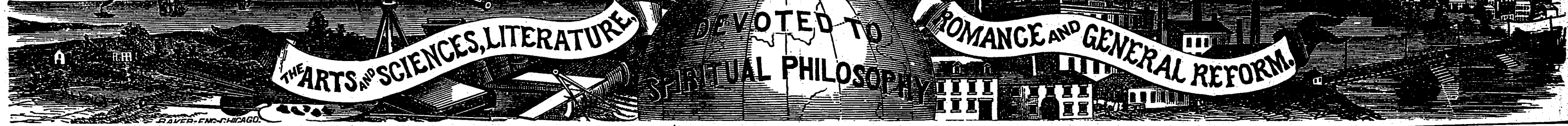


# RELIGIO PHILOSOPHICAL JOURNAL



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

V. OL. XLVII.

CHICAGO, JANUARY 11, 1890.

No. 21

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

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## SCIENCE AND HYPNOTISM.

An Amateur Hypnotist Tells How a Mesmeric Trance is Produced.

### SLEEP'S OTHER SELF.

"You have been induced against your better judgment," remarked an amateur in the science of hypnotism, who, not desiring to brave popular prejudices and annoyances, made the withholding of his name a condition of talking, "to subscribe for some book or some work in fifty parts at a dollar a part, which you didn't want. The person inducing you thus to burden yourself may have been inferior to you mentally and one whom you would not care to have for an acquaintance or friend. Well, sir, that person has hypnotized you, or, as it is more commonly called, mesmerized you. You have not been made the subject of a hypnotic trance, but you are nevertheless compelled to sign the contract under hypnotic influence. The whole subscription book business is founded on hypnotism.

"This hypnotic force was not discovered by Mesmer, as is generally supposed, though he did much to develop it. It has been in use in Egypt for forty centuries, where there is a sect professing to be inspired by the god Apis, much as modern Spiritualists claim inspiration from the spirits of departed friends. But to-day it is earning a place as a science, and there is little mystery attached to it. Most anyone can hypnotize and a great many people who are unconscious of the faculty are capable of being hypnotized. Up to very recently all these manifestations were attributed to supernatural origin under various names. The more important ones were the hypnotic trances. In the middle ages hypnotism was regarded as the work of the devil, and its devotees were called witches and sorceresses. There were 300,000 of them in France in 1600. Under fearful tortures they often fell asleep and became senseless.

"What is hypnotism? There is hardly a satisfactory definition yet, but it may be called a sleep-like state, which manifests itself by various nervous phenomena, and is produced by some special influence on the nervous system exerted by another. It was formerly believed that only weak, sickly persons and especially hysterical women were susceptible of hypnotism, but it has been shown that almost any one can be brought under the influence. I have found, however, much variation in the ease with which different subjects succumb. The willingness of the subjects is of more importance, and some whom I can not effect at once will become subject to my control after three or four attempts. The people of warm climates are more easily hypnotized than those of the temperate, and it is easier to hypnotize young folks than old.

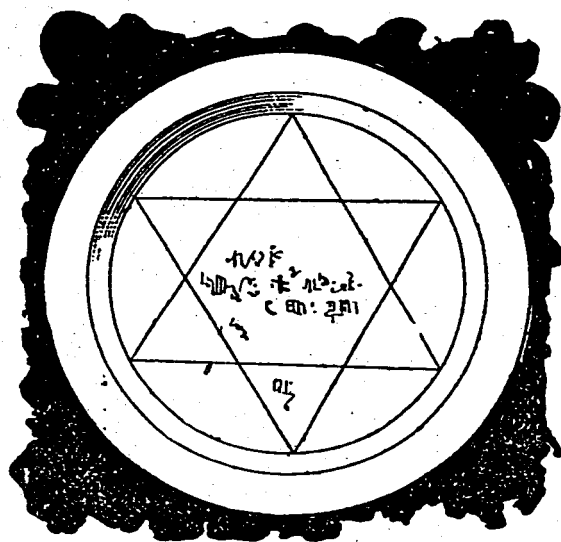
"The methods of producing hypnotism? Every great operator has his own method. The oldest one is that of the Egyptian sect, which I just mentioned.

### THE EGYPTIAN HYPNOTIC SYMBOL.

"In the middle of a white porcelain plate they draw a six-pointed star, with the center filled with cabalistic words. By staring some minutes at the writing young people will fall asleep and enter the hypnotic state. Others use a crystal ball. In Arabia the sorceresses draw in the hands a circle with a black bull's-eye, and staring at this spot soon produces loss of sensibility.

"In Morocco the Marabouts cover a table with a clean cloth, a bottle of water and a lamp. The hypnotic state is produced by

staring at the spot of light in the water. Here, then, are members of a tribe which sit in a circle amid music of drums and castanets and perform a number of voluntary swaying movements until with foaming



(Egyptian Hypnotic Symbol.)

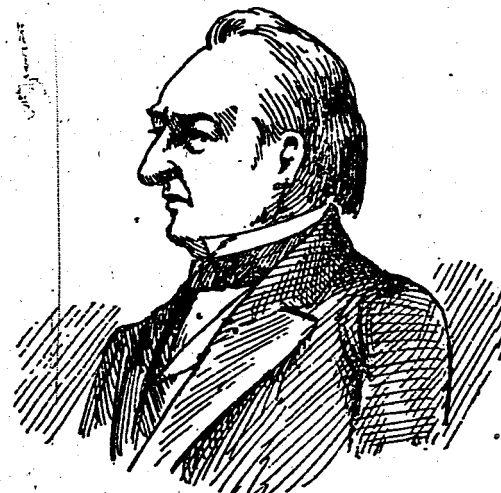
months they fall into convulsions, during which they pierce their flesh with daggers, walk on red-hot irons, swallow glass without the slightest pain, and finally drop off into a deep sleep.

"It is easy to hypnotize some animals. It is a common sport of boys to hold up a crawfish by the claws and head, and, softly rubbing the tail, produce a state of hypnotism. In 1846 Father Kircher chalked a long line from the bill of a hen lying on the ground, and was successful in producing a state of coma. To the same class of phenomena belongs snake charming, and a snake, in turn, hypnotizes a frog before it strikes. Scientists ascribe the wonderful power of Rarey, the horse-tamer, to hypnotism.

"There are numberless stories about this science floating about through the newspapers which have no foundation in fact. One, of a young man in Western England who bought goods, paying a shilling, and so hypnotized the shop-keepers that they gave him sovereigns in change, is especially impossible. The story goes that he went right along doing business of this sort until he was landed in jail. This thing might be possible once or twice in the course of a long series of experiments, but as it takes on an average fifteen minutes to hypnotize a new subject, even under more favorable conditions, such an occurrence as was reported would be out of the question. Yet well authenticated cases have been presented in which some subject, usually a woman, has been made to commit a crime like forgery and be utterly unconscious of it after emerging from the hypnotic state."

"How do you hypnotize persons?" "There are different methods. I usually choose out of the company a woman having a pale, nervous look, and get her to believe in my power to do what I propose. It is usually advisable to confuse her by talk about an electrical fluid by which I can electrize people who are not too robust. Then I require her to seize my thumb with both her hands, and say to her, 'Hold my hand tight—tighter—tighter still.' There is a good deal in the way this is said, for it must be in a way to carry conviction. Then I remark with all the assurance possible, 'Now you can not let go.' Usually she can not. By stroking her arms the muscular spasm may be increased, but blowing on her hands and telling her she is free will enable her to release herself.

"This is a sort of preliminary test, and, if successful, I seat her opposite me, have her close her eyes, take her hand in mine so that the four thumbs are pressed together, and tell her to be quiet and go to sleep if she feels like it. It usually takes twenty minutes to accomplish this result. Then by stroking her head and her arms she sleeps more increased in intensity. If I wish her to talk, I take one hand in one of mine, place the other on her head, and, holding my face downward and inclined a little toward her, ask some simple question four or five times, or until



(Dr. Charcot.)

she answers. Throughout all this a vigorous will must be exercised uninterruptedly. This is very important. To bring her out of the trance it is not necessary to say 'awake.' If this does not succeed, blowing in her face and making some reverse strokings will accomplish it. I do not fully understand the purpose of this, any more than it accomplishes the desired end. She should never be shaken or aroused by other violent means, for this will produce a nervous shock that is often harmful.

"Then there is what is called the Braid method, which is more frequently used by beginners. The subject should be made to stare at a shining object, like a glass knob,

which is held about two inches above the root of the nose, so that the eyes will converge strongly upward. The muscles of the eye become tired and the optic nerve becomes irritated. The subject must believe that sleep will follow."

### DR. CHARCOT.

Dr. Charcot, of Paris, who is the grandest living authority on hypnotism, divides it into three stages—the cataleptic, in which the subject or medium is in a state of rigidity; the lethargic, in which the medium is completely insensible to pain and the body is relaxed, and the somnambulistic state, which is the one used by exhibitors and others who compel their subjects to unconsciously perform different acts. In this state the mental faculties are highly sharpened and the subject answers questions and responds to suggestions with the utmost apparent willingness, and yet he is not wholly unconscious, as is the case of cataleptic, but is simply entranced and subject to the operator's will. Dr. Charcot has used his wonderful hypnotic influence as a curative agent. He has even cured persons of dipsomania, willing away their desire for drink, especially when it was periodical.

His treatments were repeated whenever the patient felt the desire coming on, and two or three years' care of this sort usually effects a permanent cure, without pain or inconvenience to the patient. Frequently when the state of a patient's heart is such as to make chloroform dangerous, hypnotists have been called in and put the patient into the lethargic state, for surgical purposes, it answering as a perfect substitute for the anesthetic.

There is an infinite variety of branches of this subject, and it takes much study to keep abreast of the development of the subject. I find, too, that there is much unfounded prejudice in connection with this. People read the most absurd stories about hypnotic adventures, and assuming they are true, condemn the whole science. A characteristic story is that told of a certain room in a Paris hotel, in which every occupant was found with his throat cut in a manner which showed it to be suicide. The alleged narrator of the story determines to investigate. He engages the room and sleeps in it. In the morning he feels an uncontrollable desire to shave himself. He proceeds to do so, and when in the middle of the operation is seized with another impulse to cut his throat. He says down the razor, takes it up again, and is about to sever his jugular when he catches sight of a hypnotic hand in a window across the narrow street going through the motions of cutting his throat by way of enforcing his influence. By an almost superhuman effort of the will he throws his razor out the window and escapes the fate of the half dozen previous occupants of the room. It is such nonsense as this that brings hypnotism into disrepute, although rightly used it is a valuable agent in healing and allaying suffering.

### THE DISPOSAL OF THE DEAD.

#### Method of Desiccation.

This is a matter of increasing interest from year to year as population increases and cemeteries multiply. The prevailing method of committing human bodies to the earth can not continue indefinitely. In a sanitary point of view it vitally concerns the living. What disposition to make of the dead is a question of serious import, and has called forth a great deal of controversy without anything definite being settled upon. We have received a pamphlet, re-printed from the Brooklyn Medical Journal, containing an article written by John M. Peacock, M. D., in which he discusses the different methods of "disposal," and cites in particular that of preserving the human body which is well worthy of notice, and which "has not received," he says, "the attention that its importance demands. It is the desiccation of the remains. Long before the Spanish conquest the Peruvians were adepts in this mode of preserving the dead. The bodies of the Incas, and their queens and countless numbers of their subjects, testify to this. The interesting question is often asked whether the ancient Peruvians embalmed their corpses or whether the bodies owe their good preservation to the influence of the climate which is so conducive to mummification. Senor Rivero, the director of the National Museum at Lima, having examined hundreds of mummies, was unable to find any preservative substance in them. It is true that in the skulls a brown or blackish mass, in dust or small pieces, has been found, but a chemical and microscopic analysis has proved that the dust and the pieces were composed of cerebral fat and globules of dried blood. All the mummies contain the brain and intestines, and in none of them could Rivero discover any incision which would have been necessary for evisceration had the bodies been subject to embalming. In the mummy of a child found by Dr. Von Schudi, and which is now in the Imperial Academy of St. Petersburg, the ribs of the left side were detached from the sternum, exposing the thoracic and part of the abdominal cavities, plainly showing the heart, with the pericardium, the shriveled lungs, the diaphragm, the transverse colon, and portion of the small intestines. These facts prove that the Peruvians did not have recourse to the

preservation of the dead to any elaborate process of embalming as customary among the Egyptians. The bodies were simply desiccated by exposure to the air. The heated soil and calcined sand on the coast dried the corpse, and the pure cold air and dried winds of the interior did the same thing.

In Peru the animals that drop by the wayside will be found at the end of months entire, not corrupted, but dried. On the highway from Arequipa to Lima a number of the mummified animals are to be seen, and which serve as landmarks to indicate the road when the wind covers it with sand. The climatic conditions of the imperial city of Cuzco are very favorable to the desiccating process. Here, in the great temple of the Sun, the remains of the Incas have been discovered in a marvellous and life-like condition. Cuzco, the most ancient city of Peru, has an elevation of 11,380 feet above the sea. Surrounded by lofty and snow-capped mountains, it might be supposed to possess a cold, not to say frigid, climate; but its temperature, though cool, is seldom freezing. In what is called the winter season, from May to November, the pastures and the fields are dry and withered, more from drought than from frost.

Las Casas describes the Peruvian burial rites, as follows: "The dead are wrapped in the skin of the llama, then clothed and deposited in a sitting posture. The doors of the tombs, which are all toward the east, are then closed with stone or clay. At the end of a year, when the body becomes dry, the doors are again opened. There is no bad odor, because the skins in which the bodies are placed are sewn up very closely, and from the cold they soon become mummies." Travelers in Africa have found bodies of camels, which had evidently died of fatigue in the desert, to be so dried and preserved by the heat of the sun that no evidences of post-mortem decay were discovered. The atmosphere of our northwest territories, in some places, so dry that the snows of winter pass off from the ground without leaving it wet, and mummified buffalo have been found on the plains of Colorado. When freshly killed meat is subjected to a dry summer heat, it is rapidly converted into the well-known jerked beef of the plains. Dried apples, peaches, and other fruits are familiar examples to every housekeeper of desiccated vegetable matter. This method of preservation is as widely known as it is primitive, and clearly indicates that absence of moisture prevents decomposition of organic material, or, in other words, desiccation takes the place of putrefaction.

Dr. G. Bayles, of Orange, N. J., in 1874, brought before the Public Health Association the method of disposal of the dead by desiccation. He tersely remarks: "I can hardly conceive it necessary, therefore, in presenting the subject, to centre all our thoughts and experimental operations upon one method, and that a deduction solely by means of fire. Has modern chemistry no other resources? Have our electrologists no practical ideas to present, drawn from their magazine of power? Why may there not be a system of thorough desiccation? The desert sands have buried and desiccated many thousands of unfortunate travelers, as well as their camels. We have an unbroken and reliable chain of evidence, sufficient in itself to establish the fact that by excluding moisture and guarding against excessive changes of temperature we can effect desiccation upon whole bodies, and that they would continue entire and inoffensive for a length of time which we cannot measure."

The seed sown by Dr. Bayles fifteen years ago did not fall upon stony ground, as to-day it is bringing forth fruit. The desiccating method, as a proper means for the disposal of the dead, is now engaging the attention of many sanitarians and scientists, and in due time will be presented for public attention and investigation. In this process, as now conducted, the corpse is placed in a chamber constructed with pipes so arranged as to bring fresh air into them and conduct it through the casket, and by forced draughts through a central furnace, where all the gases and fluids taken from the body are consumed. The air-current is sufficiently rapid to make an entire change in the space every two seconds. When desiccation begins, the chamber containing the body is hermetically sealed, except as respects the inlet and outlet passages for air, which are closed when the process is completed. It is intended to deposit the desiccated remains in mausoleums which are to be constructed with a view to durability of material, beauty of design, and protection from ghouls. The desiccating method has for its basis the fact that in all animal tissue water is present in greater or less proportion, forming about two-thirds of the weight of the whole body. A man weighing 165 lbs., if completely dried, would therefore lose about 110 lbs. from the evaporation of water. An opportunity was lately afforded me of inspecting and examining the body of a man undergoing the process of desiccation. The remains lay in a glass-covered metallic case, having been placed therein about nine months ago, and at that time weighed 160 or 170 lbs. Judging by the dried-up appearance of the body, I presume that to-day it does not weigh over 60 lbs. The muscles of the trunk, and especially of the extremities, are shrunken and hard. The integument is dry and feels leathery to the touch. The countenance looks natural. There is no discoloration of the cuticle and no evidence of any decomposition. A current of ordinary air is admitted to the casket at one end, it freely circulates around the body, and escapes through a tube, placed at the

other end, into a chimney or furnace through which all the volatile products pass before mingling with the atmosphere.

The desiccating process has many commendable features. It complies with all the sanitary requirements, and meets the medico-legal demand that the evidence of crime shall not be destroyed. The rapid abstraction of moisture by this method will do away with the factors in the production of ptomaines which might vitiate the result of a chemico-legal examination. This system is devoid of everything that can shock sensitive minds or offend refined tastes. It does not conflict with the widespread and deep-seated reverence felt for the remains of the dead. The mass of mankind looks not only with aversion but with feelings akin to horror on any process that aims at the immediate destruction of the body. This may all be sentimentalism; nevertheless no amount of specious reasoning can readily or easily overcome the tender and universal deference for the beloved departed, for it is woven into the very warp and woof of the human heart, and has the religion, the tradition, and the custom of centuries associated with it.

In conclusion, it is well to remember that various important discoveries and many new ideas of science have been ridiculed, declared preposterous, and bitterly opposed. When Benjamin Franklin made the discovery of the identity of lightning and electricity, it was sneered at, and people asked, "Of what use is it?" Dr. Peter Barlow, a distinguished scientist, declared the impracticability of the electric telegraph. Sir Humphrey Davy argued against the use of illuminating gas as a project without scientific value or even possibility. The discovery of the circulation of the blood by Harvey was received with derision as the utterance of a cracked-brain impostor. When Jenner introduced and established the practice of vaccination as a protection against small pox, the medical profession at first refused to make trial of his process. He was accused of attempting to bestialize his species by inoculating the human system with diseased matter from a cow's udder. Vaccination was denounced from the pulpit as being diabolical, and the most monstrous statements regarding its effects were disseminated and believed.

With these examples in view, it is evident that the introduction of any change in the present method of the disposal of the dead will naturally encounter suspicion, criticism, and opposition, except in the case of the method of desiccation, which seems to have been received, so far as presented, with marked favor.

247 Madison St., Brooklyn, N. Y.

### Why Should not Unitarians and Spiritualists Unite Their Forces?

To the Editor of the Religio-Philosophical Journal.

I have read with great interest your earnest effort and the effort of others to organize Spiritualists into the "Church of the Spirit," or the "Universal Church." I am in full sympathy with the movement. I have long been in favor of Spiritualists organizing on some broad platform of principles in which the chief planks might be an acknowledgment of an infinitely good, all-wise, overruling power; the immortality of the soul; the universal brotherhood of man, and the final triumph of all conscious intelligences over ignorance and sin. Will you allow me in your columns to make my suggestions touching this matter of organization? While I am now, and have been a believer in the possibility of spirit return for more than twenty-five years, I am also a Unitarian in belief and am a member of that church society.

Now, Mr. Editor, why should not all Spiritualists connect themselves with the Unitarian church? Their beliefs on the Bible, Jesus, inspiration, Deity, man and his destiny, rewards and punishments, the resurrection, immortality of the soul—in short on every doctrinal point, are essentially the same; then why not unite and double our strength and vastly increase our power for good? While I am as much a Spiritualist as a Unitarian, I would suggest that Spiritualists should go bodily to the Unitarians and "join church." There is little in a name, but if there were much, "Unity" is a good one. I know of no better? The Unitarians have got a good start. Already they have in Boston twenty-nine church buildings and good working societies in nearly all the large cities. They have among their ministry the broadest, and brightest, and grandest men of the age. I am informed that a large majority of their membership are believers in the possibility of spirit return.

The Spiritualists, though numbered by scores of thousands, are practically unrecognized, own few meeting houses, have no ordained ministry, are utterly unprepared to make an aggressive campaign against error or to defend their own belief, and while calling themselves "Harmonial Philosophers," are inharmonious and discordant from a lack of unanimity of action. Why should Spiritualists longer fritter away their strength by neglecting to organize their forces?

I write this in Denver, Colorado, where it is said that there are, at a low estimate, twelve hundred families who are Spiritualists. They have occasional meetings in a rented hall, but up to this time have been practically unorganized. In this chaotic condition they cannot command the respect of the secular press nor the public at large. The few Unitarians though no more numerous, and possessing no greater wealth in the aggregate than the Spiritualists

(Continued on 22nd Page.)



QUESTIONS AND RESPONSES

- 1. To what church, or churches, did, or do your parents belong; and are you now, or have you ever been, in fellowship with a church, and if so of what sect?
2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunication 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 give.
6. What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?
7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to Government?

RESPONSE BY THOS. HARDING. SIXTH PAPER.
3. Judging from the joyous excitement of many spirits on their success in controlling a medium or making themselves known, I conclude that they are even more rejoiced than we are, as though the end had been attained after much labor on their part. The free expression of their feelings on such occasions seems to indicate, also, that they are not placed so rigidly under restraints of circumstances as we are. Indeed it has been said that good and wise spirits control their surrounding circumstances while we are controlled by ours. But their spontaneous outbursts of joy and the generous satisfaction which they manifest, speak well for the sincerity and simple honesty of the spheres from which they hail.
There always seemed to me to be a decided contrast between them and us in that particular, for whether we be rich or poor in this world's goods, there is a certain cautiousness about us in our commerce with each other,—a lack of spontaneity and an absence of "gush," which reservation becomes apparent in our nice selections of language and the polite "put on" of our deportment, as though we were ever instituting comparisons between others and ourselves. The culture of our schools and of society imposes restraints; our civilization encircles us by a sense of the necessity of propriety, and we are, in a greater or less degree, encumbered by considerations which society, rather than ourselves, deem proper. But spirits are differently circumstanced; they have to deal only with essences; the superficial has been superseded with them. There is no danger of misunderstandings there, for soul speaks to soul and each eye perceives character and motive as well as form. Well might Blue Jacket shout and whoop when he gained his point, for open and honest expression is the rule in his country. This world's poor feel subdued or irritated because of the comparisons which they make between themselves and their more fortunate neighbors. The rich are chidingly rebuked by the poor, the rich are rebuked by the poor, and the cast iron forms of society. Much of the suffering and insincerity of this life is caused by the violence done to self-esteem by vanity, and poor and rich might find it profitable to ponder and apply to their lives and characters the first benediction of the sermon on the mount, "Blessed are the poor in spirit." So I conclude that the inhabitants of the world of spirit live more natural (consequently more honest) lives than we do; although questionab e spirits may be found who are willing to co-operate with questionable mortals and they may increase the worthiness of each other by mutual association.
It seems to be almost unintentional with some of us to separate the inhabitants of the Spirit-world into two great classes, namely, 1st. Those who are closed (in disposition and in fact) to us mortals and material things. These I would call the legal spirits (many of them wise in the works of the law) who are subject to the laws of nature external, visible, and superficial. The other class, those who are under control of the essence of all things, the will, the Divine. These latter are more remote from the physical world, although very close, in a spiritual sense, to the Divine element in man. These latter do not, perhaps cannot, operate directly on physical things, but accomplish the Divine will by whispering to the soul and imparting spiritual power, vitalizing those qualities which man possesses in the depths of his being and making perceptible blessings derivable from on high.
Now it does not follow that all of the former class are mean, nor is the distinction necessarily arbitrary. Those working out in your fields may gain admittance into the house, and those who belong to your household may visit the fields, and the occupations of some may require them to operate in both departments. A man may be given to art or science and yet be deeply religious, and a poor cobbler on earth may be an angel in heaven.
There is a degree of excellence in each of these classes. But after all we can only speculate and our fine drawn distinctions, which are only intellectual, may say more of the things that be of men than those that be of God. I may go further still and say that even if our intuition were so perfect as to enable us to comprehend spiritual condition and distinctions, there exists no language by which we could convey them to others. These are things which each must fathom for himself by the sounding lines of experience and Divine spirituality, and even then, revelation to him comes only by the fiat of the eternal. Yet, sooner or later, the door of knowledge will be opened to those who knock.
The methods of the spirit are not the methods of the flesh; the will of God is not done on earth as it is done in heaven; if it were, we would permit the sincerity and directness of childhood to operate in manhood and womanhood; we would not be pinned down to the apron strings of "society," and hush it e fulsome nothings of infancy in matured manhood; then sincerity might laugh and grief could shed a tear without fear of ostracism.
Yes, brave old Blue Jacket, whoop and shout with the rest for the victory is yours; impart, if you can, the methods of your honest world to this sinning and pretentious earth, where men and women do not dare to be natural for fear they shouldn't be in proper form. On true religion (religio) bind us back to nature and to nature's God, then we shall not be ashamed to "rejoice with those that do rejoice and weep with those that weep," nor need to blush when we take a poor man by the hand.
But the rich man's circumstances place him under restraints also. There is an old adage, "A fool may make money but it takes a wise man to keep it." There is a considerable amount of anxiety and brain work attendant upon the preservation of property after it has been acquired, which acts upon the rich man's character like ballast in a ship; this makes him careful and kills spontaneity, although it has the good effect of producing stability of character.

The explosions of surprise and satisfaction are not in "form" with us; fashionable ice is formed in the absence of natural sunshine, and from force of habit we obey, even in private, the dictum of our tyrant. But we may learn from the spirits that open expression is not necessarily vulgar and that honesty and earnestness are compatible with soul culture. Even religion places no restraint upon innocence, although it imparts a happy, willing reservation which is the child of self-respecting love to God. Artificial deportment is unknown in the Spirit-world, natural expression is there in perfection. The restraints of policy and the smiles and dignities which mark wealth, but openness and sincerity realize the wealth of heaven; and woe betide the habitual dissembler.
So when Blue Jacket came that night he expressed his joy boisterously; he did not seem to think that he was under obligations to sustain a reputation for gentility, or seek admittance into society. Nature's God was his!
The contrast between the restraints of fashion and the freedom of nature are well painted in these word pictures by Tom Moore; (I like them so much, I ask permission to repeat them.)
Lesbia wears a robe of gold,
But all as bright the nymph bath laced it,
Not a charm of beauty's mould
Presumes to stay where nature placed it.
Oh! my Nora's gown for me
That flows as wild as mountain breezes,
Leaving every beauty free
To sink or swell as Heaven pleases."
"Whoop! whoop!" shouted Blue Jacket on that first night of his coming. "Whoop! me come at last! Hard work to conquer squaw! Whoop, whoop." It was a considerable time before I could get him sobered down sufficiently to answer questions, and now and again he would break out into more whoops. Mr. Shepard was equally well pleased though not as demonstrative. "Why Tom, isn't this wonderful!" he cried, in the exuberance of his spirits, "and a thing was never dreamed of in my time. You were at my funeral over a quarter of a century ago; you saw the man throw heaps of earth upon my coffin and you all thought that was the last of Charley Shepard and here I am, after all these years, returned and conversing with you through your own wife. Isn't all this wonderful?"
"It is, indeed," said I, "and perhaps the most wonderful thing about it is that every item of this experience was so well adapted to my particular case and hers. Surly there is great wisdom behind and directing all these things."
"Yes," said Mr. Shepard, "and under God we may thank that noble man who has opened the way."
"Who? Blue Jacket?"
"Yes, Blue Jacket, if you choose to call him so, but he has a name more appropriate than that which I cannot translate. He stands high notwithstanding his Indian ways when he gets back. Many others, like him, who are apparently rough and uncouth when on your side, are spiritually refined and highly elevated on ours, but a polished exterior by no means proves an individual true. But Blue Jacket is good and true; you will find him so."
After this spirit left, evidences accumulated. Of course there was no more sleep for us that night. My questions were anticipated before their formation into words, and old scruples overruled.
But what were my feelings when my doubts were laid to rest, and the facts of spirit return and communication appealed to my heart? I did not shout, it is true; my feelings were too sober for that, but the depths of my being were stirred as they had never been stirred before. I remembered to have read somewhere, that it was possible for joy and satisfaction to be so intense as to bring tears into one's eyes, but I never experienced it until then, nor since, and in the darkness of that midnight I wept for joy. My heart was lifted up in thanksgiving, for the doubts of years were set at rest; the end for which I had hoped had come; the proof for which I had yearned was before me, that those who once loved me were living and loving still.
Thank God from whom all blessings flow
Thank Him all creatures here below
Thank Him above ye heavenly host
The Omnipotent Holy Ghost.
My wife's satisfaction was as great as mine; the outside influence remained with her all that night and all day in greater or less degree. Shortly after breakfast, next morning, I missed her from the room, and going into the sitting room I found her sitting on the lounge, alone; tears were rolling down her cheeks; the depths of her soul had been reached by conviction, and the intensity of her nature was making itself manifest. "Oh, dear," she said, "how sorry I am that I ever spoke to you against this, for I now see that it is a truth of God." She then went down on her knees, her hands clasped, and while the tears rolled down, she prayed for pardon and to be delivered from all unbelief. It was quite astonishing to her and me how everything she handled through that day seemed as if it possessed life. While she swept her room it seemed as if the broom was doing the work without an effort on her part. She called me several times during the day to observe the movements of what she held. Inert objects seemed to be imbued with an imparted vitality. Life seemed to exist all about the house in waiting to be called forth. There seemed to be no death. "Just look at this broom," she would say, "it is moving of its own accord. I merely allow it to rest in my hand and it does the sweeping; even my hands seem to be moved without my intention." So it was also with her bread making; she declared that it was not she who was making the bread, but that her hands were employed as instruments by another power; and thus her housework proceeded all that day and part of the next. I don't think she passed an entire day without being conscious in some part of it, of outside aid until nearly a week had elapsed from the time that first control by Blue Jacket. It was coming and going nearly all the time, and what was very satisfactory to us was that there seemed always a good purpose in the coming; nothing was objectionable but all serious and substantial, indeed such services as one might expect from a friend who enjoyed our society and understood our affairs. I have only given a part of what transpired, as it might prove tedious to go into the matter at length. Such experiences as those I have been relating, in reply to the third question, are of course more significant to us and convey infinitely more to us than the telling of them can to any one else. I am aware that there is in these days a morbid desire for excitement, and that the multitudes will run in any direction to see a spiritual elephant; I don't propose to pander to such debasing tendencies; I would far rather direct inquiring persons to the spirit within than to spirits without them; and in this I am not singular; I am happy to say

there are others who feel similarly, although I am well aware that many persons require to be startled into right thinking and doing. But conversion through love based on good sense is more lasting than that through fear or curiosity.
In my replies to the questions which follow I may detail other occurrences more unusual than those I have given, but in all our experiences there was nothing which left a more vivid impression on our minds than that first experience, or called out more fervent gratitude to the invisible, than were instrumental in our conviction.
TO BE CONTINUED.
For the Religio-Philosophical Journal.
A Fresh View of the Shakers.
REV. W. I. GILL.
The JOURNAL has more than once given kindly notices of the Shakers. They are out of all competition with the world, and are present as innocent and pleasant pictures to the imagination, surrounded and pressed as we usually are by the strong contending forces of the world. Such is the effect of some of the descriptions of them which we now and then see, and an hour's visit to their establishment heightens the impression. There we see them in a poetic glamor which reveals only purity and goodness—a nervous repose and a quiet happiness which are delightful and alluring.
There is much of this which is real; but if one spends a week or two among them with all his senses open, his mind awake, and studies the life which is beneath the surface and at the root of the life that is visible, as we have done, he will be a better judge of the institution.
One is at once impressed with a sense of their entire serenity as to the comforts of life; and this impression will abide as true. On this very important question there is among them no anxiety, for there is no reason. Here they have an exceptional peace and mental repose. They can produce or purchase whatever they need, and some of the families have a surplus of wealth, which is invested in stocks at the market rate.
The mode of life is on the whole of a healthy order. They indulge in no intoxicants or narcotics. Most of their food is of their own production, is fresh and sound, and of flesh or fish they eat but little. They rise and retire early. There is little irregularity possible in their life, no opportunity for any great excitement, and all temptation for the exhibition of violent passion and strife is precluded. Hence they are long lived; and their faces, especially the women's, have a placid aspect, though the expression generally is rather dull.
The forms of their religious exercises are simple and natural. They comprise the spontaneous utterances of their thoughts by the leaders and by others, sometimes with brief recitals of Christian experience and hope and resolve. They have plenty of singing, which often shows spirit and feeling, and both words and tunes are not infrequently of their own composition. During a part of the service the singing is confined to a few who stand in the center of the room, while the others march around them with measured step and a rhythmic motion of the body. With open hands and palms extended upwards, they gently wave them up and down in token of receiving the holy influences from God and the angels. Sometimes to express the joy of religion they indulge in a regular dance, but never touching each other, always pleasant and sober, and with small degree of religious pathos. No one is likely to go to sleep in their meetings or to grow weary, because they are most of the time on their feet, if not in motion, and their meetings are brief.
The first condition of membership is the pledge of celibacy, and the separation from their wives or husbands, if married. This is a repudiation of the strongest appetite and passion of the animal life as well as of the fairest and tenderest sentiments of the human soul. It is to be expected that the number of those who are so sublime or so ridiculous as to achieve this will be small. The second condition is the renunciation of all property real and personal, and of all right and desire to acquire any; and to hold everything absolutely in common with the order and family. Even the clothing a novice brings with him must be dumped into the common stock, and thence must be drawn all that he ever wears; and when they are disused by him or her they fall into the common stock again. No one can ever have a dollar or a cent to call his own. He has no independent means by which to buy himself a book, a magazine, a paper or the slightest personal gratification.
A third condition is entire renunciation of body and mind to the will and control of the ruling authorities; the members are chiefly the elders and addresses of each family. They determine without appeal the entire management of the family and the action of its members; the hours, times, places, and forms of work, rest, sleep, and recreation. These authorities constitute an absolute authority. They are as absolute as Deity whom they are supposed to represent. They are not elected by a majority vote. The community has no voice whatever in their appointment. They were first appointed by mother Ann Lee, their prophetess and founder, and then they appoint their successors and others as they are wanted. So far as we have seen they wield their authority mildly, but who shall assure that it will always be so? And if it were assured, that is not the proper mutual relation of members in any community. At the best it is repressive of intellect and energy all through.
They have no books to read and no papers except such as these authorities see proper to furnish, and so far as I have observed the supply is small. There is no reading and library room in the family. We were informed that they are allowed to have in their rooms a few books at a time which the elders have provided for them. They usually meet once a week to hear the junior elder read from current literature such portions as the senior elder has selected for that purpose; and all the rest of the week listen in entire silence. There is no discussion and not a single remark is made by any one. This seems to be the sum of their means of obtaining a knowledge of the times.
The act of initiation required of all is an audible confession on bended knee before or in the presence of an elder, elders, or a "care-taker," of all the sins of thought, word and deed which can be recollected of all their life. When they have done that, in token of their sincere faith and purpose, and not before, they are pronounced to belong to the order and community.
Their idea is in one respect a lofty one, and even sublime. They aim to develop the spirit and suppress the animal nature, and learn to live wholly as spiritual beings. But they are not independent of the body. They have to eat, drink and sleep, and their bodily needs have to be supplied through bodily labor,

which they require of every member who is not physically incapable. It is therefore out of keeping to claim or try to be like pure spirits in this one particular, while animal in so many others, like all other men.
There is among them small scope for mental development, since all have to work with their hands, and to depend on the authorities for all their mental and spiritual food. Anything more than a very common and meager culture of our higher powers is impossible among them, and the entire spiritual life must therefore undergo a general and unexceptionable atrophy.
Besides, most of the polish and culture of the world come from the attritions of society, from much of which they are steadily debarred; and they are debarred from the polishing influence which each sex exerts upon the other through their desire to please each other, an influence which is very large, and on the whole healthful and improving. The unfavorable results of its decadence among them, especially on the men, is very manifest to one who is among them for a little while.
It is very soothing to feel for a period that, to have a sense of the cessation of the world's great grinding wheel; to look freely upon the placid faces of some of the sisters who entertain us, while we listen to their strange and unworldly talk. But after all, right or wrong, human nature wants something more than a placid monotony along its path. It likes, occasionally, to have mountains to climb and to gaze at geysers and to look into deep, dark gorges, to see the lightning flash and hear the thunders roll. It prefers the uncertainty of struggle and conflict, occasionally stimulated by passion and intense excitement to the security and comfort which bears too close a resemblance to the Indian child well bandaged and tied on a board to the back of its mother.
Personal Experiences.
I have been reading the pamphlet "Symnematic Handbook," by Mrs. Laurence Oliver, and am so far struck by its contents as to feel induced to make public in your columns some experiences of my own, which, though they may be not unfamiliar to many of your readers, possess, at least, the distinguishing character of differing from most manifestations related, inasmuch as they were wholly unthought, and not at all anticipated.
In those days I knew nothing of Spiritualism, had read very little of mesmerism, and should certainly not have given ear to anything savouring of the supernatural. I may add that even at this date I have never attended any séance, and am unacquainted personally with any professional or acknowledged medium.
It was about ten years ago, that having been subjected to much domestic anxiety and sorrow, which circumstances had compelled me to bear alone, I awoke one morning to see fluttering around my bed-head a number of wing-like flames, bright, clear and steady. For a moment I imagined the curtains to be on fire, but the flame was so concentrated and individual, each in itself, that the impression was quickly dispelled. They disappeared, one by one, quietly, slowly, and I lay simply awe-struck but in no way alarmed. Rather a singular feeling of repose, and comfort, and protection was borne in upon my mind. I arose, if I may so express it, sustained and strengthened to meet the difficulties of my position with newly born hope and determination. Certainly to me this was the beginning of a new era.
Time went on, and I was cognizant of nothing phenomenal except the change in my own views; the new light, I may term it, in which many things came to be regarded.
Details would be impossible here. There came a day when, though it seemed the result of accident, I was led to take up a life of much labor and responsibility, the former chiefly manual and domestic; very practical duties, a forced exposure of the Bible's letter-pretensions than this book. It tore the Jewish and Christian Bibles into shreds and left no ground for a rational conjecture to stand upon. It was claimed as a reason for this severity of strictures that no true foundation for a spiritual temple, adapted to the wants of this age, could be reared so long as this book was retained as the inspiration of the religious hopes and spiritual life of mankind. Whilst no spiritual truth in the Bible was attacked; whilst all in it that was pure, true and therefore eternal was clung to as the heritage of man, its bare letter, upon which the faith of Christendom is based, shared a destructive fate; and this in no measured terms.
The counter phase of Spiritualism in Nashville, thirty-five years ago, was constructive. Here the kindly, loving side of our spiritual guides was shown. Here no criticism was allowed, no lax living was permitted, no irreverent contempt of God or man was indulged. But brotherly love for all was inculcated; right and truth and holiness were the prerequisites of the divine life in God. Reverence for God's manifestation in nature, and intelligent comprehension of his evolution in history—especially in all the great religions of the world—stripped of their falsehood and superstition; worship, internal worship of God in the heart were the habitual themes of our thought and meditation.
To attain these results a rigid spiritual training was instituted. We were taught that communion with the spirit in the soul of man would bring, not alone a true knowledge of God, but a knowledge of man's own nature, which was a likeness of God, being birthed, into a newness of life, bringing the baptism of the eternities. Through this communion with his higher nature man found his true spiritual affinities—not dependent upon outward external spiritual presence for his knowledge of the spiritual state, but in his own nature he found all that spirit communicated meant. Hence, at no time, were we particularly concerned about specific spirits, or their specific personal revelations. In fact this feature was discouraged after our initial experience. They said that external spirit manifestations were a necessity in the beginning; that one should satisfy one's self of the truth that spirits can and do communicate, but after this conviction is attained it was dangerous to proceed further. That sought through mere curiosity or for purposes of fortune-telling no man or woman was safe from deception and all the horrible results of ancient magic. In our investigations we were exhorted to confine ourselves to one line of thought and at any one sitting never to deviate from this line.
In addition to our sittings in the circle we were required to commune with the inner man whilst alone—undisturbed by outward cares and the gross concerns of life. Here we were in the presence of God and of his holy angels, and nothing should intrude at this sacred hour. If convenient, this communion was done daily at least once.
By following this line of suggestion we were assured we were under the true law of growth, and that without it but little progress could be made in the divine life.
Again, our ways were exceedingly practical. No isolation from humanity—from its din and dust and practical duties. No obligation to society was shunned; no responsibility to one's own family was to be ignored; no fanaticism or abnormal claim of any kind were countenanced; no abstinence from the proper pleasures of the body, soul or spirit were taught or practiced as discipline. Our rule of life was summed up in these words: "We come not to enforce any peculiar right or inherited opinions. No! 'Tis only that man may prove true to himself, to his God and his fellow."
Such were some of the features of Spiritualism taught in Nashville thirty-five years ago. We close with an extract from a "communication."
"Appreciation and determination are the components necessary and essential to a full realization of principles. He who desires truth, must fulfill his desires by commensurate action in accord with the results to be attained, clothed with the supplement-garb of

Spiritualism or mediumship. Then first I read books upon the subject. Then, I read of kettles boiled by spirit hands, and of tambourines playing, and of folk who purposefully darkened rooms and asked questions about worldly matters, and, in short, I was shocked and vexed, and I put it aside as better not to be handled.
But I found presently, as we often do, that there is a true and a false side to everything. Just as there is the blessed sleep of the labor-weary and false-slumber of the drugged. So I took heart. There came in my way spirit teachers and higher aspects of Spiritualism; higher every way, than scientific religion and syncretism. More than all I found the teachings of good men verified, the holiest words of the master made clear by what I knew, and I stood fast.
One word more. Hallucination, I believe, is applicable only where one person sees or supposes to see, an appearance.
One night, when all light was extinguished and I was nearly asleep, my husband startled me by exclaiming, "Why have you left the candle alight?"
I replied that it was out long since.
"O," he returned, "it can't be. I see the window, all light, red curtains, what is it?" and he sat up.
I had not spoken of my vision for he would not have believed in anything of the sort. But he had seen for himself; and again the jatties work, and the pink glow were visible to him one night alone.
Of course I have heard it all explained; "Pressure on the optic nerve," "Disturbance of brain equipoise." What will they not explain away?
But to me nothing in life is more real; and, measuring by results, nothing could be more valuable. So I am well content to let the expounders alone. Let each be fully persuaded in his own mind."—F. O. in Light, London.
Spiritualism in Nashville Thirty-Five Years Ago.
To the Editor of the Religio-Philosophical Journal.
Spiritualism in Nashville thirty-five years ago, after the phenomenal phase was disposed of which was not long in its accomplishment, was assumed two aspects. One, the first, was iconoclastic; the second, was constructive. The iconoclastic phase was an attack all along the line of perverted religious dogmas, mostly based upon false interpretations of the Bible. The latter, for this reason, was taken for what it claimed to be, the inspired word of God independent of its spirit, and its contradictions, misstatements, horrid teachings and false views of God were handled in no spirit of reverence. The commentary on the Bible in its original draft, to which allusion has been made, was an epitome of this iconoclastic spirit. Probably no work was ever penned which contained an equal amount of brilliant sarcasm, keen, incisive logic, forcible exposure of the Bible's letter-pretensions than this book. It tore the Jewish and Christian Bibles into shreds and left no ground for a rational conjecture to stand upon. It was claimed as a reason for this severity of strictures that no true foundation for a spiritual temple, adapted to the wants of this age, could be reared so long as this book was retained as the inspiration of the religious hopes and spiritual life of mankind. Whilst no spiritual truth in the Bible was attacked; whilst all in it that was pure, true and therefore eternal was clung to as the heritage of man, its bare letter, upon which the faith of Christendom is based, shared a destructive fate; and this in no measured terms.
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duity. Piety is only the assumptive cloak of humanity that obscures thought and never leads man out into the open field of progressive development. I would ever have you tread unbroken ground if you would benefit mankind. The angel of God is doubt—the twin-sister of observation that opens up the road to reality.

"Never think that you have benefited humanity when you have bashed up old and sterile potage upon which the world has been fed for ages. Not it has diseased humanity; and by such a course you are only aggravating the old malady. Present a new bill of health, and you will appeal to the desirable, the beautiful, and the good. An old corpse is a sorry presentation of health. All the teaching of the present partakes too much of the ill and miseries of life, and the defects of humanity; and adds burdens when they should be removed. What makes the additional light and brighter hopes for the future; not the dead enormity of the past, but a living truth that he can grasp and comprehend. He is well aware of the darkness and uncertainty that surrounds him. His present teachings partake too much of the shortcomings of others—of how fearfully some other age or people have done, or how this faith or that sect have abused the "blessed privileges" they enjoy. The wrong consists in being allowed to judge at all. If your principles have not sufficient virtue to command respect without borrowing from the defects of others, to add to their lustre, you would say—look well to your principles; they doubtless need modifying and should secure the care that modulations would certainly dictate and demand. Never expect the plaudits of mankind if you would be fully assured that you have conferred a real benefit.

"Know that all good is of God; and if we would approach the fount of living life we must dedicate our thoughts and lives to truth and duty, and dispel all doubt and fear of results. Because we cannot measure these results it will not do to say there is no good in them. We must remember that in our state of conscious existence our understanding is limited, and our comprehensive views are liable to a change of that particular character that we can hardly discern the work of our own hands. Then come to a true, comprehensive view of the work that is before you; and remember that man's views are ever partial; and your failure to comprehend is no criticism, and inadaptability or ineptness. It is a mark characteristic of the human family that that which they most need is the least desired. The cloak of self-righteousness is so ample in its folds—it wraps them in such self-sufficiency—that it is often difficult to penetrate or to convince them of what is most necessary for their good. You must not expect that all you say will meet with appreciation; as it is difficult to present thought in a garb that will suit all listeners, for the obvious reason that they are not all on a plane to receive it. It is not the fault of the thought or presentation, but the lack of unity between the thought and the receiver. So do not feel in the least dismayed, if, in your varied and tried experiences, you meet with this insurmountable obstacle to the progressive development you so earnestly desire. There is another great difficulty. Mankind are loth to forsake old landmarks for new and untried fields of exploration. They are rather inclined to dwell in their old habitation than to inquire thought in the new. What is most acceptable, as a general rule, to an audience, has not much in it. It is an evidence that you have catered to their tastes—to their degree of mental appreciation—which is well, in one sense, but does not yield the best fruits, as you have not stepped outside of or beyond their conceptions. If you would truly benefit mankind you must be in advance. You must lead into new and untried fields, where man may ask the God of his soul of the truth or falsity of what has been presented for his acceptance. To this should all public teachings be directed. In the most ordinary affairs of life we may sympathize with or put together into form and feature that whereby man may behold a true and living image of himself, and on this ground demand a hearing at his hands. But we should ever strive to go beyond the present in the attitude of aspiration, thus holding the true beacon aloft that others may catch the reflection thereof. The world is kept in motion by contact, by attraction and detraction. The life and soul of things is contact. Friction is the pendulum of eternity that strikes the hours of immortality, and from which humanity often derives its greatest blessings. When you have said that which pleases every one it is measurably evident you have not said much to be proud of. But when you inspire one thought that is well worthy the pains and care bestowed, as it calls into action the divine sensibilities of man's nature, and causes him to question the divinity in his own soul, as to its truth or falsity. Truth is not to be measured by the conditions to which men arrive in their investigation or estimates. The scope of their mentality will give forth its product and no more. And this is true of the individual. In presenting truth we can only lead man to the fountain; we cannot make him drink. We can only prepare the banquet; we cannot consume the feast. Success is not to be measured by the applause of men. A donkey can brag louder than the most gifted. Truth is not to be asked merely. It requires effort and has to be sought with diligence; and is often purchased with difficulty."

Treatment for the Obsessed.

I should have felt it to be a work of supererogation to add my testimony to the support of your position and that of our late mutual friend, S. B. Nichols—a fragment of whose experience you incorporated in the editorial where it was not for the circumstance stated and a recent conference of my own before the fraternal conference, of which he was for many years the leading spirit. Being invited to give my views on the other side and one would have supposed psychic research had purposely avoided grappling with what—next to the power to communicate at all—must be the most vital question involved in spirit intercourse—how do they communicate and in what way do they most commonly manifest their individuality?

It has been my pleasure to co-operate with half a dozen, or more, private mediums who, like Mrs. Nichols, have been serviceable in relieving many cases similar to that of the ob-

essed daughter of the Vermont woman. Usually, as in the case cited, the spirits not only gave evidence of a "change of heart" but became active agents in future work of the kind—being specially qualified for it by their own experience. I can recall but one case—that of a neck-stretched murderer—where it was necessary to forcibly dispossess permanently, without reclamation. I mention this because, to the uninitiated, it might appear necessary to make some "compact," as set forth in the Nichols case, that would conciliate the spirit. In our cases it is always unconditional surrender. Such a "compact" was made in one case only; I was a guest and could not with propriety interpose. The ignorant spirit always over-rides its powers when opposed to intelligence. When pressed, it soon resorts to deception. This, when following defiance, is always evidence of a falling cause and is a welcome symptom of ultimate defeat.

I cannot now go into details; but if any of your readers care to dispute the correctness of the following conclusions, I will cheerfully present well authenticated incidents in their support. If they are wrong, I shall thank any one to be set right.

I. The physical or mental infirmities consequent upon the passing out of the spirit must be thrown upon sensitives when approached, until these conditions are removed.

II. This removal is best facilitated by the complete entrance of mediums; but very slightly, if at all, by the conscious, or semi-trance condition.

III. If the spirit's will-power is unimpaired it may, itself, dismiss the manifestation of infirmities while holding a medium in trance.

IV. Otherwise a mesmerist operator, working in harmony with the medium's guides and the desire of the spirit itself, may render this service by manipulation (as for that distress were it the medium's) on one or more occasions according to the mental condition of the spirit when it passed out—severe cases of mental derangement being the most refractory.

V. Spirits in temporary control of a medium, either in the trance state or objectively, through impression, may be deprived of their influence or control by a determined manipulation of the medium's back brain and forehead simultaneously—the facility with which dispossession may be accomplished depending upon the power and confidence of the operator and the nature and duration of the obsession.

VI. The dispossessed spirit usually attempts to immediately control the most sensitive among those present.

VII. Hence, to permanently relieve an obsessed person, a very sensitive medium with a well organized band should be provided for the purpose, as, by entrancing such an one the spirit is confronted by the forces opposed to it to be reasoned with or dispossessed, usually both.

VIII. Mean while the victim must be fortified against the spirit through interposing a strong will against any approach to control.

IX. Failing in this, the same or another spirit is liable to obtain the ascendancy and the expulsion has to be repeated.

X. The kindest feelings, tempered with a firmness that knows no finching, together with a consciousness of right motives and assured confidence in the methods employed, will produce marvelous results.

XI. At least one good clairvoyant besides the medium should assist the operator.

XII. Mild Munzer's ointment is a comparatively harmless case and ought to be remedied.

XIII. But not by medicine and the environment of a mad-house. N. A. CONKLIN. Brooklyn, N. Y.

Woman's Department. OF INTEREST TO WOMEN. AN AMERICAN GIRL.

The following is a narrative of an incident which occurred in St. Petersburg some years ago: A public benefactor, who has been a social leader in Washington, is the wife of a leading Republican statesman, and would be recognized instantly if her name might be mentioned. The half dozen initiatives will recognize the incident now published by the Post.

other. The mistress of etiquette fairly screamed with impotent rage, showered maledictions in broken French, German and Russian upon her conqueror, and demanded that the most condign punishment be meted out to her. The matter was carried to the czar. Nicholas made a pretense of punishing the young lady by having her confined in a room against her appearing at any ball for a certain period, but the old liberator was immensely tickled. He showed the most embarrassing presents upon the American, beautiful slippers of every kind and description, silver slippers and gold slippers, and finally wound up by sending her a dagger set in diamonds.

SOUND ADVICE FOR BUSINESS WOMEN. An editorial writer in the "Christian Union" said lately in a talk with "Business Boys": "The boy who will succeed in the world is he who is content, for a time, to do two dollars worth of work for a dollar."

Business girls need to bind their every obligation thoroughly, in spirit and in letter, should outrank the thought of the money to be made by this particular undertaking. First, excellence of workmanship; then, what price will it command? The girl who studies book keeping or stenography as a stop-gap against the tide of impenitency until she can wed a bread-and-bonnet winner, enacts the trite roll of the little Haarlem hero with his thumb in the dike leak. She is like one who watches for the morning, and, in proportion as her heart fails at the delay of dawn, interest in her occupation declines. Judging by her standard of values, the business laid impudently to her hand and the wedlock that may come, we may well remind her that faithfulness in that which is least is the earnest of faithfulness in that which is great. The steadfast industry, the discipline of speech and conduct, the concentration of thought and energy upon the matter set before one for accomplishment, that are essential to business prosperity, are the best conceivable preparation for the high and holy sphere of wife, housekeeper and mother.—Marion Harland in North American Review for December.

New York is to have a woman's press club, of which Mrs. Croly (Jennie June) is likely to be the first president.

Mrs. N. Gray Bartlett of Chicago, has discovered a process by which photographic pictures can be developed without the old-time operation of washing in a dark room for hours and staining the fingers. By her method there is nothing to be done but to expose for a few minutes the negative with the sheet of paper clapped on it for a few minutes to the light. The pictures produced by Mrs. Bartlett's process have the appearance of fine etchings. This discovery removes one of the greatest drawbacks to photography as a recreative employment.

Prof. Richard T. Ely, the secretary of the American Economic Association, announces that the association has received five hundred dollars, to be awarded as prizes for the best essays on "Women Wage-Earners." The money is to be awarded in prizes of three hundred and two hundred dollars. The essays must not exceed twenty-five thousand words in length, and must be sent to the secretary at Baltimore, Md., before November 1, 1890. Each paper must be type-written, signed by a fictitious name, and accompanied by a sealed envelope, containing the assumed name as well as the real name and address of the author.

Three California girls, sisters, came some years ago to Paris with their widowed mother, who started a boarding establishment, and by that means was able to give her daughters a good education. One of those girls became Mme. Klumpke and lately took her M. D. degree at the Paris Faculty of Medicine with honors. Another followed art with much success, and the third has become an astronomer, holding a good post in the Paris Observatory. Mme. Klumpke (who retains her maiden name) is the best known of the three to the outside world, on account of her brilliant medical career. Besides winning prizes she has published several books which are highly thought of as valuable contributions to medical science.

Marie Bashkirtseff, whose "Journal" has been eulogized by Mr. Gladstone, was the child of Russian parents, people of rank and wealth, and passed most of her short life in Paris, where she studied music and art, and distinguished herself in the latter study. At the age of five, she showed evidence of a precocious genius, and at twelve she began her "Journal." For nearly twelve years, until she was almost twenty-four, when she died she poured her confidences into its pages; all her weaknesses, her vanities, her aspirations, were written down; and she wrote until within a few days of her death. She knew most of the artists in Paris, and was free in her criticisms of them.

Peculiar

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Unitarians and Spiritualists.—Hon. R. A. Dague's Plea.

The question asked by Mr. Dague on the first page, "Why should not Unitarians and Spiritualists unite their forces?" is one that has often been privately put. If a majority of each cult were as catholic in their views and as courageous in expression as Mr. Dague, there could be no serious difficulty in fraternizing in a way that would be of incalculable value to both. Unfortunately, this is not now the case; whether it ever will be, remains to be seen. However, the suggestions of our correspondent are entitled to respectful consideration and should be weighed by both parties in interest, in a fraternal spirit. Mr. Dague is a man of wide experience, formerly a member of the Iowa senate, a veteran journalist and a close student of affairs. His views should not be ignored or passed by without discussion. That Unitarianism is not accomplishing what it ought, is clearly apparent and frankly admitted by all except some of its narrow-minded adherents. True, one witnesses with amusement the self-satisfaction and self-glorification often displayed in Unitarian conventions, but it is exhibited in a refined and polished way, at least, which is more than can be said of similar exhibits in Spiritualist gatherings.

Unitarians, as a body, have too little soul, too much intellectual pride, are too fearful of giving the emotions fair play, too anxious to be rated respectable—in the false and obnoxious sense in which that word is defined by the Pharisaical world. They often lack moral courage in dealing with practical issues affecting the relations of Unitarianism to the world. Dilettanteism of the religio-ethical sort is apparent, even if not real. They are over-bred, lacking in that rugged intellectual and moral strength, which, when fired to a steady glow by the emotions and vivified by an influx of the divine spirit, give cumulative and irresistible power, without which no religious or ethical movement can ever attain great ends.

Unitarian societies are used as convenient covers by a considerable body of people wherein to conceal their paucity of religious belief, their agnosticism, or their Spiritualism as the case may be. "I attend the Unitarian church," or, "I am a member of the Rev. Jones's, Savages's, Stuart's, Chadwick's Snyder's, Forbush's, Elliot's, Collyer's, Utter's or Stebbins's church," is a short and simple way to lead an inquirer off the scent for one's real convictions when one isn't quite sure of the advisability of being candid. This is a source of great weakness to the real spiritual life and potency of Unitarianism, however much it may help to swell congregations and pay current expenses. The great care which most Unitarian periodicals take to ignore their Spiritualist contemporaries, even when vital public questions are under discussion in which the Spiritualist press is wholly or largely in accord with them, is notorious. This is made all the more

conspicuous by the continuous and deferential reference made by these same Unitarian publications to their orthodox contemporaries. There seems to be a chronic fear on the part of Unitarian editors and preachers that their orthodox brethren suspect them of sympathy with Spiritualists, or that if they extend professional courtesy to Spiritualists they will lose caste with their Evangelical friends. We say all this in the kindest and most fraternal spirit. We expect the justness of our criticisms will be denied—if noticed at all. We do not charge that our Unitarian friends do these things with any malice or ill-will, or that they are even conscious of the pusillanimous characteristics which mark their policy toward Spiritualism and Spiritualists. Nevertheless we are prepared to supply the evidence in detail to sustain our assertions and we know of Unitarian preachers who in their inner consciousness will acknowledge the truth and pertinency of these comments, even if they dare not openly say so.

A large majority of Spiritualists are, it is true, Unitarians, but Unitarians plus knowledge of the continuity of life and the affirmation that life beyond the grave can be demonstrated. They teach and demonstrate this; there is nothing uncertain or hazy on this point; it is clearly affirmed, and fundamental. No compromise on this is possible or desirable on the part of Spiritualists. One may frequently hear the possibility and probability of spirit intercourse and manifestation preached from Evangelical pulpits, rarely from Unitarian. M. J. Savage stands almost alone among Unitarian preachers in his public attitude toward the phenomena of Spiritualism. That his interest in the subject has disgruntled some of his ministerial brethren and many Unitarian laymen we know. In manifesting the courage of his convictions and going even the short length he has in favor of the claims of Spiritualism, his departure from the traditional conventionalism and "good form" of Unitarianism has grievously shocked many Unitarians. True, he has grown to be a greater man by his action, but this does not redound to the glory of Unitarianism but rather to that of the country which not only permits but encourages a man of talent and convictions to be independent. Savage has grown too large for his sect, he belongs to the world and can not be cabined or confined in any seven by nine religious structure.

When Unitarians without fear of the Pharisees or of orthodox sects and in a spirit of perfect devotion to the truth and the uplifting of humanity shall exhibit a desire for closer affiliation with Spiritualists—not for the purpose of exalting and strengthening Unitarianism as a sect but to co-operate in promoting the Church of the Spirit, the Church Universal, when they take this step, they will find a host of good and great souls ready to welcome them and to co-operate in a grand work beside which all petty sectarian effort will shrink into nothingness.

God speed the day when the Church of the Spirit shall embrace all noble souls, all struggling souls, all who are good and all who are striving to be better. Hasten the day when the helping hand shall be given to every wanderer striving to reach higher grounds, and when all men will participate in that true spirit communion which uplifts the individual and brings peace and happiness on earth and in the Spirit-world; when there shall be no orthodox or heterodox, no Unitarians or Spiritualists in a sectarian sense, but when all shall be members of the Church of the Spirit.

The Brotherhood of Man.

When we published the "Unity" editorial and formulated the simple faith of Spiritualism, which includes the Fatherhood of God; the brotherhood of man; we little supposed that maudlin sentimentalism would misconstrue our meaning. While we hold to this faith as a foundation, it, like everything else, discriminates its meaning when applied in practical life. Every man is our brother and we are bound to help him in such ways as will build up first, his moral character and then, his spiritual nature. It allowed an illustration from history we would say that individual life is subject to the same law as is that of the race, namely, the law of righteousness and the law of grace, the law of the ten commandments, and the law of love. This is the order of race evolution and the individual is not exempt from its requirements. In the language of orthodoxy the "natural man" has first to be disciplined into right living before he can enjoy the fruits of grace. If one has sinned, one must repent before one can receive forgiveness, either from man or God. In the allegory, the "prodigal son" spent his inheritance in riotous living. In such a state he was unfit for his father's blessing. It was only after he "came to himself" that he was taken to the paternal bosom and blessed with the paternal blessing. Here is a fair illustration of what is meant in the JOURNAL's crusade against falsehood, deception, crime, and the diabolism rampant in current Spiritualism. We do not propose to hold fellowship with all this rottenness until we see "fruits meet for repentance"; and it may as well be understood now, before any steps are taken in organization. A universal purification is needed so that the divine light of Purity, Righteousness and Truth can descend and nucleate a fraternity of earnest men and women who shall form a center for the true brotherhood of humanity. First, the law of righteousness, then the gospel of love can find place and shelter. Unless the movement proceeds in this order it will fail. The law of justice holds in the Spiritual world

before the reign of love can bring the peaceful fruits of the spirit. We see no reason why the law should not be followed in the present movement for something better. Heretofore we have generally presented this thought in utilitarian form, because thus portrayed it is more easily understood by most people; but to the truth-loving, the intelligent, the real lovers of their kind we now appeal. Better to have a dozen true men and women banded together on principle, living the truth, than an innumerable heterogeneous host held by no tenure except that of superstition, selfishness and flatteringly piety, or worse, sensual sentimentalism. It comes to this: we must assert the law of physical and moral purity; honesty in our dealings with the world; righteousness in all our ways. Then we can hope for harmony and the blessed fruits of peace and brotherhood.

Second Coming of Christ.

During the last fifty years there have been periodical excitements as to the second advent of Christ. The Millerites, the Adventists, the Economites, the Harnissites, and the minor collections among the negroes and a few crazy people, such as those who assembled at a place called Screamer'sville, in Virginia, a few months ago, have come and gone and still the Lord does not "come" in their sense of his coming. Our attention has recently been called to a pamphlet styled the "Nobleman's Return," which deals with this question from a new point of view. The writer (name not given) states it as a fact, and arrays any amount of Scripture to prove his conclusion, that Jesus came as he promised his disciples about the year A. D. 70. That all the allusions to the fact of his second coming were actually fulfilled at that time. That he came silently and without observation and took his disciples to himself in his Father's kingdom. That the primitive church came to an end in the first century, and all that was promised by Jesus when upon earth was confined to this epoch. That the so-called Christian church since that time has been without Christ's sanction and stands to-day a false witness upon the earth. That the infidels and (possibly) Spiritualists are the only representatives of the spirit of the Christ which has been silently working from that day until this in the heart and mind of universal man. We confess to a partiality for this way of putting things. It gets rid of much that is inexplicable in the New Testament. It explains many of the allusions of Jesus. It especially explains much that has been considered enigmatical in Paul's writings. It explains, too, the silence of history as to the transactions occurring in the first century. With the exception of the fall of Jerusalem and the scattering of the Jewish people, scarcely anything is known of the claimed events which transpired in that century. It explains why so little is known of Jesus. But take the writer's view, that Jesus has already made his second advent and that this advent occurred about the year 70, and it gives the clue to all history since. The world now has the presence of the spiritual Christ in the reign of the spirit—which was promised in humanity. The world need not look for the coming of the personal Christ any more, but his spiritual coming is more and more, day by day, as men and women live the life of which they have faint gleams in the garbled gospel narratives. In other words, one can properly say that one has always the "Church of the Spirit." In the light of this pamphlet this is no fiction, but a substantial reality; and as the JOURNAL is now discussing the feasibility of organizing this "Church of the Spirit" it would be well to consider the hints of this little pamphlet. If its reasoning is true, it ends the discussion about the present so-called church, whose pretensions are thus relegated to the limbo of fakir cabinets, and the trumpery and tomfoolery of the black art. We are beginning to feel that, after all, Spiritualists are the true followers of the Christ; that he has more fellowship with them than he has with his professed friends. The book, we believe, is published by George N. Miller & Co., New York.

Was It a "Lay" Congress?

To the multitude of papists gathered in the great cathedral of Baltimore at the late centennial celebration of Romanism, in the course of his remarks one priest said: "On this great historic occasion you must not be mere observers but we trust your representatives will speak out freely and fearlessly in the lay congress which forms so interesting a feature in this centennial celebration. You know how false is the charge of the enemies of the church, that you are priest ridden. 'The clergy do not fear the light of day.' Everybody knows, and none so well as the Romanists themselves, that the idea that their Baltimorean powwow was a 'lay congress' is one of the most ridiculous farces of this expiring nineteenth century. The term is a misnomer. That it approximated or was intended to approximate in the slightest degree to a lay convention of any other religious body in the world may be denied with the utmost confidence. It was convened without power to do anything, and a miraculous change will have to come over the whole polity of that church before ever such a thing will be assented to. We deny even that the 'representatives' would have dared to 'speak out freely and fearlessly' in that gathering. Men were chosen representatives whose feelings were known to be in accord with the 'Holy Mother Church,' and this matter was all cut and dried beforehand and the lay congress, so

called, never would have taken place. As to what extent the papists in this country are a "priest ridden people," outsiders are quite competent to pass judgment. Education has rendered the masses less superstitious here than in some countries that could be mentioned, and large numbers of the rising generation, who grow up indifferent to priestly sway, enjoy an immunity from persecution which they would be subject to in those countries. It is not pretended that priests have everything their own way now, as much as in the past, and if "the clergymen do not fear the light of day" it is because in this Republic they are held to a stricter account for their conduct before the bar of an enlightened public opinion than they are anywhere else. The priesthood of Cuba, of Mexico, of the countries of South America, would a little rather not have too much sun light. The "light of day" has disclosed monstrosities in the past that the generous shadows of centuries have in part concealed.

No, the Baltimore congress was not for the free expression of thought, but only for such thoughts as would coincide with the musty ideas of the old man at Rome. There may be Brunos among the Roman Catholics of America, but they would not be tolerated in a "lay congress" of papists. The original Bruno was burned because he taught liberty of thought. It is a matter of great regret to the Catholic authorities that they cannot do now with those who erected the monument to Bruno what their predecessors did with Bruno: himself, burn them. They offer no excuse whatever for their treatment of Bruno, but justify it on the ground that he was a heretic and an opposer of the Roman hierarchy. How long will it be before the American people shall see that Romanism is the enemy of free thought. Not a Romanish newspaper to-day dare offer a word of even the mildest criticism on the conduct of a bishop, notwithstanding the assertion of a prelate in that "lay congress" to the contrary. The worst system of despotism the world has ever seen is Romanism, the enemy of the public schools, and of all distinctively American institutions.

Trusts.

Some weeks ago Senator Sherman introduced a bill aimed at trusts. It is said to be identical with the one reported by him last year from the Committee on Finance. It declares all trusts unlawful, gives persons power to recover in courts whenever articles are advanced in value by combinations, and declares officers of trusts guilty of misdemeanor.

This is a step in the right direction. The readers of the JOURNAL know that, whilst we regard trusts as a necessity in the initial organization of capital in handling large business enterprises, they also know that we have regarded these trusts as abnormal, as mere tentative make-shifts until the law of evolution should develop something better. The JOURNAL has also hinted what, in its judgment, is the proper thing to do. It made the "Standard Oil Co.," as originally organized, the model corporation and recommended that an inter-state corporation law be passed by Congress enabling capital, where it could not organize under State law, to enlarge its sphere of usefulness by organizing under national recognition. We still incline to this view. It is impossible to impede, fetter or control the combination of capital by legislative restriction. To do so would stop the wheels of commerce and imperil commercial prosperity. It is impracticable and utopian to attempt it. Give capital free scope, but put it under such regulations of law as will protect the people from its abuses and secure the best results for enterprise and energy. We believe our suggestion meets the case.

Let it Become Contagious.

Last year Mr. J. H. McVicker, the veteran theatrical manager and proprietor of McVicker's Theater, sent us a check for \$10 with an order to send the JOURNAL one year to four Soldiers' Homes, namely, Leavenworth, Kansas; Dayton, Ohio; Milwaukee, Wisconsin; Washington, D. C. He now sends a check for \$10 to renew these papers for another year. There are many other Soldiers' Homes and hundreds of institutions, such as homes for old people, public libraries, hospitals, reformatories and penitentiaries, which should be supplied with the JOURNAL. How many will join Mr. McVicker in this good work, naming the institution to which they wish the paper sent?

Frank C. Algerton, the Blackleg.

This precocious youth has traveled a rapid gait since he left Nova Scotia, a few years ago, and landed in Chicago to be coddled by a lot of silly old women and still more silly men. Here he was a harmless fakir, but in the Boston school and as a member of the "Test Exchange," he has developed into a first class villain. His latest and most atrocious devilry was enacted at Springfield, Mass., where he was filling a "lecture engagement"—think of it and weep, Spiritualists! a lecture engagement—a simpleton in all but sin, with a mind incapable of comprehending the simplest proposition in morals, religion or science, filling a lecture engagement for people calling themselves sane and sensible. With the aid of a co-conspirator going by the name of Mason, Algerton entrapped an old man in a manner too vile for publication, and then blackmailed him out of \$2,000. Out of sheer shame the victim and his friends will not prosecute, and thus it is likely the scoundrels will es-

cape punishment and retain their plunder. We call the attention of the prosecuting attorney of Hampden County, in which Springfield is situated, to this case and appeal to him to prosecute the criminals regardless of the wishes of the victim and his friends. It is a duty he owes to the public.

A Lamentable Case.

There is a not unusual, but queer case of dementia described at some length by the Philadelphia Inquirer, of a beautiful and attractive young woman in that city by the name of Grace Allen, whom no one would suspect of being the victim of a malady causing much anxiety to her friends. She speaks with fluency three languages and is accomplished in various ways. In appearance she is of medium height, with a mass of wavy brown hair falling over her forehead, and big expressive eyes which denote unusual intelligence. The malady causes her to disappear from home for days at a time, but thus far her family have always been able to discover her whereabouts before any harm befell her, though she is never able to give any account of her wanderings, as from the time of her disappearance to her discovery her mind is a total blank. Once, lately, she was restored to her parents through the police department and once by a man who found her in a dazed condition several squares from home. With the exception of this periodical tendency to wander away, Miss Allen is entirely sane. When under the strange influence she imagines herself to be the counterpart of Mrs. Cleveland, and accosts those whom she meets, with, "Do you know that people take me for Mrs. Cleveland?" This case would seem to be corroborative evidence of what is called "obsession," and is a matter that should be looked into more widely than it is to the end of finding a remedy. Fewer people would be imprisoned in mad houses if this were better understood and means taken for the disposal of the unfortunate victims.

The Hebrew race have at all times furnished their quota of explorers for the world's benefit. The latest, who now is prominently before the public, is Emin Pasha. By parentage and education he is an Israelite and proceeds from Oppeln in Prussia, and known there as Dr. Schnitzler. One of his rescuers, Vita Haason, is also an Israelite. Others in our times have given good records as explorers. Benjamin II. (a self-imposed title) gave to the world the first authentic accounts from Northern India, Turkestan, Beloochistan, Afghanistan, etc., and crossed the north American continent in the two directions. Ibn Sophir of Jerusalem furnished information from the interior of Yemen and other parts of Southern Arabia, as did also Dr. Glesie of Austria who has a collection of Arabic inscriptions now in press. M. Halvy, a French Jew, explored Abyssinia, and Jews accompanied Christopher Columbus, and Alexander von Humboldt, Prof. Agassiz and others in their various and extended travels, and have conquered for themselves an honorable position in modern history.

The evidences are daily growing that the JOURNAL's persistent and ever-aggressive course is slowly educating Spiritualists to a realization of the grave issues and responsibilities confronting them; that the uncompromising demand for accurate observation and scientific methods in the study and development of phenomena are indispensable to healthy and permanent progress; and that however severe and unrelenting our course may seem it is the only one loaded with true justice and real love of humanity at large, the only one leading to stable improvement and to the higher altitudes of spirit-culture. Last week a Spiritualist, prominently connected with a campmeeting where the JOURNAL has not always received the most intelligent and considerate treatment, sent us \$20 to assist in circulating the paper and accompanied his gift with words of appreciation. Only that he forbids, we would gladly publish his name.

It is not to be presumed that all members of the Smith family are eccentric, but Capt. Henry Smith, a Marylander who recently deceased in Kansas City, Mo., might be regarded as having been somewhat given that way. He left a will which was recently presented by the heirs for probate, and in it, after bequeathing \$50,000 in due proportions among his relatives, he directed that his funeral expenses should not exceed \$30; that his body should be wrapped in cloth, packed in unslacked lime, and that \$5 should be paid to any person who would pour water into his coffin until his body should be consumed. His will further directs that his name be engraved on a handsome monument which he recently erected to his wife and children in Rosehill cemetery at Hagerstown, Md., but that his ashes shall have a resting place in an urn in the city on the Kaw.

A strange case of somnambulism occurred at the Hotel Keokuk, in the city of Keokuk, Iowa, a few nights ago. A bell-boy employed there got up in his sleep and walked out of the fifth story window of his room and fell on a barrel of empty bottles crushing the elbow of his left arm and breaking the back bones of the fore arm above the wrist. His head was also badly cut by the broken glass but not seriously. After the fall he went to the back door in a half-dazed condition and attracted the attention of a night watchman who admitted him, and he made his way to his room without difficulty. Surgeons were called who found that his injuries are slighter than would have been supposed from so fearful a fall.



A New York city lady of refinement and culture—a medium and fully in sympathy with Spiritualism—in a private letter to the editor, incidentally says: "I wandered into one of the Spiritualist meetings the other day but found it most flat, stale, and unprofitable. Why will the speakers rant about the old orthodox notions and spend so much energy in self-glorification? Why can they not try to develop the inner light that should shine clear in every soul?" No one can truthfully deny the correctness of this lady's description of the average Sunday service of people who delude themselves with the notion that they are Spiritualists. Is it any wonder that few people of real spirituality and refinement are to be regularly found in such meetings? It is high time for a sweeping change.

The private correspondence of the editor steadily increases in volume while his time is constantly taxed more and more in his professional duties, and very naturally his powers of endurance do not increase. Consequently he is obliged to restrict his replies, and frequently where an answer involves unusual care or time, to forego it entirely. Special letters are wholly out of the question. These remarks apply with equal force to Mrs. Bundy whose time and strength are taxed equally with those of the editor. All this is a source of deep regret to both, and they beg the consideration of their friends, and hope no one will feel neglected or slighted should their kind and valuable letters remain unanswered or receive but brief reply; and, furthermore, that they will not cease to write.

The Methodists are looking on with quiet satisfaction while the Presbyterians discuss with reference to the revision of their Confession, for they went over the same ground more than a century ago, and nearly everything that the early founders fought against in the Calvinistic creed the Presbyterian revisionists are only now proposing to cast out. The Methodist "fathers," who were called heretics by the Presbyterians for the same kind of agitation, no longer survive in the flesh, but their children and successors do, and they blandly smile at what they see and hear. To be sure they need a Moses to lead them up to higher vantage ground, and they are in great need of fresh reform, but they are a hundred years in advance of their Presbyterian brethren in points of doctrine.

For some reason best known to themselves Hipp Woodhull, and her sister, Tennie Clafin, continue their silly hippodroming expeditions to keep before the public. They spend a lot of money in securing the publication of puffs about their wealth and virtues, and great work for woman. Now whatever may be said about their morals these two women are not fools, and therefore it would seem they ought to have learned by this time that they are stale, old, moss-covered chestnuts in whom the American public takes not the slightest interest. They are of no more consequence to the world now than any other putrid pelicans. To disinfect their moral remains will give this couple ample employment for the rest of their mortal lives. Let them begin.

Chicago Herald: Father Huntington of New York, is an Episcopalian who preaches Christianity. His speech in Chicago on Sunday evening was in complete harmony with the platform of principles laid down in Judea more than 1800 years ago.

Father McGlynn, of the Church of Rome, undertook to preach the same doctrine and was silenced. Mr. Pentecost, a Congregational minister, learned in the same direction, and he speedily lost his church.

Father Huntington is, clearly enough, treading on dangerous ground. The man who preaches Christianity to Christians is a hero. The Herald begs leave to extend the compliments of the season to Father Huntington.

The case of Wells against Bundy, in which the prosecution virtually admitted the truth of the libel by declining to try the case, has given cause for a large amount of newspaper talk in the New York and Brooklyn dailies, and this has extended to other cities. The agitation is doing good. It is clearing the public mind, strengthening weak-kneed, goody-goody Spiritualists, making the vocation of the trickster more precarious and the life of the fanatic dupe more and more unendurable. All things work for good.

The twenty-fifth annual meeting of the Illinois Press Association will be held at Peoria, Illinois, on Tuesday, Wednesday and Thursday, February 18, 19 and 20, 1890. A very interesting programme, commemorative of twenty-five years of journalism in Illinois, will be presented. At the close of the meeting members of the association will go on an excursion to the City of Mexico, leaving Peoria on Friday morning, the 21st, returning in two weeks from that time.

Montreal Letter.

To the Editor of the Religio-Philosophical Journal. A social gathering of Spiritualists took place on Friday evening the 27th of December. After some felicitous remarks by John Withell, Esq., the guides of M. G. W. Walrond gave the invocation and an oration on "Sociology." During the evening a variety of songs, readings, and recitations were rendered by the two Misses Withell, Miss Eno, Miss Fenner and Mrs. Wallless, and by Messrs. Jno. and Jas. Withell, Turnbull, Walrond, R. Walker, White, and others. A most enjoyable evening was spent by one and all. Refreshments under the supervision of Mr. Thompson were served during an interval in the programme. Thanks are due to those who contributed to the entertainment. The temple was crowded at the 3 o'clock

service on Sunday afternoon when the spirit-guide, "Hamadryad," controlled Mr. Geo. W. Walrond and delivered an eloquent address on the "Progress of Spiritual Science during the past year." Many questions on the personality of God, the world's savior, the recognition of friends in the spirit realm, etc., were handed up at the close of the address, and answered in a most impressive and logical manner to the satisfaction of the audience in general, several of whom expressed their gratification to Mr. Walrond at the close of the service. Enthusiasm is on the increase in Montreal. G. W. W.

Early Investigators—My Experience with Judge J. W. Edmonds.

To the Editor of the Religio-Philosophical Journal. In the ranks of early investigators few, if any, stand out more manly and nobly in an unpopular cause than does the late John W. Edmonds. True, there are many who suffered in various ways who properly required as much courage as was shown by the judge, who it will be remembered was retired from the bench on account of prejudice against him, growing out of his outspoken belief in spirit intercourse and communication. An honest seeker, his aid was freely and justly given to every phase and variety of mediumship, and many indeed were the claims upon his time and patience by those who sought to know, if they possessed a spiritual gift, how to develop it. Never wearied, he would, to the best of his ability, use every means in his possession to set the seeker right and place him in the best and safest path to insure individual growth and development.

I distinctly remember how I shrank from meeting the judge, whose daughter, I had heard, was a highly developed medium. I felt there was little in my gift of writing that would interest him; however, once seated his friends came in numbers, each identifying himself beyond question. His spirit wife usually presented herself, introducing others, who had made his earthly home all that man or mortal could desire. "I come," said the spirit wife, with three great blessings—"wife, children, and friends." These evenings with the judge covered a number of years, as long as he was able to go from home. It gives me great pleasure to recall those days, and memory brings back in full view the sacredness of the hours which found Judge Edmonds patiently waiting the welcome which he knew awaited him when he joined his circle of faithful attendants. He never expressed any disappointment or regret at the non-arrival of those, perchance, who were best beloved, but passive and dignified he seemed to say "Lord, send whom thou wilt." He felt that the greatest demand of his soul was satisfied in the convincing evidence of the whereabouts of those who had gone before him. Death to him was no longer a leap into the dark unknown. There was no frightful shadow which his light and faith could not illumine. Although a great sufferer he begged his old friend, the late Dr. John F. Gray, not to give him an opiate however excruciating the pain, as he preferred to be, if possible, in possession of his senses when he passed away. Judge Edmonds regarded it a mistake on the part of Spiritualists to attempt organization. Spiritualism, he averred, was "40 all—it matters not where they worship or what religious creed one may accept, it can in no way interfere with the fact that spirits can communicate." The best proof of this for him was contained in the bible. "If," said he, "Spiritualists have larger faith, and greater evidence of immortality they cannot take it to a better place than the Evangelical churches, who need the quickening influences of renewed spirituality to brighten the waning fires of their rapidly declining power so plainly seen as they exist to-day.

Always consistent, fair, and honorable in his dealings with his fellow men, so was he in his long and careful search for the truths of spirit intercourse. He never regarded it as a mysterious phenomenon beyond the comprehension of the simplest mind; on the contrary, he looked upon it as another of the many ways employed by the divine Father to bring his children nearer to him. In fact, to Judge Edmonds, the dwellers of the spirit life were so real and tangible that he assured me he never felt or thought himself alone. He frequently related conversations which had taken place with the invisibles, in which prophecies of no mean moment had been given—prophecies of events which were sure to follow, although no possible present condition could have foreshadowed them.

As I have said, my memory dwells with un-fading pleasure on those delightful seasons, and in fact I had come to regard the spirit friends who gathered with my two old friends, i. e., Dr. Gray and the Judge, as real and as objective as were they by whose presence they were attracted. One evening while living in the Cary house, Lady Cathness was to accompany Dr. Gray to join the Judge for an evening with the spirit friends. A pleasant time was expected, as Lady Cathness possessed a fund of experience known to be very interesting, which she very kindly narrated. My visitors were very harmonious, and our séance promised satisfactory results, when Lady Cathness became uneasy, declaring the case to be an impression that something was going wrong at her hotel. "I see my husband in danger; I must go." Dr. Gray (Continued on Eighth Page.)

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Literary Note.

The recent change in the New York Ledger is very significant in that it presents for consideration the interesting question, what is the most popular periodical literature of today? Instead of a large paper of eight pages each as it has been in bygone years, the Ledger is now issued in a compact, elegant form of sixteen pages, and instead of being filled with stories "to be continued in our next," its columns are brilliant with articles of popular interest from the pens of many of the best writers. This shows marked progress, and is an encouraging state of affairs. There is another change in the Ledger, the object of which is not so apparent. While the quality of the paper use is more expensive than formerly, and the cost of illustrations has been greatly increased, the price of the Ledger has been reduced from three to two dollars a year. Is this a thrust at the cheap paper-book literature that is flooding the market? Whatever may have been the moving cause for this reduction of price, it is certainly a change that is greatly to the advantage of the Ledger's vast circle of readers.

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Stanley reports an African forest covering 246,000 square miles and it is only a small part of the forest region, in which hundreds of thousands of natives are living. They have habitations in the branches, to escape floods.

The Fall of the Christians: An Historical Romance of Japan in the 17th Century. By Prof. W. C. Kitchin, Ph. D.

"The Fall of the Christians" is a history of the desperate struggle of Christianity against Paganism in Japan over two hundred and fifty years ago, as related in ancient manuscripts discovered by the author. There were then several thousands of Christians in Japan, and the attempt to exterminate them led to one of the most sanguinary struggles recorded in history. The heroism of the Christians, both men and women, and their fortitude under the most appalling dangers, as portrayed by Professor Kitchin, will enlist the sympathies of the civilized world.



THE LEADING WRITERS CELEBRATED ARTISTS. SPECIAL FEATURES.



Herbert Ward, Stanley's Companion.

Herbert Ward, the companion of Stanley in his explorations in Africa, is one of the few men connected with Stanley's African explorations who has ever returned alive from the "Dark Continent." Mr. Ward's articles running through eight numbers of the "Ledger" are of the most intensely interesting description, and cover five years of his adventures in Africa, and they will be illustrated by sketches made by Mr. Ward, and by the reproduction of photographs taken by him in Africa. These pictures will throw much light upon the manners and customs of the hitherto unknown cannibal tribes of Africa.

Life in British America, By Rev. E. R. Young.

Being the adventures and experiences of Rev. E. R. Young, the celebrated missionary, and his wife during their residence in the Polar region twelve hundred miles north of St. Paul, in which Dr. Young narrates how he tamed and tamed the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous canoe trips when visiting all the Indian settlements within five hundred miles of his home.

Nihilism in Russia, By Leo Hartmann, Nihilist.

Leo Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists. Mr. Hartmann shows how the intelligent people of Russia are becoming Nihilists in consequence of the despotism of the form of government. A participant in plots to kill the Czar, such as the blowing up of the Winter Palace, he is able to give true information as to how this and other great schemes were accomplished. The situation in Russia is sufficient to increase the love of every true American for our form of government.

Into Mischief and Out, By Elizabeth Stuart Phelps.

This is a story of college life. It describes, in a graphic manner, the troubles which overtake bright students who get into mischief, and their skillful manoeuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

- Mrs. Frances Hodgson Burnett. Mrs. Margaret Deland. Mrs. Florence Howe Hall. Mrs. Madeleine Vinton Dahlgren. Mrs. Harriet Prescott Spofford. Mrs. Emma Alice Browne. Mary Kyle Dallas. Marion Harland. Clara Whitridge. Judge Albion W. Tourgee. Marquise Lanza. Robert Louis Stevenson. Anna Shields. Josephine Pollard. Amy Randolph. Frank H. Converse. C. F. Holder. Dr. Felix L. Oswald. Rev. Emory J. Haynes. Julian Hawthorne. Prof. W. C. Kitchin. Robert Grant. Rev. Dr. H. M. Field. M. W. Hazeltine. Thomas Dunn English. George F. Parsons. Col. Thomas W. Knox. Rev. Dr. John R. Paxton. Rev. Dr. James McCosh. Prof. S. M. Stevens. James Parton. Harold Frederic.

The Character of the New York Ledger.

The New York Ledger directs its efforts towards crowding out that trashy and injurious literature which is poisoning the minds of American youth. The Ledger appeals to the intelligence of the people, and depends for its support on that taste which prevails for innocent and amusing entertainment and healthful instruction. The Ledger will contain the best Serial and Short Stories, Historical and Biographical Sketches, Travels, Wit and Humor, and everything interesting to the Household.

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American Spiritualists' Alliance, New York.

The American Spiritualists' Alliance meets at Spencer Hall 114 W. 14th St., N. Y., on the 1st and 3rd Thursdays of each month at 8: P. M. The Alliance defines a Spiritualist as "one who knows that intelligent communication can be held between the living and the so-called dead." All Spiritualists are cordially invited to become members either resident or non-resident, and take an active part in its work. Parties seeing articles in the secular press treating of spiritualism, which in their opinion should be repeated to age requested to send a marked copy of the paper to either of the officers of the Alliance. Prof. HENRY KENDLE, President, 7 E. 130th Street, N. Y. Mrs. M. E. WALLACE, Sec. Secy., 219 W. 42nd St., N. Y. JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N. Y.

MONTREAL CANADA.

Spiritualists' Hall, 2456, St. Catherine Street. Religious services every Thursday evening at 7:30 P. M., and on Sundays at 10:30 A. M., and at 3 P. M. Mr. George W. Walrond will lecture under license at each service. Developing circles conducted by Mr. Walrond every Thursday evening. All are most cordially invited.

GUIDE-POSTS

ON IMMORTAL ROADS. By MRS. JACOB MARTIN.

The author says: "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents, postage 2 cents extra.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS. For the Religio-Philosophical Journal. SKELETON LEAVES.

BELLE BUSH.

O fairy-like, delicate, beautiful leaves. That the magic of art with beauty weaves. I have gazed on your forms and remembered them long. Till I feel in my heart the quick pulse of a song...

No longer way-weary as worn with the strife That comes in the march as the battle of life. My soul spurns the earth like sky-loving lark. And up in the regions above it soars...

It is to be like you while here upon earth. Like you in giving to a lesson of worth. But, ah! to such marvellous beauty have grown. Whose whiteness was won from the waters of strife...

OUR SPIRITUALIST CONTEMPORARIES.

Anyone of January 1st, says: The RELIGIO-PHILOSOPHICAL JOURNAL is devoting much space in advocacy of organization among Spiritualists. A good effort; we need it and have it before we can make our power felt through the country.

The Two Worlds (Manchester Eng.) of Dec. 18, under the head of "The Church of the Spirit: A Sign of the Times," says: For some time past the RELIGIO-PHILOSOPHICAL JOURNAL has opened its columns to a discussion as to the desirability of union amongst thoughtful, earnest, and philosophical Spiritualists.

Medium and Daybreak. "A fuse is being made in the newspapers from time to time about the danger of catching disease from kissing the Bibles used in the law courts, that may have been kissed by thousands of dirty lips.

Light of London copies excerpts from an excellent article in Psychic Studies, on "Our Relations to the spiritual world." The following is one of the best:

"If the knowledge that the loving eyes of a mother or father, a beloved child or a companion, are watching us with tender solicitude is not a restraining influence from evil courses, and an incentive to a higher, purer life, is not an influence for good...

Golden Gate. The only Church now in existence that clings blindly to the past, with no attempt or intention to allow its communicants to think independently upon religious things, is the Roman Catholic, and the creed of that church is simply crystallized ignorance enthroned in the Pope.

with facts or abhorrent to enlightened reason, you are not allowed to entertain a questioning opinion. It is only by this ex cathedra enforcement of its dogmas that the Church of Rome is able to subject to its domination the ignorant masses...

Carrier Dove. The ingeniousness of women is proving a great aid to those who must be self-supporters. The alert with which they see an opening and make a business of it, as well as quick as women. The "seminars" of the city are good examples...

A New Organization.

In the aged past, the leaders of the multitude sought control and power by collecting men together and forming them into large armies, with which they invaded the territory of other people or nations...

Shaken Up by Spirits.

Here is an account of spirit return related to me by an old lady friend and relative for whose truthfulness and reliability I can vouch. At the beginning of the war, her husband and brother had enlisted for service in the Union army...

The Way They Do in England.

A gathering of representative Spiritualists in Lancashire, England, lately gave Mr. J. J. Morse a hearty welcome back to England. There were several addresses and Mr. W. Johnson, who was the first speaker, said the announcement that Mr. Morse was coming to Oldham...

wounded at Gettysburg and came home to recruit his health, remaining for some time, leaving in the meantime a commission as Second Lieutenant.

The Sunday previous to his departure for the front he was mustered as Second Lieutenant (still using crutches, not having recovered from his wounds) he expressed a desire to visit a spiritual circle, and in company with Mrs. F. went to Frost and Laurel streets, Philadelphia, where a circle was held.

To the Editor of the Religio-Philosophical Journal. Since reading the report of the war waged by the Wells' badly worsted Napoleons, I have been trying to appear dignified as usual but find it useless.

Flying Notes.

I spent the first three Sundays of December in Wilmar, Cal. A steady devotion with no enthusiasm pervades that town. The Spiritualists own a fine church, have choice music, a lyceum, a social, etc.

Question for Dreamers.

It has been stated that there is no instance on record where the living have dreamt of the dead as being dead, but that they have always dreamt of them as alive.

The Way They Do in England.

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Helen G. Thacher writes:

I heartily congratulate you on the result of your libel suit and hope it may aid all fraudulently minded persons to return to honesty and good lives.

W. Whitworth writes:

I am glad you came out successful from your trial against Newton and the Wells gang, as well for yourself as for the good influence it will have in purifying the cause.

wonderfully guided by his spirit friends, and whether or not they had led him to the promised land he was the better for it. Like the chairman, he (the speaker) believed in unity rather than units, and would like to see more unity and better organization.

The Wells Waterloo.

Since reading the report of the war waged by the Wells' badly worsted Napoleons, I have been trying to appear dignified as usual but find it useless. One can not hold himself down by the boot-straps, always, after inhaling nitrous oxide.

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Helen G. Thacher writes:

I heartily congratulate you on the result of your libel suit and hope it may aid all fraudulently minded persons to return to honesty and good lives. It is really lamentable that in the ranks of a belief so gloriously grand there should be found so much that is so unwelcome to the cause.

Notes and Extracts on Miscellaneous Subjects.

Deep blue, Bohemian mourning. White, emblem of "white hand hope;" China. Pale brown, with withered leaves; used in Persia. Grayish brown, earth; Ethiopia and Abyssinia mourning.

New York's elevated roads carried 179,000,000 passengers during the past twelve months. A Baltimore man has been convicted of stealing a lot of gold-filled teeth from the museum of the university.

The Kobonir nugget, found at Ballarat, July 27, 1850, at a depth of 160 feet from the surface, weighed sixty-nine pounds, and was sold for \$10,000.

No name nugget, found in Canadian Gully, Jan. 20, 1858, at eighteen feet below the surface, weighed thirty-three pounds one ounce eleven pennyweights, and sold for \$22,500.

Small jeweled daggers worn in the hair and at the throat, have long been favorite ornaments with women, but this winter they are wearing bigger ones stuck boldly in the belt.

The largest suspension bridge in the world is the one between Brooklyn and New York. The length of the main span is 1,595 feet six inches. The entire length of the bridge is 5,389 feet.

"In a few years," says Mr. Edison, "the world will be just like one big ear; I will be unable to speak in a house unless I am examined the walls and furniture for concealed phonographs."

Taverns may be traced to the thirteenth century. According to Spielman, in the reign of King Edward III, only three taverns were allowed in London. Taverns were licensed in England in 1752.

London was first lighted in 1414 with private lanterns. In 1736 the lanterns were increased to 1,000,000 in number. In 1744 the first light act was passed. In 1820 gas was generally substituted for oil.

Rev. P. T. Stanford, a full-blooded negro born in slavery, in Virginia, in 1859, and converted through a talk with M. L. Moore in 1876, has just been inducted as pastor of a Baptist church in Birmingham, England. He speaks six languages, and is a man of pleasing appearance.

An American amateur recently offered \$12,000 to the municipality of Genoa for the violin of Paganini, which is religiously preserved in the city museum as a memento of Genoa's gifted son. The instrument was made at Cremona by Guarneri in 1709. The American's offer was declined.

Near Rolling Fork, La., a few days ago, the five-year-old child of a colored woman was attacked by a wildcat and severely bitten. The mother ran to its assistance and endeavored to beat the animal off, when he tried to carry the child off with him, and succeeded in dragging it a short distance.

The decline of the English tailor in America is announced by one of the trade journals, and it would seem that there is a reason for the assertion that he is no longer as fashionable as an American tailor. It has been discovered at last that the conventional English clothes do not fit.

One day recently, not having anything particularly to do, the captain of a schooner lying in Tampa Bay counted the number of rats on board, and he made the figures 760. As he is cross-eyed and nearsighted he allows that some of the fish must have got away while he was counting and are to be lumped in at about fifty.

A new use has been found for the carrier pigeon in Russia—carrying negatives taken in a balloon to the mountain peaks of the Caucasus. The city of Genoa, who embarked 163,000 francs of the municipal cash, has just caught it very hot indeed. He has been sentenced to forty years' imprisonment and five years' police supervision to follow, has been fined 450 francs, ordered to restore the entire sum he has embezzled and will in addition lose all his civil rights.

Sir Frederick Young, who is over seventy years of age, has returned to London after a remarkable journey. During his sojourn in South Africa he has visited the Kaffirs in their kraals, passed a fortnight in the bush without entering a house, interviewed Mr. Paul Kruger, completely traversed the Transvaal and traveled altogether just sixteen thousand miles. He has not had a day's illness since he left England. His journey will stand as one of the most remarkable ever made by a man of his age.

Among the many curious products of Arizona Territory is the small gray cholla seed. The Indians gather it wild in quantity, and with other edible seeds, grind it from house to house. When used, a small quantity of the seed is dropped into a goblet of clear water, when it immediately bursts open with a curious effect, forming a thick fluid. This mixture is a pleasant cooling diet, and, in general, having a mild laxative effect. When moistened it is even more slippery than flaxseed.

The king of Siam is a magnificent object in state attire. He glisters from head to foot with jewels worth more than \$1,000,000. It is commonly reported in Bangkok that he has 300 wives and eighty-seven children, though the exact figures have never been given to his subjects. He was a father at the age of twelve, and is now only thirty-six years old. If he lives a few years more he will be able to assume the title of "father of his country." The king is a good fellow, fond of a reasonable number of his children and very kind to his 300 wives. He is a very progressive man and has done a great deal of good to Siam.

Egyptians are said to bear surgical operations with extraordinary fortitude and success. One of the founders of modern medicine in Egypt, says: "It requires as much surgery to kill one Egyptian as a European. In the native hospitals, the man whose thigh has been amputated at 2 o'clock is sitting up and lively at 6 o'clock." Shock is almost entirely unknown, and dread of an impending operation quite an exception. The explanation given for this abnormal physical excellence is the resignation inculcated by the religion of the people; the very small proportion of meat in it, and the total absence of alcohol in its drinking. Every citizen has a right to his own opinions, and he is none the less qualified to testify as to facts. It is equally gratifying to know that in no case need a witness kiss a dirty book, however valuable may be the contents of the volume. Sweeping up the refuse of religious tyranny is no trifling matter.



For the Religio-Philosophical Journal, LINES.

R. CHIPPEDALE.

Suggested by reading Joseph D. Hull's response to Rev. M. J. Savage's "The Ebbing Sea," in the JOURNAL of March 6th, 1887.

The ebbing tide will singling flow, While countless ages come and go; All earth is wearily, wracked and old, And can no longer cease to hold...

Microbes in the Air.

Some interesting experiments were made on this point a short time ago by Dr. P. F. Frankland. The air was tested at different places and under different circumstances.

It was found that the number of organisms present in the atmosphere, differed at different seasons of the year, the largest proportion being found during the summer months.

In a certain volume of air (two gallons) collected on the top of the science and art department buildings at South Kensington, 105 of these micro-organisms were found to be present. This was in the month of August.

Indoors, of course, the number is very much greater. Thus, in a similar quantity of air collected at the rooms of the Royal Society during a conversation no fewer than 432 were found to be present, while another name, except perhaps those of Maimonides and Spinoza...

Probably most persons ordinarily passing for learned might be questioned on Jewish literature, outside the Bible and its commentaries, without being able to give any authentic name, except perhaps those of Maimonides and Spinoza...

An open secret. The unparalleled merit and popularity of Dr. Bull's Cough Syrup.

A specific for all bodily pain is Salvation Oil. It cures all pain instantly and costs 25 cents.

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To keep the beard from turning gray, and thus prevent the appearance of age, use Buckingham's Dye for the Whiskers, the best dye made.

A Family Train East. Among the changes recently made by the Michigan Central, the most important is the new Special New York Express, No. 20, which leaves Chicago at 10:35 A. M., en route Sunday.

Heaven Revised is a narrative of personal experiences after the change called death, by Mrs. E. B. Duffey. The story is told in a most interesting and delightful manner and will please all who peruse it.

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Illustrated Buddhism, or the True Nirvana, by Siddhartha Gautama. The original doctrine of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds.

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"Last winter I contracted a severe cold, which by repeated exposure, became quite obstinate. I was much troubled with hoarseness and bronchial irritation. After trying various medicines, without relief, I last purchased a bottle of Ayer's Cherry Pectoral. On taking this medicine, my cough ceased almost immediately, and I have been well ever since."

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5 Ladies' Wool Lined Buckle Arctic, first quality, sizes 2 1/2 to 8, M, F and W widths..... 1 00
6 Same, second quality..... 87
7 Misses' Wool Lined Buckle Arctic, first quality, sizes 11 to 2, F and W widths..... 80
8 Same, second quality..... 65
9 Children's Wool Lined Buckle Arctic, first quality, sizes 6 to 10 1/2, F and W widths..... 60
10 Ladies' Light Fashionable Fleece Lined Buckle Arctic, A Dress shoe, sizes 6 to 11, M and F widths first quality only..... 1 25
11 Ladies', same as above, sizes 2 1/2 to 8, M and F widths..... 1 00
12 Ladies' High Button Fleece Lined Gaiters, first quality, sizes 2 1/2 to 8, M, F and W widths..... 1 55
13 Misses' High Button Fleece Lined Gait, first quality, sizes 11 to 2, F and W widths, also made in springheel..... 1 80
14 Children's, same as above, sizes 7 to 10 1/2..... 1 10

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THE Light of Egypt

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It is claimed that this book is not a mere compilation, but thoroughly original. It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere. It claims to fully reveal the most recent mysteries of man upon every plane of his existence, both here and hereafter. In such plain, simple language that a child can almost understand it. The secrets and occult mysteries of Astrology are revealed and explained for the first time. It is affirmed, since the days of Egyptian Hieroglyphics. An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

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"However remote his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughtful reader's attention and to excite much reflection." - Hartford Daily Times.

"This book is respectfully recommended to the American Theosophical Society." - St. Louis Republic.

"Considered as an exposition of Occultism, or the philosophy of the Orient from a Western standpoint, this is a remarkable production." - The philosophy of the book is perhaps as profound as any yet attempted, and so far reaching in its scope as to take in about that is the divine ego-man in its manifold relation to time and eternity, past, present and future." - The Daily Tribune, (Salt Lake City).

"This work, the result of years of research and study, will undoubtedly create a profound sensation throughout the Occultic world." - The Detroit Commercial Advertiser.

"It is an occult work but not a Theosophical one. It is a book entirely new in its scope, and must excite wide attention." - The Kansas City Journal.

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"The work makes a very good counterfoil to Theosophical publications." - The Theosophist, (India).

"We will particularly commend the book to every student in this country in that it is the first successful attempt to make the truths of Theosophy plain and clear to any one not a special student, and that it has been the hands of the St. Vatsky school." - San Francisco Chronicle.

A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

Mrs. Emma Hardinge Britten, in the Two Worlds makes brief editorial reference to "The Light of Egypt." Here is what she says:

We deeply regret that other matters of pressing moment have, of late, occupied our column so to the exclusion of those notices of books, pamphlets and treatises which we were so wont to give great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophical and instructive work, published by the Rev. J. J. Magee of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies a long and suggestive review of planetary cosmogony, but also furnishes a good and accurate foundation for the basis of scientific and reason to the occultic student, and that it has been the hands of the St. Vatsky school.

It is hoped that this public disclaimer will be sufficient to atone for the intended injury to the esteemed author of "The Light of Egypt," and ex. latu to him the animus with which his opinions on the fantastic theories of the day are recorded by a prominent theosophical journal.

"LIGHT ON THE WAY" OR "THE LIGHT OF EGYPT." In the August issue of his bright little paper, Light on the Way, Dr. Geo. A. Fuller, medium and lecturer, refers to "The Light of Egypt" in the following terms:

"We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and we will not attempt a criticism of the learned author, for in so doing we would simply show our ignorance of the work, and we will only present a few selections." - In our next we will follow "The Light of Egypt" full further. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00. No extra charge for postage.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.



(Continued from First Page.)

grand church edifice and maintain regular services, including a largely attended and successful kindergarten and Sabbath school, and are treated by press and public with as much consideration and respect as any religious association in the city.

Why do not these twelve hundred unorganized Spiritualists go and join hands with these other organized Unitarian Spiritualists, and help to spread the pure gospel they profess to believe in, and why do they not send their children to "Unity Sunday School" where they would be taught just what they take delight in calling the "harmonial philosophy"?

I am ready to withdraw my membership from the Unitarian church and join some other if it should appear that a better one exists. If the Spiritualists organize a society that is broader, grander and more efficient in the work of uplifting humanity than the Unitarians, then I shall make haste to cast my lot with them.

The creed of Unitarians is: There is one infinitely good infinitely wise God—not three; the age of inspiration and divine revelation has not ended, and never will end; Jesus was not God, but a grand, inspired, lovely man—seer and prophet, the son of God—demonstrating in his life the possibility of every other son and daughter of God attaining to a like degree of moral development.

ORGANIZATION.

JOHN M'DOUGALL.

It seems that none have objected to the "Fatherhood of God and the Brotherhood of Man," your motto for unity and organization, for, as Artemus Ward said, "to ignore these relations would be to confess us all orphans, (but for our mothers-in-law), and as without any expectant poor kin."

With pure lives it may suffice to subordinate advanced opinions to the logic of facts in those self-evident, fraternal connections, recognized, not as articles of belief, but as intuitional truth, in which ours differs from all religions which are founded only on faith, that is, the confidence in some things not known, and of others barely hoped for.

As to the desirability of organization. As often said, it was more difficult to show that any great end had been attained without, than easy to raise any rational objection to it. All arguments opposed to a spiritual republic, were in times past, used by kings and rulers without avail and against what is our present successful civil one.

Then let our most practical people organize on a common-sense and business basis, that rich and poor may alike contribute, as the Lord has prospered them. Such as prefer to go into special associations or theosophies for self culture or equipment, or who choose

to remain as they are can do so, with due appreciation, whilst remaining on the same spiritual plane as opposed to the more animal one. It is not the peculiarity of our views that causes other religionists to ignore us, but that we have not possessed the wisdom or courage to support them.

Fifty years ago the Reverend Dr. Ely gave a new impulse to Presbyterianism when he said to a graduating class of its clergy, "Young men, you have heard of old that knowledge is power, but I say to you now, that money is also power, and for the spread of Christianity, get money."

Whilst boasting of our seven millions of poselytes in forty years, we have not contributed one million dollars for what we call the cause of all causes. Lately the Methodists raised, instantly, one and a quarter millions for missionary purposes for one year alone.

Again it is urged that our "individuality would prevent co-operation," yet it never does our uniting with and contributing to any social, secret, political or business association; and our ability has been manifest in the Aladdin-like fortunes and wonderful successes of spiritually-influenced Wards, Vanderbilts, Handfords, Morrises, Edisons and others, living or dead.

Liberal Christianity—Agnostic Novels—Psychic Research. G. B. STEBBINS.

Theological dogmatism, claiming to be orthodox and evangelical, puts the authority of Bible and creed above the soul. Liberal Christianity reverses this false method, puts the soul above authority, makes the spirit transcend and judge the letter, and keeps the truth of the past, but outwigs its error, using the Bible as a valued help, but not as a master.

From our current literature a needed lesson may be learned. Our best novels have a purpose. They reflect not only the views of their writers, but the tendency of thought among those by whom they are surrounded.

In "Love and Theology," the death of Judge Pratt, the main-stay of a new liberal church in a frontier town, is described. His heart-stricken wife exclaims: "O my dear husband, perhaps it may be true! Oh, if I shall never see you again!" And he answers: "Perhaps, Lucy, perhaps. It is a good world, and, if there is another—and passes away in the shadow of doubt."

Arthur Forbes, the young liberal preacher, has no word to say in the story, affirming immortality or using the idea as an inspiration. His wife Rachel, still semi-orthodox, has "saved from the wreck of her former faith" God, Christ, and the precious thought that "life and goodness here mean better life and more goodness to come."

In "John Ward, Preacher," after his death, his wife Helen says, "It is so much happier for him now." To which her friend ventures to suggest, "He must see so clearly, and the grief is lost in joy." She answers warmly: "No, you must not say those things to me. I cannot feel them. I am glad he has no pain. In an eternal sleep there is at least no pain. I must wait my life out. I cannot hope. I dare not. I could not go on living if I thought he was living somewhere, and wanted me. No: it is ended."

Is it not remarkable and significant that these thoughtful writers, women who would be called liberal Christians, portray the leading persons in their stories as standing on a like advanced ground, but as weak and doubting, not serene and self-poised in a deeper faith than that which they had left behind?

These enfeebling agnostic doubts are marks of a transition period. Can liberal Christianity grow strong by hesitating, half-affirmations of a spiritual genesis of things and the immortal life of man? That doubt which puts aside error the better to reach truth is well; but the skeptical mood, the agnostic spirit settled into a habit of thought, leads to indifference, dimness of spiritual sight, lack of faith in the soul, the chill of high hopes, the weakness fatal to all positive and earnest religious effort or growth.

What do we need, to avoid this mood and habit? More than thirty years ago Emerson said: "The soul is not preached. The seed was never greater of new revelations than now." His words have their fitness to-day. We need no miraculous revelations from without, no infallible so-called "word of God" set over us as authority, but revelations from within, an understanding of the splendor of man's spiritual faculties and powers, by which he holds fast to immortality, and finds his divine heritage from Deity.

The half-century now opening promises to be a marked era of psychic research, of the study of man and his relations as a spiritual being, even as the half-century now closing has been a marked era of mechanical invention. We shall seek the wealth of the life within, as we have sought external and material wealth—"first the natural (or material), and then the spiritual."

Clairvoyance, magnetism, all the varied and wonderful psychological faculties and powers of "the spirit in man which giveth him understanding," when thoughtfully appreciated, all give us needed self-knowledge, all give us with a new self-reverence. Spiritualism—the great tidal wave the rise of which has flung off our feet these other and kindred "things of the spirit"—will repay fair and patient study of its higher aspects by the proof positive of immortality, the disproof of materialism, and the decay of agnostic skepticism.

Only on spiritual foundations can this "creative and constructive liberalism" be based. Those editorialists further say: "The Puritans were not halting and half-hearted in their religion. They make a powerful impression because they were swayed by profound convictions. The idea of duty was wrought into the very fibres of their moral being..."

Those, too, are true and timely words, full of high courage and hope. As the soul of man is greater than book or creed, so shall the coming natural religion—the true aim of Unitarians and of all progressive spiritual thinkers—be deeper and higher than the waning theological dogmatism which is passing away.

Experiences with Judge Edmunds. (Continued from Fifth Page.) remarked that perhaps she was a little nervous; to sit quiet and it would soon pass over. "No, Doctor," she replied, "I am never deceived by my spirit friends; I would rather go."

Together with Dr. Gray, Lady Cathness returned to the Fifth Avenue hotel, where they found a large portion of the fire department at work, the greatest commotion prevailing outside, and Lady Cathness found her husband in the midst of the firemen, on the top floor, pulling out trunks, aiding the afflicted servants, some of whom lost their lives in attempting to escape from the burning dormitories.

The old investigators have, with few exceptions, passed to the spirit land, where they knew they would not be strangers. At least so the Judge felt, and would say. His unwavering faith never weakened and it mattered not where or by whom his belief was attacked, he was ready to defend it in the most intelligent and masterly way.

"I do not expect that you, or others," said he, "can gain at a single bound the altitude which it has taken many years to reach. It requires an incentive to become a student searching for evidence of immortality. Death took my beloved; where to?" was the question. I reached out after them; every fiber of my being centered upon the one earnest appeal to know where in the boundless heights and depths of illimitable love they were hidden.

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