strangers

American Spiriticuli Millance, Des

theers of the fellands.

From HENRY KINDLE President, 7 of Edeby Singet,
Mrs. M. E. Wall M.A. Beec Sovy., 210 W. 42nd St.

JOHN FRINKLIN CLARE, Con Sovy., 50 Labory. St.

ELLEN CEZEETSMA

Being Extracts from the Biography of Leonard B. Field.

let form. Price 10 cents per copy C. TURNBULL. For sale, wholesale and retail by the RELIGIO-Particleorum.

ship the same day the order is received, freight prepaid, all other acders being filled in their turn. paragraph: "Is it not strange that Jesus, the reputed savior, never taught either the Ad-To be Read and Acted upon by Every Wellamic 'fall' nor the Pauline 'atonement,' wisher of the Paper. -- Valuable or that belief in them is the only means of salvation from everlasting hell? Both of these dogmas are myths, derived from pagan-Two Months Free! The RELIGIO-PHI ism as can be historically proved. It must LOSOPHICAL JOURNAL will be sent the rebe admitted that all mankind are sinners, mainder of 1889 to all new yearly subscribbut they are so personally, and not by proxy. ers. Recollect, the price is only \$2.50 per neither can they be saved from the effects of year for a large eight-page weekly, made up sin by proxy suffering, for one person cannot almost entirely of original matter nowhere suffer for another any more than he can eat, sleep, grow, be good, or die for him. Sinning

> cannot be done vicariously. During the session of the W. C. T. U. Convention lately held in this city, there was an oratorical contest on one of the evenings, in which six young persons under twenty years of age were the competitors for a diamond medal to be awarded by W. Jenning a Demor est of New York. The orations were selections from various authors and memorized. The speaking in several instances was excellent, and a young lady from Minnesota should have received the award, but the coveted treasure was secured by a bright little Nebraska Miss of some twelve summers, probably more for reason of her youth than any thing else. She was, however, a marvel of borrowed eloquence and acquired gesticulation for one of such tender years, and we were quite amused at the remark made by a young woman to an elderly lady who stood by her side, for she doubtless believed the child to be uttering her own sentiments. Looking a imiringly into the elderly lady's face, she said, "Laws! did you ever! hear the young one a teachin' of the old folks what

and atoning for it are personal matters that

ICAL JOURNAL will be sent to any address in once before been moved to notice how ideas every subject pertaining to the welfare of To the Editor of the Religio Philosophical Journal. get "into the air." and circle round in the the human race, social, political and religthought atmosphere. It seems as if this at lious, and to assist in promoting the highest tempt to lift Spiritualism on to a higher plane | and loftiest sentiments of true manhood and were in the air now. Unity, unselfishness, womanhood, so that the world may become brotherhood, and community of interest one | more honest, wise, just and true, and in reccome when another effort is to be made to of one family, of which God is the father." overcome the disintegrating forces which make of Spiritualism an incoherent mass, those who desire a brief acquaintance with HI do not mistake it will need many efforts the Journal before deciding on an extended to overcome the dead weight of resistance patropage; but, wa a matter of fact, no correct | But each fresh effort, commands | my atestimate of the value of a paper to a reader | tention, and shall have such discriminate Indianapolis, Ind., during December. can be had with less than one year's consecting supportings I can give. The chief efforce now, is that being made by the JOURNAL at Dr. Dean Clarke appears to be kaving good | informet. The end has not yet been reached, He writes encouragingly of himself. success in Santa Cruz, California. His lec- and it would be premature to prophery tures are reported and published regularly the event. But no one is more aware than in the Sentinel of that city, and we frequent- its promoter that care, judgment, and paly receive marked copies containing them | tience will be needed in full measure to avoid his lecture of November 19th occurs this dangers that lark on every side.

Voices From the Leople. INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal, The Falling of the Leaves.

MRS. A. M. MUNGER.

The blighting frost, from northern skies, Came down all night with frozen breath, And laid a mantle, icy chill, O'er beauteous earth and called it death-Death to the leaves. My spirit grieves For you, sweet falling leaves.

Death to the leaves, so green and bright, In seeming, called before their time, Like children who from earth take flight-Transplanted to a fairer clime. Like these bright leaves, The whole earth grieves For you, bright falling leaves.

At morn the bright sun rays shone out, Glinting your verdant hue with gold, While softly from the laden boughs, Each leaflet lost its gentle hold. With rustling sound, The leaves came down In showers upon the ground.

Not! like the slow and steady tread Of souls who gather; one by one, Unto the bourne beyond, who know Their time and gladly gather home! Who fain would rest, As seemeth best, At home among the blest!

But rather like an army slain, Or dreaded pestilence, that brings To all the pain of loved ones lost, Knelling upon heart-broken strings, As, all too soon, Into the tomb, Go loved ones to their doom.

Long weeks belated summer gave The gentle breeze—fair offering From the wind god Æolus, who Has guarded well earth's harvesting. Trees beautiful, Trees bountiful, Bereft so mystical.

One icy breath from Boreas, And blasting wind bears to the ground Continued showers of falling leaves, Strewing them ruthlessly around. How fast they go! It grieves me so To see the leaves laid low.

How sad and grand this sudden flight-A kingdom in an hour laid low, Scattered by demons of the air; King Frost came down and bade them go. O, leaves so bright, A fairy sprite Weaves you a shroud to-night.

Farewell, sweet leaves; good bye, fair leaves; You sing for me a sad refrain. You'll cover many a dear, green mound When autumn days shall come again. My spirit grieves, Sweet autumn leaves. O'er fair and loved lost leaves. November 6, 1889.

> For the Religio-Philosophical Journal. Good Angels.

U. D. THOMAS.

Good angels sometimes visit me In lonely hours at night; - They fill the mystic realm of dreams With forms divinely bright; They steal into my silent room With soft, unechoing tread, And bend, with glances full of love, Around my weary bed.

They come, the friends of former days, Who once were near my side. And whispered words of hope or praise-Who loved me ere they died. They come again, with thrilling words, To love and frieadship known, And chide the flight of leaden hours, By sorrow marked alone.

My eisters move amid the throng-A mother, too, is there, While many a half-forgotten song Floats on the dreamy air. Their forms, their words, are real to me, Whatever may be said; I know they are not far away; I can not make them dead.

And often, near me, lingers one I idolized in youth; Her soul was stainless purity, Her heart was love and truth; We parted at the darkened tide, Long. lonesome years agone, But now, to soothe my grief, she comes With shining garments on.

Come ever, angel visitors! Since to my life you bear A sweet foretaste of Paradise, That lightens every care. The fragrance of celestial bowers, The melody of streams, Are mingled ever, when you come, Sweet angels of my dreams!

OUR CONTEMPORARY EXCHANGES.

Banner of Light: Under the heading of "Spiritualistic Prophecies," the venerable editor pives a couple of instances in which he personally had "visions" of coming disaster. His statement is as follows:

1. Two months before the great fire of 1872, which destroyed a vast amount of property in this city, we said one day to one of our partners at the time-Mr. William White-that we wanted our establishment insured, which for over five years had not been done: that we had had a vision of a coming configration that would endanger our property—a bookstore and printing office located in the large granite building, 155 Washington street, known as the Parker building. Mr. White reported our wish to our other partner, who replied that it was all nonsense to get insured, as there was not the least danger from fire in the safe building we occupied: but we insisted, as our firm had just got in fonts of new type, and we had on our shelves a very large stock of valuable new books. "Well, to please the editor," said Mr. Rich, "get insured for \$10,000." This decision or nothing." This Mr. Rich would not agree to, as I Nature and the Spirit-world demand this from us as "Silver Captain." On October 14th, 1700, Admiral future,

matter stood for several days, when a proposition was made that we consult, through our medium, Mrs. J. H. Conant, with the Spirit President of our Free Public Circles. We did so. The result was, our spirit-friend stated that we were quite correct in our desire to get insured for \$20,000 instead of \$10,000, as had been suggested; and further, the spirit said; "Get your establishment insured in London offices!" But Bro. White did not heed the suggestion of the spirit, as he should have done; he took out policies in four Boston offices instead, being importuned to do so by officers thereof who were his personal friends. The consequence was, when the great fire did actually burn us out, we received something less than the \$10,000 our partners at first were willing to get insured for—the reason being that the Boston offices which insured us failed to meet their contracts in full, owing to their overpowering losses in all directions consequent upon

that great calamity. We will refer to another "vision" we had sev eral years ago, which proved to be a genuine prophecy. It was given previous to the shocking railroad accident that occurred at Revere, Mass., in which many persons lost their lives, one of the number being Rev. Mr. Gannett, of this city: As we were resting on a sofa one afternoon at our hotel, we had a palpable impression that two men had been killed upon the Gloucester Branch railroad, and told a friend of ours, who was sitting at the table, to make a minute of it, giving the exact time, etc. He did so; and, sure enough, the Boston evening papers corroborated our statement to the letter that two men had lost their lives by being run over on the track, as named by us. Some time afterward, while on our way to Hampton Beach, N. H., in company with a party of friends, we met—while waiting at the Eistern R. R. depot for the train to start—our old friend, Mr. Jeremiah Prescott, then General Superintendent of the road, and told him of the Gloucester accident vision. He looked at us somewhat surprised for a moment, and then quickly said: "Why can't you tell me something more about our road—if anything disastrous is to happen—so that we can be on our guard?" "I can," was the rethat we can be on our guard." It can," was the response—and why we said it is a mystery, or was, at the time; but, notwithstanding, it proved to be a prophecy. We said: Friend Prescott, you will have a terrible accident, with large loss of life, somewhere on your road within two months, unless you take extraordinary care to prevent it." Just two days inside of the time specified the Revere accident conversed; of the time specified the Revere accident. dent occurred; although, as we were told afterward by Mr. Prescott, great care was exercised to prevent such a catastrophe as was foreshadowed.

Harbinger of Light: A recent number of

this Australian journal gives an interesting account of a visit of Fred Evans, the California slate-writing medium, to Brisbane, where he arrived Aug. 1, and on the following day he "announced that on Sunday evening he would offer his services free for experiments in psychology, in the Centennial Hall. It was a wet and stormy night, the rain coming down in torrents; nevertheless, an intelligent and representative audience of nearly 300 attended. Mr. Evans requested the audience to select a committee to conduct the experiments when Mr. P. R. Gordon, Government Inspector of sheep; Mr. Tolston, Mrs. Judd. Mr. Ranninger, and Mrs. Castles were chosen A bucket of water was placed at the front of the platform and the slates to be used were placed in the bucket in full view of the audience. These were separately washed and dried, the chairman placing a piece of pencil between each pair of them and handing them to a committee to hold. After holding them for a considerable time one of the A simple experiment in this direction was made by washing off part of the writing on one of the slates to see whether it would reappear when dry, as it would if chemically produced, but it did not....The experiments were highly satisfactory in every particular, and Mr. Evans was frequently applauded. The Courier and Observer report the proceedings fairly, but the *Telegram* is silent, which is significant...On the afternoon of Aug. 6, Mr. Evans was surprised to receive (at his rooms) a visit from four of the committee who conducted the experiments of the previous Sunday. They informed him that as soon as he left it was the intention of a Mr. Patterson to take exception to the conclusiveness of the tests then obtained on the ground that Mr. Evans had furnished the slates, and requested him to give them a séance there and then, and obtain writing on two slates they had brought with them. At first the medium declined, but seeing that their motive was a good one he assented; the whole party retired to an empty room, and the four members of the committee holding the two slates in their own hands obtained several messages on them signed by relatives of the persons holding them. The room did not contain one particle of furniture, and the slates brought by the committee never left their sight from the time of their arrival till the completion of the messages. No more complete test than the above could possibly be given. The Pattersonian exposé vanishes before it into thin air."

Golden Gate: How beautiful is life! To the child so full of innocent glee; to the young man so bright with promise; to the middle-aged, so rich in fruition, if rightly lived; to the aged so encompassed with the smile of infinite love and so joyous with fond anticipation of the life beyond! How brief at most, and yet how full of rich experience! This is a good world to live in; but for the burdens of time—the infirmities of age—we should never want any other; at least we should be content to wait a long time for the next. In proportion as we make the best use of this life will we be prepared to get the truest enjoyment out of the next. And then no one need be troubled about the next life. If he lives to do good, and makes others happy here-if ne fills the air around him with the aroma of kind

Light: Magnetic healing is attracting notice. There has just been held a congress of magnetistswe suppose the word will have to be used for shortness—at Paris. The resolutions passed tend to show a general recognition of magnetic healing, and of tans as these who disgrace any movement they atits value as a medical science. One resolution declared that the claims of Mesmer and his school in respect of the curative virtues of magnetism must be accepted as proven. The magnetists were careful to keep themselves distinct from the hypnotists, Los Angeles, C who also have had a conference in Paris. There is to be a school of curative magnetism founded in Paris for pupils of both sexes. The next Congress will be held at the Hague, in 1592.

Carrier Dove: Interesting as has been the past history of our race; imposing as must ever be the present—the future more exacting still mingles itself with every thought and sentiment, and casts its beam of hope, or shadow of fear, over the stage both of active and contemplative life. In youth we scarce descry it in the distance. To the point toward a corner of the church. The next mostripling it appears and disappears, like a visible ment she fell on the floor in a swoon and had to be star, showing in painful succession its spots of light and shade. In age it looms gigantic to the eye; full of chastened live and glorious anticipation; and at the great transition, when the cutward eye is dim. tion of her conduct. Her mother, who died four the image of the future is the last picture which is effaced from the retina of the mind.

Medium and Daybreak: Fear not that the Spirit-world is not looking after your interests mediums are such as come to the ground. Those who strive to do their duty, have faith in the Spiritworld, and open their souls to interior impressions, always pull through at last. This was seen long ago, when it was said: "Seek ye first the kingdom of

was reported to us, when we remarked in a somewhat earnest manner: "Mr. White, make it \$20,000 fellow beings, just so long we will be made to serve.

the peer just deceased the period of organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization. There is not make it the peer just deceased the organization in the peer just deceased the organ

he said it would be throwing money away. So the a mode of development to fit us for a higher life in | Sir Henry Digby, then captain commanding the fri- Notes and Extracts on Miscellaneous which we all serve one another from a humanitarian standpoint—love and not presumption being the incentive there. To demand servility from others is arrogance; to proffer it is humility, or love—the spiritual aim of man.

Mind Reading.

To the Editor of the Religio Philosophical Journal.

A few days ago when in the city of Buffalo, N. Y. where I resided over fifty years ago, I improved the opportunity in visiting "Wonderland," a sort of museum or general curiosity shop. At this time a Mr. Seymour was enacting his performances of "mind reading," which were new to me, although I had often read of the doings of Bishop and others in this

In a capacious room were a crowd of visitors and sight-seers in front of a platform occupied by Mr. Seymour, General Dot and others. A committee was called for to go on the stage to watch the tests of the so-called wizzard. I was one out of the eight or ten, and I determined to see what there was to be seen in this new phase of the human mind. Severa of the committee went singly on the forward part of the stage in full view of the audience where tricks could be easily detected. Seymour took hold of the hands of a committeeman and told him to think of a spot or a scar on his body that was concealed from human view and he (S.) would find it. He succeeded with three persons and then I went forward. There was no collusion between S. and myself, although I was requested to state in a whisper to a committeeman near me where my mark was. I did so. Mr. S. siezed my hand with his left hand and moved his right over different parts of my body, but did not succeed after three attempts. then left my seat, and the committeeman to whom I had communicated the secret went forward and in a few moments he placed his hand on the committeeman's chin and found the location of a scar that I had thought about, on my own person, concealed by a beard. On a previous day he found a coin hidden in the loft of a store in the city.

I told my experience to a few old orthodox friends who were very skeptical. They believe in raising the dead, "the fish story" and "the fox story" in the bible, and that the sun stood still at the command of Joshua, but they didn't believe my story. What a difference there is between them and the advance guards of progressive Spiritualists and others who are unfolding to the world new truths that have been hidden and concealed by orthodox creeds for ages.

W. C. H.

ages. Sodus, N. Y.

Should be Widely Read.

To the Editor of the Religio Philosophical Journal.

The address of the Hon. Sidney Dean in the Jour-NAL of Nov. 16th is one that should have a wide publication. Dr. Talmadge's sermons are read by all religious people of every denomination; they arouse enthusiasm. Such lectures as the above mentioned would do the same. They should be read by every Spiritualist and by every liberal Christian, and not only by liberal Christians, but Materialists should be induced to read for themselves what is and has been going on in the world's religious history. Such lectures cannot fail to arouse Spiritualists to the new work of organization. They should awake liberal Christians to still grander thought; and to Materialists they should be a revelation--an open door from their darkened condition into the sunlight of the soul's eternity.

I would that we had our churches established, and that we could all have such a feast every Sunday of the year. There are already hundreds of such excellent spiritual ministers. Can they not be kept constantly employed as mission ries? That would be a grand step toward organization. Let them committee said be heard writing going on between his slates—then Mr. Ranninger and Mr. Widdop also heard the same, and on the slates being opened twelve messages were found on them, the signatures to the messages being in several instances recognized by persons in the audience. Mr. Evans challenged anyone to test the writing for chemicals. I there not wealth and unicon enough among us to challenged anyone to test the writing for chemicals. | there not wealth and unison enough among us to | sociability and fraternal good will were conspicuous begin the good work? How long would it be before | and very pleasant. A splendid supper, provided by a society, under the leadership of such speakers as | the ladies of the society and served in good style, the Hon. Sidney Dean and many others, would become self-supporting? Nearly every family in an active organization will take a spiritual paper; and when they begin to read the progressive papers

there is usually no lack of enthusiasm. We know, by experience, that the disbanded society soon looses interest; the papers are not renewed at the end of the year, and one after another drop out of the spiritual list until only a few earnest souls are left. Let these few, wherever they can be found, be the nucleus around which may be gathered a strong body. Let this "Church of the Spirit" be a growth out of the old conservative religion into the broader one that shall answer the "great heartcry of the masses," a religion that shall meet the spiritual wants of humanity.

MRS. A. M. MUNGER.

Those Awful Predictions.

To the Editor of the Religio-Philosophical Journal. In the Journal of Nov. 2, 1889, I read a somewhat lengthy article entitled "Dark Prophecies for

1889." It copied from the San Francisco Report of June 11, as stating that: "On the first day of the year a well-known physician of this city, wellskilled in the ancient system of fortelling events by the positions of the heavenly bodies, erected the horoscope to the noon hour of January 1st." This wonderful astrologer (?) is as I presume, the notorious Dr. McLenon of bogus materializing fame, as I saw his name used in conne tion with some similar predictions in the Golden Gate. in the month of June last. He evinces about as much honesty as an astrologer as he did in materialization, and slatewriting, and other questionable methods of gulling the public. His dire and alarming predictions have no foundation in the science of astrology as taught

by its ancient and modern professors. Such a method of judging of public affairs (by a figure of the heavens at the first of the year) is a thing unheard of by an astrologer. I have read and studied astrology for twenty or thirty years and never saw or heard of any such a method, or frame or rules among the ancients or moderns by which such results could be obtained, but out of that senthoughts and loving deets—he will find everything sation-loving brain of the astute San Francisco physician (?) was batched the string of ridiculous predictions of dire calamities to come that found its way into print. By no rules laid down by either ancient or modern astrologers could be find any warrant for such dreadful predictions. Whether astrology be true or false, as a science, it is certainly not the source from whence the eminent physician tach thems-lves to, having no faith in it themselves, or no ability to master its details, they use it to further their own selfish ends caring nothing for

Los Angeles, Cal.

Her Mother's Ghost.

A marriage which was to have taken place at Campden the other night, was interrupted in an unexpected way. The contracting parties, Henry Brown and Miss Mary Morgan, stood before Rev. Mr. Clayton, preparatory to becoming man and wife. A portion of the service had already been read. about fifty witnesses being present, when the bride uttered a loud scream. All eyes were immediately fixed upon her. She was seen to raise her hand and carried out. Physicians worked with her for nearmonths ago, was opposed to her marriage with Brown. The marriage was for a time delayed, but after Mrs. Morgan's death arrangements for it were pushed. Miss Morgan says that just when she was about to pronounce the binding words she raised her eyes and saw her insther's ghost; then she days.—New York

Admiral Digby's Dream.

ago, when it was said: "Seek to first the kingdom of God, and his righteousness; and all these things will be added unto you." Your speaker has proved all this: he is not talking theories.

The Better Way: As long as we have the animus or desire within us to make servants of our follow hings inst so long we will be made to serve.

The Better Way: As long as we have the animus or desire within us to make servants of our follow hings inst so long we will be made to serve.

The Better Way: As long as we have the animus or desire within us to make servants of our follow hings inst so long we will be made to serve.

gate Alcmene, on a cruise off the Spanish coast, shaped his course for Cape St. Vincent, and was running to the southward, in the latitude of Cape Finisterre. Twice in the night Sir Henry rang his bell to summon the officer of the watch, and asked him if anybody had been in the cabin. "No, sir; nobody," "Very odd," rejoined Digby. "Every time I dropped asleep I heard somebody, shouting in my ear, 'Digby! Digby! go to the northward; Digby! Digby! go to the northward." I shall certainly do so. Take another reef in your topsails, haul your wind, tack every hour till daybreak, and then call me. There being no help for it these strange orders were strictly obeyed, and the frigate was tacked at four, at five, at six, and at seven o'clock. She had just come round for the last time when the man at the mast-head called out, "Large ship on the weather bow, sir." On nearing her a musket was discharged to bring her to. She was promptly boarded, and proved to be a Spanish vessel laden with dollars and a very rich cargo of cochineal and spices as well. By this prize the fortunate dreamer secured a large portion of the great fortune which he had amassed in the naval service.-Light.

Archæological Discoveries.

Recently returned explorers from the state of Chiapas confirm and add to the remarkable reports concerning important archæological discoveries. A fine, broad, paved road, built by prehistoric inhabitants, has been traced from Tonala down to Guate-mala, and thence in a curve up again into Mexico, terminating at Palenque. All along this road are still to be seen the remains of ruined cities, and a careful estimate of the population of these places is about thirty millions. On that part of the road near Palenque the ruins are of great magnitude. Houses four and often five stories high have been found in the depths of the forest. Many of these houses are pyramidal in form, and so covered are some of them with vegetable mold that large trees are growing from the roofs. In some of the houses great employment has been made of stone beams of tre mendous weight, and the architecture indicates a high degree of scientific attainments. In some houses visited bronze lamps have been discovered. and the interior and exterior mural decorations of the more important houses consist of panelings filled with elaborately carved figures, almost life size, two types of men and women being represented, some plainly Egyptian and others genuine Africans. In front of the houses the explorers found fourteen sculptures of gods with folded arms. The work of exploration was one of extreme difficulty, owing to the density of the forest and unwillingness of the Indians to enter the ancient edifices by aver-

ring that the buildings were inhabited by spirits. Another discovery was that an enormous paved road extended from Palenque across Yucatan to the island of Cozumet. The explorers went to Chiapas on private business, but incidentally because interested in the work of exploring the ruins, and they suggest that an expedition should be fitted out to make a complete map of the wonderfully interesting region, regarding which little, comparatively, is known, even after so many years since the white men became aware of its existence. The Palenque explorers assert that they have discovered, in the edifices before mentioned, examples of a perfect arch. One explorer is a scientifically-trained man, who has recently arrived from India, and by his account the region from Chiapas to Yucatan must have been the seat of a densely populous nation.

The Cause in Cleveland, Ohio.

To the Editor of the Religio Philosophical Journal. added much to the pleasure and comfort of all. This society is composed of some of the best people in the city and they are moving in a way to succeed. If no cloud comes over them, I predict that spiritualism in Cleveland will feel a new impetus and make a new mark under their administration. J. Frank Baxter and Hudson Tuttle led the introduction with large and enthusiastic audiences, and the impression they made may be judged somewhat by the attitude of the press. The Leader published complimentary notices and quite extended reports of the lectures. His lectures were greatly admired by the people who heard them, and his sterling manhood and royal character carry conviction and inspire confidence and esteem. Mr. Baxter drew crowded houses, and I learn that many were turned away for want of standing room. He did a valuable work here, and his tests were very fine and convinced many. Frank T. Ripley is to be here the first Sunday of December. I shall part with these noble souls reluctantly. They have made my stay pleasant, and I hope I have not disappointed their expectations or obstructed their

By a compromise with the Lyceum, they now occupy the same hall. The children meet every Sunday morning, as they have for many years—an exception LYMAN C. HOWE. in Lyceum history.

Died as He Had Dreamed He Would.

Last spring Mr. S. Cranston, of Ellington, Minn., a well-to-do farmer, well read in the sciences, who has a daughter a successful doctor in Boston, dreamed that as he was finishing his cornbusking in the early part of November he fell dead in the field. He was so impressed with the dream that he related it to his wife and began making preparations for the end. He had requested her not to mention it to any one, but during the summer she told of it to some of her relatives. To disabuse his mind of the hallucination Dr. Sperry of Northfield College and Mr. D.W. Sperry, a grocer of this city, and other friends gave him a to pass. Last Wednesday the fall work was all finished, the last load of corn placed in the crib, and Thursday, after seeing that all the chores were done. he seated himself in a rocking-chair near the store and expired almost immediately. His relatives in in this city attended the funeral Sunday. This is one of the most remarkable cases on recont of a man, a year before his death, feeling confident of knowing aimset the day when he would die.

India's Great Poem.

said: This is the great epic poem of India. It coutains over 220,000 lines besides a supplement of about In (re) lines, enough to make eight times as much as the Iliad and Odyssey combined with several Virgins thrown in. Some philologists have derived its name from words meaning "book of weight," in-ficating that the gods preferred it above all others; but this is fanciful, and its real origin is from words meaning rgreat war of Bharata." The poem is highly valued it might almost be said worshipped-throughout India. The natives considered that even to have heard it is sanctifying, and to have read it through frees one from sin.

H. H. Bailey writes: Permit me to say to rout by war of encouragement to persevere in the arduous labor which gives to your patrons so executent and instructive a paper. I am hearthy in sympathy with your mode of conducting the same, and sope-cially with your method of dealing with all untruth. ly an hour before she was restored to consciousness. If we do not clean our own neets who can we call When fully recovered she gave a curious explanation of her conduct. Her mother, who died four tate every subject from every concentrable standpoint, and then use my reason in drawing conclusions therefrom. I am a seeker after the truth, I have tried to harmonize orthodoxy with my reason for a number of years, but my reason has always told me there was a law for everything in nature. accompanied by justice; but I was taught that I was in every way. Those who lean on spirits through fainted. The westing was postponed for several and the Father could violate any law, and do things that would be unlawful for any of his children be do: that with him it was just, but with us unjust, for a min as often to have Therefore you can see how easily it would have been for me to have jumped to the other extreme, as

Subjects.

A new lens will show 1-204,700,000th of an inch. An English improvement, by slowing vibration

makes an eight-day clock run a year. A Pennsylvania railroad 2,500-ton-bridge, 258 feet long, was moved 40 feet in 12 minutes.

The next Episcopal General Convention will be held in Baltimore, where it met in 1871.

A Michigan paper says Port Huron is to have "one of the most comfortable morgues in the state." Chinese are arriving at Mazatlan, Mexico, in great numbers and are making their way to California and Arizona overland.

In the city of Rouen, France, successful experiments have been carried out with the methods of treating sewage by electricity.

The John Street Methodist Church in New York, which has been called the mother church of Methodism in America, is 125 years old.

In Belmont county, Ohio, an old gobbler attacked and killed a playful young puppy because he persisted in chasing the young turkeys.

Mr. Stead, whose revelations of vice in London shocked the world, protests against the expulsion of religion from the hospitals of Paris.

An Allentown, Pa., tailor has invented a "shoulder protector," to prevent the powder on the girls' faces from soiling the young men's coats.

A Maine town, which sees the coming reform, has just built a new town house and has fitted it with rooms for the Australian balloting system. A fisherman at Doylestown, Pa., saw a sunfish swallow a bee, and a few minutes later he saw the

fish on the water dead. He cut it open and the bee "We would like to see your mother if she is not engaged." Seven-year-old: "Engaged! Goodness, she was engaged long ago and got married before I

John Connor, of Sault Ste. Marie, has a cat which has seven legs and eight paws, with one head, three distinct jaws, and to complete the combination, it has two tails.

The chief thoroughfares and public places of Rome are to be illuminated by electric lights, the power for generating which is to be obtained from the famous Tivoli falls.

A Buddhist temple at Kioto, Japan, has been in course of erection for the past eleven years and cannot be finished for six years more. Its cost will be \$10,000,000. Large deposits of excellent hard coal have recent-

ly been discovered in Alaska and on some of the coast islands. The quantity is believed to be practically inexhaustible. Dr. Busey says that school children should sing an hour a day as a preventive of consumption. Vocal music is gymnastic exercise of the lungs by develop-

ment of the lung tissue itself. "In a few years," says Mr. Edison, "the world will? be just like one big ear; it will be unsafe to speak in a house until one has examined the walls and furni-

ture for concealed phonographs. John Jones, a Norristown hunter, has shot, with a small rifle, an owl-shaped bird of bright yellow and white tints, with a face like a monkey and an ink

mark on its breast resembling a heart. A large fish hawk (aught a three-pound base in the mill pond at Harmonsburg, Pa., and after tlying some distance with it was obliged to descend, when it was frightened away and left its prey.

Jacob Shamoray's children, while on Shade Mountain, Snyder county, Pa., recently came upon a dead snake, and beside it lay a china egg, which the reptile must have swallowed and disgarged in dying. A West Virginia tombetone bears this inscrip-

"Some have children and some have none: Here lies the mother of thirty-one.

George Buckel, a Louisville inventor, is to the fore with a mysterious vacuum bed, which will cure all pain, and a triple motor, to travel with equal celerity, ease and economy, on land or water or in the

A Russian inventor has introduced a most curious and ingenious anemograph or recording anemometer, in which the same record indicates at the same time both the velocity and the direction of the

The submarine bridge between Elsinore and Helsingborg is to be encased in a double tube, having the outer skin of iron an I the inner one of steel. the space between the shells being filled with con-A horse weighing 1,100 pounds, owned by a man

in Dover, N. H., got hungry in the night, left his stall and climbed a long, steep and narrow thight of stairs into the hay loft, where he was found the next morning. The engine hauling the All-Americans excursion train left Indianapolis the other evening and reached

Louisville, 130 miles, in three hours, making seven stops. Seventy miles an hour was the rate on several stretches of the trip. From experiments made in Richmond, Va. with electric heaters, it seems probable that a passenger

coach can be kept warm at an expense of two cents an hour, the current being supplied by a type out out the locomotive or tender. Gad's Hill, the home that Pickens preced so many rears and finally obtained, the seme of his imperior. the home of his manhount and the one spot in all

England most closely associated with his memory, as now for sale and give begging at \$50 and The cigarette habit is impressing factor in an incigar habit. Lest your taxes an illustration areas collected, an increase of the Transport of the part before. For the same period, an increase of the collected and increase of the collected and increase of the collected and the

The largest place of gold in the world some bases Z lucue . average thickness : minies, where he was

> A chibi who had fred maderned bed date to see you fement because disappointed testamen who make "Though I obey the fifth committeed absence have been HIS tulpe and maintain her the many have the but honger in the land became I am you had

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To we also makes laid tow. How and and want and sudden flight-

A friends on in any hour laid lyes,

Scattered by demons of the air: hing from came down and bade them go. O. leaves so bright, A fairy sprite

Weaves you a shroud to-night.

Farewell, sweet leaves; good bye, fair leaves; You sing for me a sad refrain. You'il cover many a dear, green mound When autumn days shall come again. My spirit grieves, Sweet autumn leaves. O'er fair and loved lest leaves. November 6, 1889.

For the Religio-Philosophical Journal Good Angels.

U. D. THOMAS.

Good angels sometimes visit me In lonely hours at night; They fill the mystic realm of dreams With forms divinely bright; They steal into my silent room With soft, unechoing tread, And bend, with glances full of love, Around my weary bed.

They come, the friends of former days, Who once were near my side, And whispered words of hope or praise— Who loved me ere they died. They come again, with thrilling words, . To love and friendship known, And chide the flight of leaden hours, By sorrow marked alone.

My sisters move amid the throng— A mother, too, is there, iWhile many a half-forgotten song Floats on the dreamy air. Their forms, their words, are real to me, Whatever may be eaid; I know they are not far away; I can not make them dead.

And often, near me, lingers one fidolizatin youth; Har soul was stainless parity. Her beart was love and troth; We peries at the dirience this, Frank limmonth patte aktible this simp to much in the country share country With whiteless Recommended

. Since to my time you home a parage documents of Paragine, Hina likings whis care The tragrance of celestial bowers, The melody of streeting, Are mingled ever, when you come, Sweet augels of my dreams!

OUR CONTEMPORARY EXCHANGES.

Banucr of Light: Under the heading of "Spiritualistic Prophecies," the venerable editor gives a couple of instances in which he personally had "visions" of coming disaster. His statement is as follows:

1. Two months before the great fire of 1872, which destroyed a vast amount of property in this city, we said one day to one of our partners at the time—Mr. William White—that we wanted our establishment insured, which for over five years had not been done: that we had had a vision of a coming conflagration that would endanger our property—a bookstore and printing office, located in the large granite building, 158 Washington street, known as the Parker building. Mr. White reported our wish to our other partner, who replied that it was all nonsense to get insured, as there was not the least danger from fire in the safe building we occupied; but we insisted, as our firm had just got in fonts of new type, and we had on our shelves a very large stock of valuable new books. "Well, to please the editor," said Mr. Rich, "get insured for \$10,000." This decision was reported to us, when we remarked in a some-what earnest manner: "Mr. White, make it \$20,000

Evans requested the audience to select a committee | induced to read for the meeting what is and has been to conduct the experiments when Mr. P. R. Gordon, Government Inspector of sheep; Mr. Tolston, Mrs. Judd. Mr. Ranninger, and Mrs. Caeties were chosen. t bucket of water was placed at the front of the that from and the slates to be used were placed in the tracket in full show out the audience. These were vecarately washed and dried, the chairman placing a piece of pencil between each pair of them and handrag them to a committee to hold. After holding them for a considerable time one of the committee earl he beard writing grang in between his state - then Mr. Rauninger and Mr. Widdep also I constantly employed on mission to at twelve messages were found on them, the signatures to the messages being in several instances recognized by persons in the audience. Mr. Evans challenged anyone to test the writing for chemicale. A simple experiment in this direction was made by washing off part of the writing on one of the slates to see whether it would reappear when dry, as it would if chemically produced, but it did not... The experiments were highly satisfactory in every particular, and Mr. Evans was frequently applauded. The Courier and Observer report the proceedings fairly, but the Telegram is silent, which is significant...On the afternoon of Aug. 6, Mr. Evans was surprised to receive (at his rooms) a visit from four of the committee who conducted the experiments of the previous Sunday. They informed him that as soon as he left it was the intention of a Mr. Patterson to take exception to the conclusiveness of the tests then obtained on the ground that Mr. Evans had furnished the slates, and requested him to give them a scance there and then, and obtain writing on two slates they had brought with them. At first the medium declined, but seeing that their motive was a good one he assented; the whole party retired to an *empty room*, and the four members of the committee holding the two slates in their own hands obtained several messages on them signed by relatives of the persons holding them. The room did not contain one particle of furniture, and the slates brought by the committee never left their sight from the time of their arrival till the completion of the messages. No more complete test than the above could possibly be given. The Patterson-ian expose vanishes before it into thin air."

Golden Gate: How beautiful is life! To the child so full of innocent glee; to the young man so bright with promise; to the middle-aged, so rich in fruition, if rightly lived; to the aged so encompassed with the smile of infinite love and so joyous with fond anticipation of the life beyond! How brief at most, and yet how full of rich experience! This is a good world to live in; but for the burdens of time—the infirmities of age—we should never want any other; at least we should be content to wait a long time for the next. In proportion as we make the best use of this life will we be prepared to get the truest enjoyment out of the next. And then no one need be troubled about the next life. If he lives to do good, and makes others happy here—if he fills the air around him with the aroma of kind thoughts and loving deeds—he will find everything to his liking "over there."

Light: Magnetic healing is attracting notice. There has just been held a congress of magnetistswe suppose the word will have to be used for shortness—at Paris. The resolutions passed tend to show a general recognition of magnetic healing, and of He value as a medical science. One resolution declared that the claims of Mesmer and his school in respect of the curative virtues of magnetism must he accepted as proven. The magnetists were carefor to keep themselves distinct from the hypnotists, why allow have had a conference in Paris. There is to he a school of curative magnetisms formised in Paris for pupils of both sexes. The next Congress will be beld at the Hagow, in 1812.

Currier Dores Interesting as has been the past history of our race; imposing as must ever be the present—the future more exacting etitl micgies theif with every thought and septiment, and kants he worm of hope, or shadow of lear, over the Jouth we scarce descry it in the distance. To the stripling it appears and disappears, like a visible star, showing in painful enecesion its spots of light and shade. In age it tooms gigantic to the eye; full of chastened love and glorious anticipation; as at the great transition; when the great transition; when the great transition; when the great transition; as at the great transition; when the great transition; as at the great transition; when the great transition; as at the great transition; when the great transition is a second transition. the great transition, when the outward eye is dim, the image of the future is the last picture which is effected from the retins of the mind.

Medium and Daybreak: Fear not that the Spirit-world is not looking after your interests in every way. Those who lean on spirits through mediums are such as come to the ground. Those who strive to do their duty, have faith in the Spiritworld, and open their souls to interior impressions, always pull through at last. This was seen long ago, when it was said: "Seek ye first the kingdom of God, and his righteousness; and all these things will be added unto you." Your speaker has proved all this; he is not talking theories!

The Better Way: As long as we have the animus or desire within us to make servants of our of the family fortunes, and gamed not use make the peer just deceased the sobriquet by which he fellow beings, just so long we will be made to serve. was ever afterwards known in the Navy—that of the

The same of the sa

going on in the world's religious history. Such lec tures cannot fail to arouse Spiritualists to the new work of organization. They should awake liberal rialists they should be a revelation -- on open door from their darkened condition into the emplight o the soul's eternity.

I would that we had our churches established. and that we could all have each a feast every sunday of the year. There are already bountrals of such excellent egerteent minimistere. Can have not be supe

be a grand step toward organization. Let them be gathered together in conference and then sent out with unity of thought, to those who starve for the want of spiritual food. Is it asking too much? Is there not wealth and unison enough among us to begin the good work? How long would it be before a society, under the leadership of such speakers as the Hon. Sidney Dean and many others, would become self-supporting? Nearly every family in an active organization will take a spiritual paper; and when they begin to read the progressive papers there is usually no lack of enthus

We know, by experience, that the disbanded society soon looses interest; the papers are not renewed at the end of the year, and one after another drop out of the spiritual list until only a few earnest souls are left. Let these few, wherever they can be found, be the nucleus around which may be gathered a strong body. Let this "Church of the Spirit" be a growth out of the old conservative religion into the broader one that shall answer the "great heartcry of the masses," a religion that shall meet the spiritual wants of humanity.

MRS. A. M. MUNGER.

Those Awful Predictions.

To the Editor of the Beligio-Philosophical Journal.

In the JOURNAL of Nov. 2, 1889, I read a somewhat lengthy article entitled "Dark Prophecies for 1889." It copied from the San Francisco Report of June 11, as stating that: "On the first day of the year a well-known physician of this city, wellskilled in the ancient system of fortelling events by the positions of the heavenly bodies, erected the horoscope to the noon hour of January 1st." This wonderful astrologer (?) is as I presume, the notorious Dr. McLenon of bogus materializing fame, as I saw his name used in connection with some similar predictions in the Golden Gate, in the month of June last. He evinces about as much honesty as an astrologer as he did in materialization, and slatewriting, and other questionable methods of gulling the public. His dire and alarming predictions have no foundation in the science of astrology as taught by its ancient and modern professors.

Such a method of judging of public affairs (by a figure of the heavens at the first of the year) is a thing unheard of by an astrologer. I have read and studied astrology for twenty or thirty years and never saw or heard of any such a method, or frame or rules among the ancients or moderns by which such results could be obtained, but out of that sensation-ioving brain of the astute San Francisco physician (?) was hatched the string of ridiculous predictions of dire calamities to come that found its way into print. By no rules laid down by either ancient or modern astrologers could be find any warrant for such dreadful predictions. Whether astrology be true or false, as a science, it is certainly not the source from whence the eminent physician ?) derived his inspiration. It is just such charlatans as these who disgrace any movement they attach themselves to, having no faith in it themselves. or no ability to master its details, they use it to further their own selfish ends caring nothing for truth or honesty.

Los Angeles, Cal. MERLIN.

Her Mother's Glost.

A marriage which was to have taken place at Compiden the other night, was interrupted in an unexpected way. The contracting parties, Henry Brown and Miss Mary Morgan, stood before Rev. Mr. Clayton, preparatory to becoming man and wife. A portion of the service had already been read, about fifty witnesses being present, when the bride attered a load scream. All eyes were immediately point toward a corner of the church. The next moment the fell on the floor in a swoon and had to be carried out. Physicians worked with her for nearis an hour before the was restored to conscioneness. When fully recovered she gave a curious explana-tion of her conduct. Her mother, who died four months ago, was opposed to her marriage with Brown. The marriage was for a time delayed, but after Mrs. Morgan's death arrangements for it were pushed. Miss Morgan says that just when she was about to pronounce the binding words sne raised her eyes and saw her mother's ghost; then she fainted. The wedding was postponed for several days.- New York Journal.

Admiral Digby's Dream.

The Hampshire Advertiser (October 23d) has the following respecting Lord Digby's death: The sudden death of Lord Digby recalls to mind a strange incident in the career of his father, Admiral Sir Henry Digby, which Lord Digby himself used often to relate as absolutely true. It laid the foundation or nothing." This Mr. Rich would not agree to, as | Nature and the Spirit-world demand this from us as | "Silver Captain." On October 14th, 1799, Admiral

or arany semanation, mr. only by liberal Christians, but Materialists should be aware of its existence. The Palenque explorers assert that they have discovered, in the edifices before mentioned, examples of a perfect arch. One explorer i is a scientifically-trained man, who has recently arrived from India, and by his account the region bristians to still grander thought; and to hate- from Chiapas to Yuratan must have been the seat of a decisely populous nation.

The Cause in Cleveland, Ohio.

To the Editor of the Leilgh-Pausevonical Journal.

The society for the development of scientific son-R. Hall, and although the night was dark and dismal without, there was light and cheer within. I have never attended a gathering of the kind that impressed me better. Intelligence, spirituality, lively sociability and fraternal good will were conspicuous and very pleasant. A splendid supper, provided by the ladies of the society and served in good style, added much to the pleasure and comfort of all. This society is composed of some of the best people in the city and they are moving in a way to succeed. If no cloud comes over them, I predict that spiritualism in Cleveland will feel a new impetus and make a new mark under their administration. J. Frank Baxter and Hudson Tuttle led the introduction with large and enthusiastic audiences, and the impression they made may be judged somewhat by the attitude of the press. The Leader published complimentary notices and quite extended reports of the lectures.

His lectures were greatly admired by the people who heard them, and his sterling manhood and royal character carry conviction and inspire confidence and exteem. Mr. Baxter drew crowded houses, and I learn that many were turned away for want o standing room. He did a valuable work here, and his tests were very fine and convinced many. Frank T. Ripley is to be here the first Sunday of December. shall part with these noble souls reluctantly. They have made my stay pleasant, and I bope I have not disappointed their expectations or obstructed their good work.

By a compromise with the Lyceum, they now oc cupy the same hall. The children meet every Sunday morning, as they have for many years—an exception LYMAN C. HOWE. in Lyceum history.

Died as He Had Dreamed He Would.

Last spring Mr. S. Cranston, of Ellington, Minn., a well-to-do farmer, well read in the sciences, who has a daughter a successful doctor in Boston, dreamed that as he was finishing his cornbusking in the early part of November he fell dead in the field. He was so impressed with the dream that he related it to his wife and began making preparations for the end He had requested her not to mention it to any one but during the summer she told of it to some of her elatives. To disabuse his mind of the hallucination Dr. Sperry of Northfield College and Mr. D.W. Sperry a grocer of this city, and other friends gave him a surprise birthday party and attempted to divert his mind from the subject. Although he was averse to speaking about his dream, he felt that it was to come o pass. Last Wednesday the fall work was all finshed, the last load of corn placed in the crib, and Thursday, after seeing that all the chores were done, he seated himself in a rocking-chair near the stove and expired almost immediately. His relatives from this city attended the funeral Sunday. This is one of the most remarkable cases on record of a man, a year before his death, feeling confident of knowing almost the day when he would die.

India's Great Poem.

Sir Edwin Arnold lecturing upon the Mahabbarata, said: This is the great epic poem of India. It contains over 220,000 lines besides a supplement of about 18:000 lines, enough to make eight times as much as the Had and Odyssey combined with several Virgila thrown in. Some philiplagists have derived its name from words meaning "book of weight," indicating that the gade preferred it above all others; but this is famoutal, and its real origin is from words maunin "great war of Bharata." The poem is highly value it might almost be said worshipped throughou

india. The natives considered that even to have beard it is essectifying, and to have read it threagh frees one from sin.

H. H. Railey writes: Permit me to say to you by way of encouragement to persevere in the action ous labor which gives to your patrons so excellent and instructive a paper. I am heartily in sympathy with your mode of conducting the same, and especially with your method of dealing with all untruth. If we do not clean our own nexts who can we call upon to do it for us? I like to investigate and agitate every subject from every conceivable standpoint, and then use my reason in drawing conclusions therefrom. I am a seeker after the truth, I have tried to harmonize orthodoxy with my reason for a number of years, but my reason has always told me there was a law for everything in nature, accompanied by justice; but I was taught that Jesus and the Father could violate any law, and do things that would be unlawful for any of his children to do; that with him it was just, but with us, unjust. Therefore you can see how easily it would have been for me to have jumped to the other extreme, as thousands have done, and have ignored everything but the material. I have learned, through my investigation of Spiritualism, that you generally find the truth between two extremes.

Mr. C. M. Stevens, Winlock, Washington, writes: I am well pleased with the start in the direction of organization. There is not much here to rection of organization. There is not much here to ble by very heavy fines. At present it is prepared in organize, yet I am in hopes there will be in the near Scotland under the name of "herb tobacco," and it

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From experiments made in Richmond, Va., with electric heaters, it seems probable that a passenger coach can be kept warm at an expense of two cents an hour, the current being supplied by a dynamo on the locomotive or tender.

Gad's Hill, the home that Dickens coveted so many years and finally obtained, the acme of his ambition, the home of his manhood and the one spot in all England most closely associated with his memory, is now for sale and goes begging at \$33,000.

The cigarette habit is increasing faster than the cigar habit. Last year taxes on 2,151,515,300 were collected, an increase of 289,789.260 over the year before. For the same period, 3,867,385,650 cigars were taxed, an increase of 22 638,990.

The largest piece of gold in the world was taken from Byer & Haltman's gold mining claim, Hill End. New South Wales, May 10, 1872. Its weight was 640 pounds, height 4 feet 9 inches, width 3 feet 2 inches, average thickness 4 inches, worth \$148,000.

A child who had just mastered her catechism confessed herself disappointed because, she said, Though I obey the fifth commandment and honor my papa and mamma, yet my many days are not a bit longer in the land, because I am still put to bed at 7 o'clock."

The recent discovery, by a New England chemist, of a cheap plan for dissolving zinc by combining it with hydrogen turns out to be a very valuable one. The product is a solution called "zinc water." which has the power of rendering wood to which it has been applied absolutely fire proof.

The Psychical Society in England is discussing the rurious question whether, when you have taken 🤏 "haunted" house and no ghosts appear, you can sue your lamillord for breach of centract. Of all the figurated houses" that have been taken by the society, not one has yet produced the stadow of a ghost

A. R. Rucker, of Athens, Ga., has a specimen of ine cark wood which was cut from a tree growing in Ruckersville, Washington countr. We leave that General Toombs sent the seed of this tree to Mr. Rucker's father many years ago when the former was a member of congress. The seed was planted, came up and has made a large tree.

At a recen was a pair of old ormole candelabra that were eace owned by General Lafayette. They stood about three and a half feet high and represented Capids. The figures stood on short pedestals of twisted fluted work and gave a very pleasing effect. The bidding began at \$75 and rose rapidly to \$150, \$200 and \$225 each.

Braidentown, Fia., has a genuine curiosity in the shape of a three-legged pig. The little thing is perfect in every respect, being the finest of a litter of six, except that his left foreleg is absent, the place where it should have been being marked by a bone-less projection about an integral. He seems to get around with perfect ease and is always ready for a frolic with his little brothers and sisters when they come around.

A new substitute for tobacco is being introduced. It is a mixture of British herbs—the particular plants are kept secret—and smokers who have tried the compound declare it to be deliciously fragrant, slightly exhibitanting and withal soothing to the nerves. Combined with ordinary tobacco, it is said to make a blend as satisfactory as that of chicory with coffee, but such a blend is illegal and punishahas rapidly grown in favor.

A 6 By 9 Rhyme.

A queer little boy who had been to school, And was up to all sorts of tricks, Discovered that 9, when upside down, Would pass for the figure 6.

So when asked his age by a good old dame, The comical youngster said,
"I'm 9 when I stand on my feet like this, But 6 when I stand on my head!" --From Chatterbox.

How Long do You Sleep?

Insomnia is rightly regarded as one of the marks of an overwrought or worried nervous system, and conversely we may take it that sound sleep lasting for a reasonable period, say from six to nine hours in the case of adults, is a fair test of nervous competence. Verious condensated petence. Various accidental causes may tempora-rily interfere with eleep in the healthy; but still the rule holds good, and a normal brain reveals its condition by obedience to this daily rhythmic variation. Custom can do much to contract one's natural term of sleep, a fact of which we are constantly reminded in these days of high pressure; but the process is too artificial to be freely employed. Laborious days with scanty intervals of rest go far to secure all the needful conditions of insomnia. In allotting hours of sleep it is impossible to adopt any maxim or uniform custom. The due allowance varies with the individual. Age, constitution, sex, fatigue, exercise, each has its share of influence. Young persons and hard workers naturally need and should have more sleep than those who neither grow nor labor. Women have by common consent been assigned a longer period of rest than men, and this arrangement, in the event of their doing bard work, is in strict accord with their generally lighter physical construction and recurrent infirmities. Absolute rule there is none, and it is of little moment to fix an exact average allowance provided the recurrence of sleep be regular and its amount sufficient for the needs of a given person, so that fatigue does not result in such nerve prostration and irritability as render healthy rest impossible.—London Lancet.

The Census of India.

The new census of India gives the population in March, 1888, as 269,477,728, of which 60,684,378 belonged to the native States. Distributed according to religion, in round numbers, the Hindoo population, in millions, is about 190; the Mohammedans, 81; "aboriginals," 6½; Buddhists, 3½; Christians, nearly 2; Sikhs, nearly 2; Jains, 1½; while Parsees, Jews and others are comparatively very few. The Church of England has nearly 360,000 members: other Episcopalian churches, 20,000; the Church of Scotland, the same number; "other Protestants," 138,000; Roman Catholics, nearly a million. and Syrians, Arminians and Greeks, over 300,000. About 106,000,000 males and 111,000,000 females are neither under instruction nor able to read or write. Details are given of 109 different languages spoken. Hindustani comes first with over 82,000,000; then Bengali, with nearly 40; Telugu, with 17; Mahratti, also 17; Punjabi, 16; Tamil, 13; Guzrati, Canarese, Ooriya, Malayalum, Sindi, Burmese, Hindi, Assamere, Kol, Southali and Gondi come next in order. Next to Calcutta, Bombay and Madras, Hyderabad is the most populas city, in India, Lucknow

The biggest thing out is Salvation Oil. It kills all pain and costs but 25 cents a bottle.

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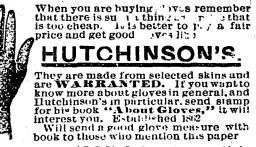


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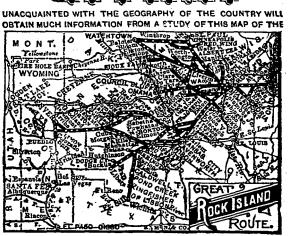
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The Great Mystery. (Continued from First Page.)

and answer related to a conversation between himself and his daughter on her death bed. and no living person except himself knew anything about it. His angelic character was firmly believed in for some time till Mr. Woodcock called the attention of the crowd to the fact that though he now claimed to be an angel his voice was exactly the same as when personating the devil the day before. This was a poser and brought forth the indignation of the crowd toward Mr. Woodcock as they would not believe their mysterious visitor was anything but an angel. Several timer, when answering the questions a-ked him, he became tangled up and was practically cornered in a falsehood, when he appeared to lose his temper and said things quite out of harmony with the angelic character he had assumed. At each out-burst of temper Mr. Woodcock pointed to it as an evidence that the angel was a fraud, and finally against their own prejudice, the people were forced to admit that Mr. Woodcock's contention was correct.

Buring the evening Mr. Woodcock drew up a brief report of the occurrences before and during his presence there which he read to those assembled. This report was signed by seventeen respectable and responsible citizens of the neighborhood and from a distance who were at the house at the time, which repers is found below with the names and addresses of the signers. Mr. Woodcock said he sould have procured fifty signatures to this. but when he got the seventeen names concluded it was enough.

REPORT.

To whom it may concern:

We, the undersigned, solemnly declare that the following curious proceedings, which began on the 15th day of September, 1889, and are still going on this 17th day of November, 1889, in the home of Mr. George Dagg, a farmer living seven miles from Shawville, Clarandon township, Pontiac county, Province of Quebec, actually occurred as below described:

1st. That files have broken out spontaneonsly through the house, as many as eight occurring on one day, six being in the house and two outside; that the window curtains were burne; whilst on the windows, this hap pening in broad daylight whilst the family | persons in the room, the three children, who and neighbors were in the house.

2nd. That stones were thrown by invisible hands through the windows, and as many as eight panes of glass being broken; that articles such as a water jug, milk pitcher. a wash basin, cream tub, butter tub and by the same invisible agency, a jar of water. being thrown in the face of Mrs. John Dogg, a mouth organ, which was lying on a small shelf, was heard distinctly to be played, and was seen to move across the room on the Aoor; immediately after, a rocking chair bgan rocking furiously; that a wash board was sent flying down the stair from the garret. no one being in the garret at the time; that when the child Dinah is present a deep gruff voice like that of an aged man has been heard at various times, both in the house and out doors, and when asked questions answered so as to be distinctly heard, showing place, not only in Mr. Dagg's family, but also in the families in the surrounding neighborhood; that he claims to be a disincarnated being who died twenty years ago, aged eighty years; that he gave his name to Mr. Dagg and Mr. Willie Dagg, forbidding to make himself visible to Dinab, little ary and Johnnie, who have seen him under different forms at different times, at one time as a tall thin man with a cow's head, horns, tail and cloven feet, at another time as a big black dog, and finally as a man with a beautiful face and long white hair, dressed in

white, wearing a crown with stars in it. This report is signed by the following persons

John Dagg, Portage du Fort, P. Q. George Dagg, "William Eddes, Radsford, P. Q. Willi m H. Dagg, Portage du Fort. Arthur Smart, Charles A. Dagg, " Bruno Morrow, Benjamin Smart, Shawville, P. Q. William J. Dagg, Robert J. Prever, Conden, Ont. Bobert R. Lockhart, Portage du Fort. John Fulford George G. Hodgins, Shawville. Richard E. Dagg, "Beorge Blackwell, Haley's, Ont. William Smart, Portage du Fort. John J. Dagg.

Mr. Woodcock left the house about Sunday night and the occurrences left are given on the authority of the Miss Mary Smart, Alex. and Benjam and others of the neighbors, as a crowd staid there till morning.

The voice asked that two clerg Mr. Ducot and Rev. Mr. Nailor, or terian, the other English church itor of the Pontiae Advance, Por he sent for; that these men we: and thought the Dagg family these things themselves that talked about, and that he come and he would convinewere mistaken. These gefar away were not sent for. Bell, a Baptist clergyman that evening in the neight gested by some one that was done. Mr. Bell at coming, but finally can arrived shortly after 11. he entered the door aloud by the voice, or tention. The voice asme, when Mr. B standing nour that do with evil spirithim a coward and no had better do « that he was bethat he (the pre-Bell, who was to they have prayer was read by h him through ! advance of the to pray the vol for the family Sine trouble us ble underfo finally exorp: to depart, w said it was ter stick to house with at any tim

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house was

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why he did not change his voice before, he | from the eternities to give new and greater William Dagg:

I am waiting, I am waiting, To call you, dear sinner. Come to the Savior; come to him now. Wou't you receive him just now, right now. Oh! list now; he is calling to-day. He is calling you to Jesus; Move! Come to him now; Come to him, dear brothers and sistere, Come to him now.

Trust in the Lord and he will save. He is calling to save us just now. He will save you. Come, come to Jesus. come away, He is willing, he will trust you. Come to Je-us. Come to Jesus, come away, Come, come to Jesue, come away.

These were beautifully sung by the voice and at his request Miss Mary Smart sang with him where she could.

Those present united in saying that though Miss Smart is considered a very fine singer, her voice was coarse compared to that of the spirit. This singing was kept up until the whole crowd was in a state of violent agitation, many of the women crying heartily. One o'clock was the hour fixed for departure, but at that time the people had become so interested they begged of him to stay and he consented to remain another hour which he did. At the end of that hour they again urged him to stay until three o'clock which he finally consented to do. At three o'clock he bade them all good-by except Dinah, saying he would return at eleven o'clock the next morning and show himself to her, little

Mary and Johnny. Mr. Woodcock returned to Dagg's house on Monday morning to say good-by to them before leaving for home, and spent the forenoon arranging his notes and comparing them with the recollections of the Daggs and other neighbors, including Mr. Smart and some of the members of his family. It will be remembered that the voice had promised the previous night to return on Monday and say good-by to the children. Mr. Woodcock | never been a stickler for organization, and relates that as he sat talking to the different had been out in the door yard came rushing into the house wild-eyed and fearfully excited. Little Mary cried out, "Oh! mamme, the heautiful man, he took little Johnny and me in his arms, and oh, mamme, I played on the music, and he went to Heaven and was other articles were thrown about the house | all red." They rushed to the door but nothing unusual was to be seen. On questioning the girls they both told the same story. Their also one in the face of Mrs. George Dagg, accounts said it was a beautiful man, dressed whilst they were busy about their house. on in white with ribbons and "pretty things" all Mrs. George Dugg being alone in the over his clothes, with a gold thing on his house at the time it was thrown in her face; head and stars in it. They said he had a that a large dining table was thrown down; lovely face and long white hair, that he stooped down and took little Mary and the baby (Johnny) in his arms, and said Johnny was a fine little fellow, and that Mary played on the music thing he had with him. Dinah said she distinctly saw him stoop and lift Mary and Johnny in his arms and heard him speak to Johnny. Dinah said he spoke to her also and said that Woodcock thought he was not an augel, but he would show that he was, and then she said he went up to heaven. On being questioned, she said he seemed to go right up in the air and disagthat he is cognizant of all that has taken | pear. He was in a kind of fire and this fire seemed to blaze up from his feet and surrounded him until he disappeared. No amount of questioning could shake their stories in the least. Whatever took place in the vard on that bright autumn morning. these children were undoubtedly all impressthem to tell it; that this intelligence is able | ed with the same idea, that they had seen and talked to a being similar to the pictured representation of an angel with the crown

and harp and that he vanished into the air. With this final transformation scene disappeared, according to promise, the mysterious disturber of this formerly peaceful home. Whether the visitation has ceased for good remains to be seen, but on a re-indeadance Mr. Dagg agreed to at once notify Mr. Woodcock when the little girl. Durals, will be brought here and taken into Mr. Woodbook's family. So far no word has reached bery of

any durither ardurfance.

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replied that he was afraid if he did they significance to time and to human life and would think it was Dinah. He then sang the to human destiny. Spiritualism has its following hymns, which he dictated after-Christ. It must also have its founded faith ward and they were copied by Dinah and by in Him as its great exemplar, both by its manifested phenomena through Him and by the inspiration of His teachings. Not the Christ as apprehended by the theologies of the orthodox creeds is ours. Not Christ as a capricions, partial God, who can and will curse as well as bless, or as a Savior who has purchased salvation for all or made vicarious atonement for any. Not a Christ who is to be, with fear and superstition, worshiped as a God. Spiritualism has or will have no Godonly Jehovah. It must have a faith that will win intelligent acceptance and secure a pop ular following. In order to become an aggressive system of religions ethics, Spiritual ists must fir-t become harmonious units of denominated organization.

W. C. BOWEN.

Can Spiritualists organize? This seems to be the question of the hour. The discussion of it in the columns of the JOURNAL increases in interest as it proceeds. Organization is desired by true, tried, earnest and active Spiritualists, for the accomplishment of good and noble purposes; it is also desired by the venders of commercial Spiritualism, for purposes selfish, mercenary and base. The workers of the Rowley racket, et id omne genus, are as busily engaged in trying to solve the much mooted problem of organization as are the opponents of all Spiritualistic shams, albeit with a far different motive. Or ganization, as advocated by the Journal, makes character a test of membership. No sane person can take issue with that proposition. Character is the primal and indispensable requisite in any and all organizations having the welfare of humanity at heart. People who talk and write like angels, but act like the devil, would not, in the JOURNAL'S view, be eligible to membership until they had renounced the errors of their ways and turned over an entirely new leaf. Only a sickly sentimentalism could oppose this view, and that only to its own utter discomfiture. For one, I have have never, that I know of, thrown anything in its way. But if it is to become an accomplished fact, cannot Spiritualists unite simply upon the basis of 'spread the light' corcerning spirit manifestation, spirit communion and spirit teaching? Why require a belief in the "Fatherhood of God," etc.? However, if organization really requires that belief in order to a successful establishment, subscribed to, of course, only by those (and I am well aware they are a large majority) who sincerely entertain it, I think all sc-called godless Spiritualists, including the writer, will most heartily rejoice."

· Haverhill, Mass., and Vicinity.

To the Editor of the Religio-Philosophical Journal.

F. H. Roscoe of Providence, R. L. spoke for the First Spiritualist Society, at 2 and 7 o'clock P. M., before small but appreciative audiences. Th. 7 P. M. service was opened by a fine musicale, by the home orchestra, Miss Jessie M. Little, precentor. These half hour concerts by some young ladies form one of the main attractions of the evening service and are always listened to with pleasure and delight.

After the usual preliminaries of the speaker and choir had been performed, the lecture hour was devoted to answering questions that had been laid upon the deck, which were not wanting in numbers. The speaker gave them all short but pithy answers which seemed to be very satisfactory to his audience. Of the many questions that were answered I will only refer to one, as that was a question pertaining to the greatest humbug that has cursed the holy cause of modern Spiritualism, namely: Is materialization

The speaker gave a candid and concise exdanation of the word as applied naturally to the devel pments in nature, of blossom, fruit and shrub, up to humanity; also, the term as applied to the seance room of to-day, where thirty or forty persons are packed in, at a dollar a head, to witness a performance in which he said he could find but very little, if anything, to advance the cause of Spiritual ism. He said he did not believe in a materialization that required the usual paraphernalia found in these scance rooms, consisting of false faces, jute hair, gauzy dresses, covering forms that appeared before their audiences eating peanuts and with breaths perfumed with whisky. He did believe that our spirit friends could and did appear to us, but always under such conditions and so ethereal that the hand would pass through the appearance as it would through vapor or smoke. He believed the scance room should be so pure and honest that every person visiting it should be able to know for a certainty what was appearing before them.

At the close of the lecture the speaker gave few psychometric readings that were approved as correct by the recipients. W. W. CURRIER.

Haverhill, Mass., Nov. 1889.

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they tear no advertising, save what is involved in the title, "Michigan Central Train Passing Niag-era Falls." A limited number of them will be maited effort, and furnished to the public at Fifty Cents each, which is - of Spiritualism | every much below their consucreis for their artistic raine. They will be securely sent by mail upon a paste-board roll, without exita charge, but not more Outfits free. Write for terms and commence at once. than two copies will be sent to any one address. Address, with postal note or postal money order faith, as well as for the amount, O. W. Ruggies, General Passenger 31, as a truth and as | and Ticket Agent, Chicago, Ill.

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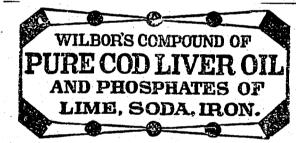
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