No. 21

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

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From the Chicago Inter-Ocean. 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 annovance, 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

"This hypnetic 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 greatmany | self. 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 Delphic eracles went into 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 the m in France in 1600. Under fearful tortures they often fell asleep and became senseless.

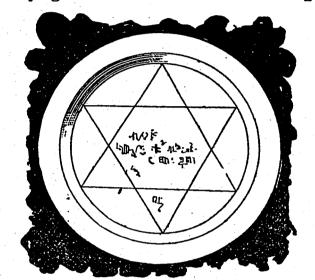
"What is hypnotism? There is hardly a satisfactory definition yet, but it may be called a sleep-like state, which manifests itself by various nervous phenomena, and is produced by some special influence on the nervous system exerted by another. It was formerly believed that only weak, sickly persons 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 at tempts. 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 off is that of the Egyptian sect,

which I just mentioned. THE EGYPTIAN HYPNOTIC SYMBOL.

"In the middle of a white porcelain plate esses draw in the hands a circle with a black | for this will produce a nervous shock that is bull's-eye, and staring at this spot soon pro- often harmful. duces loss of sensibility.

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 swaving movements until with foaming



(Egyptian Hypnotic Symbol.)

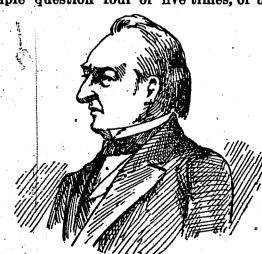
mouths they fall into convulsions, during which they pierce their flesh with daggers, walk on red-hot irons, swallow glass without the slightest pain, and finally drop off into a

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 1646 | chloroform dangerous, hypnotists have been successful in producing a state of coma. To | as a perfect substitute for the anæsthetic. the same class of phenomena belongs snake charming, and a snake, in turn, hypnotizes a frog before it strikes. Scientists ascribe the abreast of the development of the subject. 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 sight of a hypnotic fiend in a window across ly a woman, has been made to commit a of cutting his throat by way of enforcing his crime like forgery and be utterly uncon- influence. By an almost superhuman effort scious of it after emerging from the hypnotic of the will he throws his razor out the win-

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—tight-er—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 her-

"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 the sleep may be increased in intensity. If I wish her to talk, 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 unti



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 but necessary to say 'awake.'
If this does not succeed, blowing in her face

"Then there is what is called the Braid

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 enthralled 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 Father Kircher chalked a long line from the | called in and put the patient into the lethar-

There is an infinite variety of branches of this subject, and it takes much study to keep 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 lays down the razor, takes it up again, and is about to sever his jugular when he catches been presented in which some subject, usual- the narrow street going through the motions dow and escapes the fate of the half dozen "How do you hypnotize persons?" previous occupants of the room. It is such nonsense as this that brings hypnotism into choose out of the company a woman having a | 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. Peacocke, 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, if completely dried, would therefore lose small pieces, has been found, but a chemical about 110 lbs. from the evaporation of and microscopical analysis has proved that water. An opportunity was lately afforded the dust and the pieces were composed of me of inspecting and examining the body cerebral fat and globules of dried blood. All of a man undergoing the process of dethe mummies contain the brain and intestines, and in none of them could Rivero discover any incision which would have been about nine months ago, and at that time about nine months ago, and at that time weighed 160 or 170 lbs. Judging by the been subject to embalmment. In the mumthey 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 a six-pointed star, with the center and making some reverse strokings will accomplish it. I do not fully understand the purport of this, any more than it accomplishes the desired end. She should never be strokings will accomplishe the covery the six and making some reverse strokings will accomplish the six and making some reverse strokings will accomplish the source. The muscles of the body, I presume diseasely to the said that there are, at a low estimate, which is now in the Imperial Academy of the extremities, are shrunken and hard. The stroking will accomplish the source of the body, I presume the said that there are, at a low estimate, which is now in the Imperial Academy of the extremities, are shrunken and hard. The stroking will accomplish the source of the body, I presume the direction of the body, I presume the direction of the body, I presume the direction of the body, I presume the said that there are, at a low estimate, the third the said that there are, at a low estimate, the third the said that there are, at a low estimate, the third the said that there are, at a low estimate, the third the said that there are, at a low estimate, the said that there are, at a low estimate, the said that there are, at a low estimate, the said that there are, at a low estimate, the said that there are, at a low estimate, the said that there are, at a low estimate, the said that there are, at a low estimate, the said that there are, at a low estimate, the said that there are and the said that there are a low estimate, the said that there are a low estimate, the said that the s ers use a crystal ball. In Arabia the sorcer- shakent or aroused by other violent means, detached from the sternum, exposing the integument is dry and feels leathery to the practically unorganized. In this chaotic thoracic and part of the abdominal cavities, touch. The countenance looks natural. condition they cannot command the respect plainly showing the heart, with the peri- There is no discoloration of the cuticle and cardium, the shrivelled lungs, the dia- no evidence of any decomposition. A current "In Morocco the Marabouts cover a table method, which is more frequently used by with a clean cloth, a bottle of water and a beginners. The subject should be made to the small intestines. These facts prove that

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 process. Here, in the great temple of the Sun, the, remains of the Incas have been distion. Cuzco, the most ancient city of Peru, has an elevation of 11,380 feet above the sea. Surrounded by lofty and snowclad 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 are rlaced 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 is, 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 wellknown 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 aircurrent 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., siccation. The remains lay in a glass-covered metallic case, having been placed therein lamp. The hypnotic state is produced by stare at a shining object, like a glass knob, the Peruvians did not have recourse in the and escapes through a tube, placed at the

preservation of the dead to any elaborate 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 medicolegal 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 pto-maines which might vitiate the result of a chemico-legal examination. This system is devoid of everything that can shock sensitive 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 condistruction of the body. This may all be senti-ment; nevertheless no amount of specious reasoning can readily or easily overcome the tender and universal deference for the be-loved 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 illumnating 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 ef-

fects 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 twentyfive years, I am also a Unitarian in belief and am a member of that church society.

Now, Mr. Editor, why should not all Spiritalists 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 Spiritualist as 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 unorganized, 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 of the secular press nor the public at large. The Denver Unitarians though no more num-

(Continued on E ghth Page.)

QUESTIONS AND RESPONSES

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

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

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

What are the greatest needs of Spiritualism, or to put it differently, what are the greatest needs of the Spiritualist movement to-day?

7. In what way may a knowledge of psychic laws tend to help one in the conduct of this life—in one's relations to the Family, to Society and to

RESPONSE BY 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 outburets of joy and the generous satisfaction which they manifest, speak well for the sincerity and simple honesty of the sphere 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 nece-sity 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. This has a chilling effect upon them. The rich 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 beatitude 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 unworth-

It seems to be almost intuitional 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.

iness of each other by mutual association.

Now it does not follow that all of the former class are mean, por 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

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 sayor more of the things that be of men than those that be of God. I may go further will 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 fathom for himself by the sounding lines of experience and Divine spirituality, and even then, revelation to him comes only by the fiat | exist all about the nouse in waiting to be of the eternal. Yet, sooner or later, the door of knowledge will be opened to those who

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 | hands were employed as instruments by anto the apron strings of "society," and lisp the other power; and thus her housework proceed-fulsome nothings of infancy in matured ed all that day and part of the next. I don't manhood; then sincerity might laugh and grief could shed a tear without fear of os-

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 simpering and pretentions that there seemed always a good purpose in earth, where men and women do not dare to the coming; nothing was objectless but all be natural for fear they shouldn't be in serious and substantial, indeed such services proper form. Oh true religion (religio) bind as one might expect from a friend who enus back to nature and to nature's God, then joyed our society and understood our affairs. 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.

erable amount of anxiety and brain work attendant upon the preservation of property titude will run in any direction to see a after it has been acquired, which acts upon spiritual elephant; I don't propose to pander and repress the animal nature, and learn to the rich man's character like ballast in a to such debasing tendencies; I would far live wholly as spiritual beings. But they are ship; this makes him careful and kills spon taneity, although it has the good effect of producing stability of character.

The wind desired to the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through bodily labor, in the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the body. They have to be supplied through the spirit of the spirit of the spirit of the spirit of the spi

The explosions of surprise and satisfaction are not in "form" with us; fashionable ice is formed in the absence of natural sunshine and the dictum of our tyrant. But we may learn from the spirits that open expression is not or curiosity. 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 selfrespecting love to God. Artificial deportment is unknown in the Spirit-world, natural expression is there in perfection. The restraints of policy and the smiles of diplomacy may secure this world's 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

hi-! 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 so tight the nymph hath laced it, Not a charm of beauty's mould Presumes to stay where nature placed it.

Oh! my Norah's gown for me That floats 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, "such 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. Surely 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 are stereotyped by etiquette and the cast high notwithstanding his Indian ways when iron forms of society. Much of the suffering he gets back. Many others, like him, who are apparently rough and uncouth when on elevated on ours, but a polished exterior by no means proves an individual thus. But Blue Jacket is good and true; you will find

> 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.

him so.'

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 t e 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 proofs for which I had yearned were 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 Omnipresent 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 sit ting 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 while the tears rolled down, she prayed for pardon and to be delivered from all unbelief. It was quite astonishing to her und 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 others. These are things which each must | day to observe the movements of what she held. Inert objects seemed to be imbued with an imparted vitality. Life seemed to 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 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 of that first control by Blue Jacket. It was coming and going nearly all the time, and what was very satisfactory to us was

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 But the rich man's circumstances place third question, are of course more signifihim under restraints also. There is an old | cant to us and convey infinitely more to us than the telling of them can to any one else. a wise man to keep it." There is a consid- I am aware that there is in these days a mor-

from force of habit we obey, even in private. But conversion through love based on good sense is more lasting than that through fear

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 those who, though invisible, were instrumental in our convincement.

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 easily present an innocent and pleasant picture 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 and 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 security 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 what ever they need, and some of the families have a surplus of wealth, which is invested

in stocks "in the world" outside. Their mode of life is on the whole of healthy order. They indulge in no intoxi cants or narcotics. Most of their food is o 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 in precluded. Hence they are long lived; and their faces, especially the women's, have a placid aspect, though the expression general

ly 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 sing ing, which often shows spirit and feeling, both words and tunes are not infrequently of their own composition. During a your side, are spiritually refined and highly | 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 rythmic motion of the body. With open han is 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 no 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 every thing absolutely in common with the order and family. Even the clothing a novitiate 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, which are chiefly the elders and eldresses of each family. These determine without appeal the entire management of the family and the down on her knees, her hands clasped, and 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 rep resent. They are not elected by a ma jority 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 apappoint 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, if awake, 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, eldress, 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

I am well aware that many persons require not physically incapable. It is therefore out to be startled into right thinking and doing. 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 focd. 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 unconscious atrophy. Besides, most of the polish and culture of

the world come from the attritions of society,

from much of which they are steadily de-

barred; and they are debarred from the pol-

ishing 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 their quiet, to have a sense of the cessation of the world's great grinding wheels, to look freely upon the placid faces of some of the sisters who entertain us while we listen to their strange and super-worldly 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 lightnings 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 "Sympneumatic Handbook," by Mrs. Laurence Oliphant, 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 unsought, and not at all antici

In those days I knew nothing of Spiritual ism, had read very little of mesmerism, and should certainly not have given ear to anything savoring 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 acknowl-

edged 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. 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

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.

and determination. Certainly to me this was

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 allowing no time for day dreaming or theorizing, but certainly resulting in the comfort of very many persons. And at this period, singul r as it may seem, occurred my most vivid and pleasant experiences.

One night I had retired to bed with a distressing headache which had bafflad all the skill of a doctor to relieve. I having refused his tender of morphia. Steep, however, came, and in a dream my mother (long since departed this world) stood beside me. With her hand upon my head she seemed to soothe the pain, and, in the voice I well remembered, she said, "My child, you soffer! Would you not like to work in a garden of light?"

Then I awoke. The room was full of a mild, soft glow, neither like sun, nor moon, nor lamp. It flowed in through the open door, as though one might have passed out thence, bearing some heavenly taper; and all around there waved green leaves and plants, palm like, or ferns of enormous size. Exquisite! But more than all, beyond description, was the sense of peace, rest, beatitude indescribable. Truly it might be called "the peace that passeth all understanding." Pain and anxiety were gone. No possible cause of grief seemed conceivable. I raised myself on my pillows, and watched all fade away. Then I slept, and again the awakening was a "lifting up," which I do hope many know of, but none, I think, could describe.

Since then, many a time have such precious pictures appeared, though none so surpassingly wonderful as that.

I wake suddenly; the room is light; upon the ceiling is cast an exquisite shadow, a trellis overhung with quivering leaves, sometimes a bird upon it. Again, a large tree stretches across, the branches waving. Often, and this in the morning light a beautiful arabesque design, as of tapestry, all in colors, or a damask cloth, in squares and diamonds, till I have looked upon my bed to see if really the qui't were there, and by any mysterious chance could be reflected! They fade out very slowly, I close and open my eyes again while they remain.

Once I awoke to see the ceiling all aglow in rose color, with a glimpse of children's faces looking through. Though I knew no. colored curtains were there, I had to question myself if there could be any forgotten which by possibility could cast the glow.

Often it has been light alone all over the room, and I have sat up and thought it was morning, every object in the room being visible. But all fades away slowly again, and it is dark night. And always, always, there is the heavenly

peace, the exceeding comfort, the hushing

sensation, lifting above all worldly care, as though a voice might whisper, "It is I, be not Now the word "hallucination" has no terrors for me, rather I would shrink from any imputation of "egotism," for why should I be favored? I who will not join any circle, who decline to argue or theorize, who could in no

way seek for, or urge, or ask for such manifestations, priceless as they are?

there are others who feel similarly, although | which they require of every member who is | with Spiritualism or mediumship. Then first I read books upon the subject. Then, alas! I read of kettles boiled by spirit hands, and of tambourines playing, and of folk who purposely 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 laborweary and false-slumber of the drugged.

So I took heart. There came in my way pirit teachings and higher aspects of Spiritualism; higher every way, then scientific religion and sympneumata. 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. 'No," 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 lattice 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. Lon-

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, 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, forceful 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 stricture 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 irrevelent 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 communion 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 neces-ity 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 commonion 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 Spiritago. 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

duty. Piety is only the assumptive cloak of sessed daughter of the Vermont woman. Us other. The mistress of etiquette fairly screamhumanity that obscures thought and never ually, as in the case cited, the spirits not only leads man out into the open field of progressive development. I would ever have you came active agents in future work of the tread unbroken ground if you would benefit kind—being specially qualified for it by their mankind. The angel of God is doubt-the twin-sister of observation that opens up the road to reality.

sterile pottage upon which the world has been fed for ages. No! it has diseased humanity; and by uch a course you are only defects of humanity; and adds burthens when they should be removed. What man needs is additional light and brighter hopes for the future; not the dead enormity of the past, but a living truth that he can grasp and compre-hend. 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, I complete entrancement of mediums; but very would say—look well to your principles; they slightly, if at all, by the conscious, or semidoubtless need modifying and should secure | trance condition. the care that prudence would certainly dictate and demand. Never expect the plaudits of mankind if you would be fully assured | tion of infirmities while holding a medium that you have conferred a real benefit.

"Know that all good is of od; and if we would approach the fount of living life we must dedicate our thoughts and lives to truth | and the desire of the spirit itself, may render and duty, and dispel all doubt and fear of this service by manipulation (as for that disresults. Because we cannot measure these results it will not do to say there is no good | occasions according to the mental condition in them. We must remember that in our of the spirit when it passed out -severe cases state of conscious existence our understanding is limited, and our comprehensive views are liable to a change of that particular V. Spi 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 criterion of inadaptability or inutility. dispossession may be accomplished depending It is a marked characteristic of the human upon the power and confidence of the operafamily 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 is so ample in its folds—it wraps them in vs. The dispossessed spirit usually atsuch self-sufficiency—that it is often difficult tempts to immediately control the most to penetrate or to convince them of what is sensitive among those present. 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 a lack of unity between | nally both. the thought and the receiver. So do not feel in the least dismayed, if, in your varied and tried experiences, you meet with this insur- strong will against any approach to control. mountable obsticle to the progressive development you so earnestly desire. There is an | spirit is liable to obtain the asce other great difficulty. Mankind are 12th to | the expulsion has to be repeated. forsake old landmarks for new and untried fields of exploration. They are rather more inclined to dwell in their old habitations than to inspire 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 tof 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 it is well worthy all the pains and care bestowed, as it calls into action the divinest sensibilities of man's nature, and causes him to question the divinity in his own soul, as to its truth or falisty. 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 bray louder than the most gifted. Truth is of that particular nature that it cannot be had for the asking merely. It requires effort and has to be sought with diligence; and is often purchased with difficulty."

Treatment for the Obsessed.

To the Editor of the Religio-Philosophical Journal: To give "Treatment for the Obsessed" prom-

inence as a leading editorial, together with the almost apologetic presentation of the editor's views in your issue of September 21st, justifies a few comments from one who has made the adverse influence of spirits the object of close study.

What if forty years has left Spiritualists with "a difference of opinion," where facts alone, and not mere opinion, must determine. The terminology may be at fault but adverse control is a fact.

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 incorporate with the editorial -were it not for the circumstance stated and a recent experience of my own before the fraternity conference, of which he was for

fest their individuality? half a dozen, or more, private mediums who, room, waving a tuft of grey hair in one hand

gave evidence of a "change of heart" but beown experience. I can recall but one case that of a neck-stretched murderer—where it was necessary to forcibly disposess perman-"Never think that you have benefited hu-manity when you have hashed up old and this because, to the uninitiated, it might appear necessary to make some "compact," as set forth in the Nichol's case, that would conciliate the spirit. In our cases it is always aggravating the old malady. Present a new | unconditional surrender. Such a "compact" bill of health, and you will appeal to the desirable, the beautiful, and the good. An old could not with propriety interfere. The igcorpse is a sorry presentation of health. All norant spirit always over-rates its powers the teaching of the present partakes too when apposed to i itelligence. When pressed, much of the ills and miseries of life, and the it soon resorts to deception. This, when followed lowing defiance, is always evidence of a failing cause and is a welcems 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 con sequent 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 entrancement of mediums; but very

III. If the spirit's will-power is unimpaired it may, itself, dismiss the manifestain trance.

IV. Otherwise a mesmeric operator, working in harmony with the medium's guides tress were it the medium's) on one or more of mental derangement being the most re-

V. Spirits in temporary control of a medi um, 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 tor and the nature and duration of the obses-

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, us-

VIII. Meanwhile the victim must be fortified against the spirit through interposing a IX. Failing in this, the same or another pirit is liable to obtain the ascendency and

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

XI. At least one good clairvoyant besides the medium should assist the operator. XII. Harry Munzer's seemed a comparatively mild case and ought to be readily

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: The American concerned is the daughter of a public benefactor, 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 dezen initiates will recognize the incident now published by the

A grand reception was in progress at the palace of a high Russian dignitary. Members of the cabinet, generals of the army, grand dukes, the nobility of the empire and diplomatic corps were present. It was a notable affair. Four young ladies-three Russian and one American—had gathered into a little nook, screened in palms, and were discussing in French the dowdy appearance of a high court lady. Some eavesdropper caught their remarks and bore them to the criticised lady. She, in turn, indignantly reported the conversation to a noble duchess, who held the peculiar office of "mistress of etiquette." She retired to a private room and had the four culprite summoned before her. They appeared, the Russian girls in fear and trembling, the American calm and self-pos-

"Young ladies," said she, "you have been commenting discourteously upon the personal appearance of Lady—. You have committed a grave breach of etiquette, and it is my duty as court mistress of etiquette to punish you. Olga, your slipper!"

The trembling Olga took her slipper, and meekly received a sound punishment, of the sort confined in America exclusively to the

nursery "Katia, it is your turn. Give me your slipper!" said the inexorable duenna, as the weeping Olga arose from her castigation. Katia took her gruel with audible lamentations, and Tania followed the suffering Katia.

All the while the American girl watched and waited. The indignities thrust upon her companions roused the Hail Columbia in her. Her eyes flashed and her little fists clenched with excitement.

"It is your turn now," said the mistress of etiquette to the fair American, "your slipper, please? Columbia's blood was up. There was fighting stock back of her for generations. She

removed her slipper and drew near, but she held the slipper by the toe. At the proper range she swung the missile

many years the leading spirit. Being invited and struck the noble duchess in the month a to give my views on the subject, I found all fearful clip. Then she sailed in. Lace, feaththe enthusiasm on the other side and one ers and furbelows flew. Finger pails fetch-would have supposed psychic research had purposely avoided grappling with what—next fashion of 1863 filled the air. The screams to the power to communicate at all—must | of the thoroughly frightened mistress of eti-be the most vital question involved in spirit | quette brought a crowd. The door was bat-intercourse—how do they communicate and | tered down. The three Russian girls were in what way do they most commonly mani- screaming in their respective corners. The old lady was hors du combat, and the flery-It has been my pleasure to co-operate with goddess of liberty stood in the centre of the like Mrs. Nichols, have been serviceable in reland a jewelled hair-dagger, with which she lieving many cases similar to that of the oblad been trying to stab the Russian in the

ed 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 issuing some order against her appearing at any ball for a certain period, but the old liberator was immensely tickled. He showered 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 this precept upon heart and hand. Determination to fulfill 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 impecuniosity until she can wed a bread and bonnet win-ner, 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 importunately 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, ho usekeeper 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, the wife of a prominent analytic chemist, 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 ssavs on "Women Wage Earners." 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, en velope, containing the assumed name as well as the real name and address of the

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.

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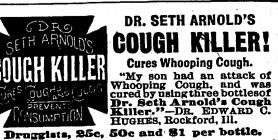
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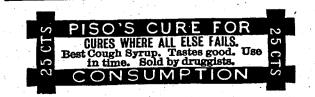
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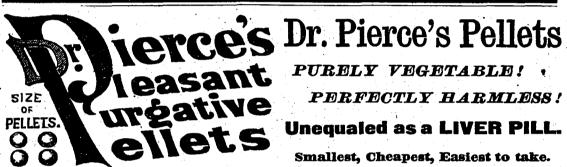
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Unitarians and Spiritualists.-Hon, R. A. Dague's Plea.

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 witnessess 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, Chadwicks's Snyder's, Forbush's, Eliot'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. great care which most Unitarian periodicals take to ignore their Spiritualist contempothem, is notorious. This is made all the more law of justice holds in the Spiritual world and dried beforehand or the lay congress, so and thus it is likely the scoundrels will es- posed from so fearful a fall.

lications 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 scious of the pusillanimous characteristics sustain our assertions and we know of Unitarian preachers who in their inner conscionsness 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 hazv on this point; it is clearly affirmed, and fundamental. No compromise on this is possible or desirable on the part of Spiritualists. | still the Lord does not "come" in their sense 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 convenalism 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 uplift- | New Testament. It explains many of the ing of humanity shall exhibit a desire for | allusions of Jesus. It especially explains closer affiliation with Spiritualists—not for | much that has been considered enigmatical the purpose of exalting and strengthening | in Paul's writings. It explains, too, the si-Unitarianism as a sect but to co-operate in | lence of history as to the transactions occurpromoting the Church of the Spirit, the I ring in the first century. With the excep-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 | is known of the claimed events which transgrand 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, in the reign of the spirit—which was 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 Unita rians or Spiritualists in a sèctarian sense but when all shall be members of the Church of the Spirit.

The Brotherhood of Man.

When we published the "Unity" editoria and formulated the simple faith of Spirit ualism, 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. If 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 This is a source of great weakness to the organization. A universal purification is real spiritual life and potency of Unitarian- needed so that the divine light of Purity, ism, however much it may help to swell con- | Righteousness and Truth can descend and gregations and pay current expenses. The nucleate a fraternity of earnest men and women who shall form a center for the true brotherhood of humanity. First, the law raries, even when vital public questions are | of righteousness, then the gospel of love can under discussion in which the Spiritualist | find place and shelter. Unless the move- | ings were known to be in accord with the "Holy

conspicuous by the continous and deferential | before the reign of love can bring the peacereference made by these same Unitarian pub- ful 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 noticed at all. We do not charge that our | heterogeneous host held by no tenure except Unitarian friends do these things with any | that of superstition, selfishness and flatulent malice or ill-will, or that they are even con- | piety, or worse, sensual sentimentalism. It comes to this: we must assert the law of which mark their policy toward Spiritual- physical and moral purity; honesty in our ism and Spiritualists. Nevertheless we are dealings with the world; righteousness in prepared to supply the evidence in detail to | 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 Harrisites, and the minor collections among the negroes and a few crazy people, such as those who assembled at a place called Screamersville, in Virginia, a few months ago, have come and gone and 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 tion of the fall of Jerusalem and the scattering of the Jewish people, scarcely anything pired 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 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 | and still more silly men. Here he was Baltimorean powwow was a "lay congress" expiring nineteenth century. The term is a misnomer. That it approximated or was inbody in the world may be denied with the utmost confidence. It was convened without Men were chosen representatives whose feel-

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 en lightened public opinion than they are any where 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 thought 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 treatmen of Bruno, but justify it on the ground that he was a heretic and an opposer of the Ro man hierarchy. How long will it be before the American people shall see that Romanism is the enemy of free thought. Not a Romish 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 misde-

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 _ 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 cap ital 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 Mc-Vicker'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 renev 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. Mc-Vicker in this good work, naming the institution to which they wish the paper sent?

Frank C. Algerton, the Blackleg.

This precocious youth has traveled rapid gait since he left Nova Scotia, few years ago, and landed in Chicago to be coddled by a lot of silly old women harmless fakir, but in the Boston school and is one of the most ridiculous farces of this as a member of the "Test Exchange," he has developed into a first class villain. His latest and most atrocious deviltry was enacted at tended to approximate in the slightest degree | Springfield, Mass., where he was filling a "lecto a lay convention of any other religious | ture engagement"—think of it and weep, Spiritualists! a lecture engagement—a simpleton in all but sin, with a mind incapable power to do anything, and a miraculous of comprehending the simplest proposition change will have to come over the whole | in morals, religion or science, filling a lecpolity of that church before ever such a thing | ture engagement for people calling them- | glass but not seriously. After the fall he will be assented to. We deny even that the selves sane and sensible. With the aid of a went to the back door in a half-dazed condi-"representatives" would have dared to "speak | co-conspirator going by the name of Mason. out freely and fearlessly" in that gathering. | Algerton entrapped an old man in a manner too vile for publication, and then blackmailed him out of \$2,000. Out of sheer shame press is wholly or largely in accord with ment proceeds in this order it will fail. The Mother Church," and this matter was all cut | the victim and his friends will not prosecute, | ries are slighter than would have been sup-

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 lementia 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 mină 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 immured in mad houses if this were better understood and means taken for the dispossesion 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 Hasson, 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. Ihn 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. Halwy, 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 Jour-NAL 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 engrossed 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 tion 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 inju-

culture—a medium and fully in sympathy with Spiritualism—in a private letter to the editor, incidentally says: "I wandered into the past year." Many questions on the perone of the Spiritualist meetings the other day sonality of God, the world's savior, the best found it most flat stale and unprofitbut 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 | Early Investigators-My Experience with the notion that they are Spiritualists. Is it any wonder that few people of real spirituality and refinement are to be regularly | To the Editor of the Religio-Philosophical Journal. found in such meetings? It is high time for i 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. Social 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

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 Vic Woodhull and her sister, Tennie Claffin, continue their silly hippodroming expedients 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 bring his children nearer to him. In fact, 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, leaned 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 Hunt-

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 fanatical 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 Emo, Miss Fenner and Mrs. Wanless, 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 enter-

tainment. , The temple was crowded at the 3 o'clock

A New York city lady of refinement and service on Sunday afternoon when the spiritguide, "Hamadies," controlled Mr. Geo. W. Walrond and delivered an eloquent address on the "Progress of Spiritual Science during 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.

Judge J. W. Edmonds.

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 communion. 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-appearance 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 frighful shadow which his light and faith could not illumine. Although a great sufferer he begged irlena, the late Dr. John F. Grav, noi 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 organiall—it matters not where they worship or what religious creed one may accept, it can

zation. Spiritualism, he averred, was "to 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 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 unfailing 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 Caithness was to accompany Dr. Gray to join the Juige for an evening with the spirit friends. A pleasant time was expected, as Lady Caithness possessed a fund of experience known to be very interesting, which she very kindly narrated. My visitors were very harmonious, and our seance promised satisfactory results, when Lady Caithness became uneasy, declaring the cause 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 such 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.

JOHN K. HALLOWELL, Magnetic healer, 31 N. Ada Street, Chicago, Ill.

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 sangulinary 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 sympathics of the civilized world.



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Life in Eschish 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 taught the native wild Indians of the Northwest; how he equipped himself for and how he made his perilous sledging and hazardous cance trips when visiting all the Indian settlements within five hundred miles of his home.

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Lee Hartmann, a fugitive from Russian authorities, has been connected with the most daring feats of the Russian Nihilists.

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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 manœuvres to evade the consequences of their conduct.

Other Contributors for 1890 are:

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Marquise Lanza.

Robert Louis Stevenson. Anna Sheilds. Josephine Pollard. Amy Randolph. Frank H. Converse. C. F. Holder. Dr. Felix L. Oswald. Rev. Emory J. Haynes. Julian Hawthorne. Prof. W. C. Kitchin

Rev. Dr. H. M. Field. M. W. Hazeltine. Thomas Dunn English. George F. Parsons. Coll Thomas W. Knox. Rev. Dr. John R. Paxton. Rev. Dr. James McCosh. Prof. S. M. Stevens. Prof. J. H. Comstock. Harold Frederic.

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Robert Grant.

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> > BELLE BUSH.

O fairy-like, delicate, beautiful leaves, That the magic of art with dexterity weaves, I have gazed on your forms and remembered them

Till I feel in my heart the quick pulse of a song, That leaps into life like a musical rill That winds down the slope of a neighboring hill; Now over rough rocks, see, it eddies and whirls: Thus thoughts, to my soul, come like clustering

And dissolved into music, go singing along, Flinging light o'er the trace-marks of sorrow and wrong.

Delicate leaves! beautiful leaves! A new inspiration my spirit receives In the joy of your presence, O Skeleton Leaves!

Here's the leaf of a maple that fluttered and swayed On a spray where the wild squirrel chattered and played; Here's the gnost of a thistle that toyed with the

And nodded its head to its lovers, the bees. Then blushing, looked up to the giant of trees In whose boughs piped the winds that swept over the seas:

Here the fern and the willow their graces combine And the laurel and creep-myrtle sweetly entwine: Though dead, yet in beauty they rise to my view, Still perfect in all save their emerald hue. Delicate leaves! beautiful leaves! I dream of a cottage with rose-shaded eaves When I look on your beauty, O Skeleton Leaves!

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 asky-loving lark, That with its own mueic soars out of the dark And up in the regions where beauty is born Dips its free wings in the light of the morn. Thus, flinging gay songs on the tremulous air, I quit the dull scenes of my labor and care, And again, in my fancy a frolicsome child, I climb the steep mountains or roam thro' the wild Delicate leaves! beautiful leaves! All sounds that disturb me, or discord that grieves, Are hushed in your presence, O Skeleton Leaves!

Emblems of purity, gossamer forms, Light bath not made you, but darkness and storms For ne'er in the smiles of the summer alone Could ye to such marvellous beauty bave grown. Whilst winds have rocked you, and death and decay Have mournfully said to you, "Passing away,"
Ye have withered, and faded, and languished gloom:

But up from the shades that envelop the tomb Ye have risen again to a newness of life, Whose whiteness was won from the waters of strife. Delicate leaves! beautiful leaves! A new aspiration my spirit receives, In the light of your presence, O Skeleton Leaves!

It is to be like you while here upon earth,-Like you in giving forth lessons of worth. But, ah! while I ask it with faltering breath And pray to be like you in life and in death, A voice of response seems to rise from the vace, From each leaf that is saying, in beauty and grace, O spirit, if we in our limited sphere venderful brightness and bloom

Oh, what may not thou, the immortal, become, In the radiant bowers of an infinite home? Delicate leaves! beautiful leaves! A lesson of wisdom my spirit receive In the light of your presence, O Skeleton Leaves!

Like you we must fade, if like you we would shine, Nor fear to be wounded, or torn from the vine; For our souls must be bleached by the winds and the storms.

And made white with the truth, like your beautiful forms. Ah, then, where the fountains of grief overflow, And we know that the flowers of our love lie below. Let us hope while in darkness and death they re-

They may lose every trace of mortality's strain, And arise to a life that fresh beauty receives From the waters of strife, like the skeleton leaves! Delicate leaves! beautiful leaves! I cherish the lesson my spirit receives And rejoice in your presence. O Skeleton Leaves! Belvidere Seminary, New Jersey.

OUR SPIRITUALIST CONTEMPORARIES.

Alcyone 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 must have it before we can make our power felt through the country.

The Two Worlds (Manchester Eng.) of Dec. 13, 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. Many letters have been published, all indicating the growing desire for some method of rational, united, and organized action. We are pleased to note that in America as here this is rapidly becoming the question of the here. Spiritualism is reasonable a transition hour. Spiritualism is passing through a transition, and Spiritualists are arousing to a sense of their responsibilities, out of which will grow the Church of the Spirit for the uplifting of humanity.

Medium and Daybreak. "A fuss 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. We have gone through this silly formality many times. but never once kissed the book. It is not usual to do so. A pretence is made to do it, but the act is seldom accomplished. The legal oath is the most meaningless ceremony that could be suggested. It does not cause people to speak the truth, nor does it prevent lying. It is done because it is the fashion

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

"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 goodthen, indeed, may we ask what good is Spiritualism doing for us; we have not arisen above the restraining influence of fear into the realms of love, and perhaps need to be kept in the straight and narrow way through fear of the displeasure of the fabled, vindictive God portrayed by unprogressive theologians. To those who—by the exercise of their own reasoning powers—bave rejected the cruel and irrational dogmas of theology, the knowledge of the possibility of communion with the spirits of the loved ones beyond the veil, leading to a realization of the great assistance and instruction to be gained through such communion, must be one of the greatest incentives to the cultivation of nobility of living it is possible to conceive of."

Golden Gate. The only Church now in existence that clings blindly to the past, with no at at intervals, until recalling the incident noted above think independently upon religious things, is the Boman Catholic, and the creed of that church is sim-his presence she asked many questions which were ply crystallized ignorance enthroned in the Pope answered by noisy demonstrations for yes, and si-If you are a good Catholic you must accept the interpretations of the Church in all religious matters tion as of cold air blowing upon her face, three

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 with which its membership is mainly composed. Such domination is no doubt better for many persons than no sense of moral or religious accountability at all. In fact, it would hardly be wise in any enlightened community, for the priest to release the strong grip he holds upon the consciences of a multitude of men and women. Hence, as much as we disclaim all censorship or domination of religious opinion in ourselves, we are entirely willing to see such domination forced upon others-upon all who need such restraints and checks upon their undeveloped spiritual natures. Until one can walk alone without trenching upon the rights of others, he must be held by the restraints of the law, or the shackles of the Church. Therefore, before we pull down the Church, we should build up the man.

Carrier Dove. The ingeniousness of women is proving a great aid to those who must be self-supporters. The alacrity with which they see an open ing and make a business is, well-as quick as women. The "seminors" of the city are good examples -women of education who post society women on current topics-literary, political and scientific-enabling them to converse intelligently. In London a number of women are serving as guides. They are a wonderful improvement onthe usual? parrot-like type. The general governess is becoming an institution at summer resorts. She takes the children off the parents' hand by the hour, and not only makes them happy and gives the mother rest, but earns a good salary by it, too. A clever young girl with a camera picks up points here and there which the artists and the illustrated papers buy. Another clever girl discovers that she can become a caterer; perhaps she only makes cakes, perhaps serves whole meals and thus earns a livelihood. Another who paints on china buys a kiln and fires her own and her neighbors' wares. The sum total of the women earning comfortable incomes in these odd ways is very large.

A New Organization.

to the Editor of the Religio-Philosophical Journal: In the ages 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. and compelled them to become the subjects of the conquerors. The power of unification was likewise used and adopted by the earlier religious leaders, and especially by the Catholics-they have been for a long time an immense power in Europe as well as in Central and South America. In the United States the Methodists have also become, by their system which they have adhered to, a great religious sect who could, if desired by them, exert great influence in the government of this country. Now we see a new attempt on the part of the Congregationalists to obtain unification with all the young men in this country, having the taking name of "The Young Men's Christian Association." This movement is to be a general one all over this country, at least. They are holding conventions in Maine and other states. These young men's orthodox Christian associations will not allow that any other sect shall have anything to say about the subject of management or control, thereby shutting out all other sects. What do they mean by that unless they, the orthodox, mean to have all the young men in the country enlisted under their banners? They are willing to receive money from all sources but not dictation or direction; they don't want any interference with their plans or purposes. This is the same spirit of exclusiveness that prevails with the Catholics when taxes shall be received and paid back to them for the support of their parochial schools; they even go to the extent of supporting their parochial schools without this payment back by the towns and cities. The Catholic leaders tax their people to build expensive churches because they find that the people hold these edifices in great veneration. The Young Meu's Christian Association is adopting the same plan, and propose a \$40.000 temple in this city

Members of religious sects cling to their opinions with the same, and even greater tenacity than the members of political parties, who are following their leaders wherever they may lead them, believing that they are doing their duty. Political as well as religious wars have stained the green earth with human blood to an extent that has filled the earth with dismay and horror. Human nature being the same, how naturally these members of the orthodox churches, with all the youth they can rope in through the machinery of the new plan, by conventions and alliances through the whole country, will seek to become the great power that will rival the Roman Catholic Church. Must we have in this now great free country two great religious parties compounding with the two great political parties, drowning out all the right of private judgment and ruling with a rod of iron the individual who wants

to exercise his own private opinion? Consolidation is playing its part in controlling the legislative bodies and the people are having their ballot paralyzed by these monsters who are springing up out of the ground, hydra-headed and with hoofs and horns. "The price of liberty is eternal vigilance," is as true in these times as ever before. Organization is a great power and a healthy one when it is exerted in the interest of the people but, when it is used for the benefit of the few and to oppress the masses, then it is an enemy of the

The letter and spirit of the Constitution of the United States is for the toleration of all religions and all the diversity of their belief and worship, and against church and state. This feature of this organic law is the great barrier to despotic control power ever since the formation of this govern-H. B. MAYNABD.

Shaken Up by Spirits.

To the Editor of the Religio-Philosophical Journal. 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 busband and brother had enlisted for service in the Union army, the former as Sergeant in Company D., Twenty-Sixth Regiment of Pennsylvania volunteers, the latter as private in the Eighty-Eighth Regiment of Pennsylvania volunteers. One evening just previous to their departure for the front, a party of friends were assembled in Sergeant F.'s house, when in course of conversation the (then little understood) subject of Spiritualism and particularly that of spirit rappings was referred to by my father, who was then interested in the subject. After some incredulous remaiks by the company, Mrs. F.'s brother turned to F. and j kingly said, "John, if either of us gets killed we will come and shake her bedstead like the "Old Harry," to which F. laughingly assented and Mrs. F. protested that such a serious subject should not be lightly

They went to the front and the night after the battle of Fredricksburg she dreamed of her brother being horribly wounded, and the next day, while standing in the market house, she felt something pull her dress first on one side then the other, and finding no visible cause, accused her neighbor market-woman of doing it, but was soon shown that such a thing was out of the question. The woman then asked her why she acted so queerly at times, having noticed the manner in which she was pulled about when it occurred to her to associate the dream and this pulling with some accident to her husband or brother, which view was condemned as ridiculous

by her neighbor. A newsboy came along just then crying an "extra;" she bought a paper containing a list of killed and wounded of the battle mentioned above, and to her relief the names of her husband and brother were not mentioned.

Betiring for the night, at about midnight, the bedstead was violently shaken—no cause being visible and continued to be shaken more or less violently not or intention to allow its communicants to she inquired if it was the spirit of her husbaud; no answer being given she inquired if it was her brothlence for no; finally she bade him good by and refrom Alpha to Omega; no matter how inconsistent | times in succession, and then quiet was restored. F.

was wounded at Gettysburg and came home to recruit his heal h, remaining for some time, receiving in the meantime a commission as Second Lieuten-

The Sunday previous to his departure for the front to be 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 Front and Laurel streets, Philadelphia, where circles were held. While there, a medium came to Mrs. F. claiming to be controlled by her brother, in proof of which he reminded her of her dream saying he wasn't killed outright at the battle of Fredricksburg but lived long enough to think, and of her; she asked him if he was bappy, and if there was any one else in the room that he knew, the medium turned to Mr. F. and said "yes, one near and dear enough to be a brother," and stepping to F. grasped his hand and said, "When the smoke clears away, if one of usis spared he will look for the other." F. was astonished as this was the manner in which they always parted previous to entrance into battle.

Another medium, claiming to be controlled by Col. E. D. Baker, came to him and addressed him in substance as follows: "Comrade, for I see by your straps you are one of us, you will soon be able to realize what I now do, what it is for those who have gone on to communicate with those who remain."
F. interpreted the Baker message as a reminder of his approaching end. Mrs. F. tried to make him think that he was wrong but it left him in a deep feeling of uncertainty and it turned out that he was correct, as the journey to the front was too much for his weakened system, and he reached there only to be sent home in a dying condition. After suffering greatly he passed to the higher life.

Mrs. F. is now a member of the Seventh-day Adventist Church, and notwithstanding the efforts of some of the church people to show her that the experiences in the above line were the work of Satan, she resists the idea, for she has had nothing but good and truthful instructions given her by the spirits, and says that Satan's business is not to do good. There are other incidents in her life that I hope to place on record, and those above mentioned can be corroborated by her children now all married and settled in this city.

It is strange how some good people hold to the "satanic idea" and look for the second coming of their Lord and Savior; now if I were inclined to be mystical, I should say the day of the second advent was here, using the account of the spirit out-pouring of the apostolic times as a fact, the people of that age not being able to see the truth and light -then I would say, the provable fact of spirit return, coming in an age when the people are capable of understanding its true import, was a good proof of the second advent of the Savior of men, for such Spiritualism is, when correctly interpreted, being the regenerating influence or the truth, which, combatting error successfully, places man in a position

to more fully realize his true station in life. After two and a half years of sickness, often seeming to touch upon the other shore, having experiences confirming my belief and knowledge of Spiritualism and enjoying the spiritual food offered by the JOURNAL, I can truthfully say Spiritualism sustains in the hour of trial, comforts in affliction, and improves with age. It is the truth and therefore God's word to me. To all who doubt I would use the old saying "Seek and se shall find;" if anything is worth having it is worth seeking for, and if sought for earnestly and with good intentions, it can be found. God's word is the truth; therefore, seek ye the truth and you find peace, joy, comfort and approval of the divine spirit. GEO. C. RUDY.

? ?? and Phantom Photographs.

Philadelphia, Pa.

To the Editor of the Religio-Philosophical Journal. What have we to encourage us in this our day? The history of man is in great part a dark picture. NAL, should reflect upon often. For instance, supold man of to-day discovers evidence of progress since he was a boy. What is now stimulating thought in the direction of sympathetic appreciation of human needs? Why are humane institutions multiplying, and why is human as well as animal suffering being more carefully considered? Is it the growth of spiritual elements? Aud, if so, is not that the reason why the doors of heaven are being opened and angels are ascending and descending upon the ladder of time? Why have we kindergardens, nursery houses, humane societies and asylums for the poor and destitute? Why have we noble hearted women who establish and sustain the nursery houses where mothers can leave their little ones while they fulfill their daily task of complicated duty? Why are there houses provided with nurses whose souls are so imbued with Christly love that they can plant the seeds of purity in infant soil? What evil is there which cannot be traced to its cause? How and when are evils to be overcome? Do parents realize how much less it is than crime on their part to allow the child to be their master? How quickly will most children become so if weakness or misdirected affection allow it. God Almighty has laws, the violation of which are followed by natural and legitimate effects. Infinite wisdom ordains, and infinite justice demands. Do children inherit their characteristic qualities? I am told that in the interior of West Virginia and also in Kentucky there are communities where family feuds have existed for generations, and children are trained to think and feel that any member of the opposite family is an enemy and their duty is at all times to inflict all the injury they can upon them or theirs. A ten year old boy would lay in wait, with rifle in band, and shoot with exulting glee any animal belonging to any member of the opposite family. Compare this with the nursery schools, or with the sweet firesides of families where spirit loveliness is found. Did the children of each choose who should be their parents, or their earthly surroundings? The child at birth knows no more than the kitten. It has attributes the kitten has not, and cultivation and growth enables him to grasp the elements and use them for his purpose. "Just as the twig is bent the tree's seclined." Storms and hurricane blasts may often cripple and deform, but they serve as often to give strength to root and branch. What is and what should be the manifestations of spirit power? Some years ago I was relating to a pious friend some things that were daily occurring in my family, when, lo! I was repelled with the assurance that we were in league with the devil. I told him that human faces would appear clear and well defined upon the white window shade, and often on any white muslin. This photographing of faces in presence of my recognized these faces as of some whom we knew before they died. They were so clear that their teeth and color of their eyes could be distinguished They would fade away quickly when we had exam ined them all we wished. Our spiritual society at Saratoga Springs, my former home, is experiencing a little depression at the present time. Prosperity is not always within the reach of societies or incividuals. But from our weakness often comes our PETER THOMPSON. Ceredo, W. Va.

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 filled him with joy, for Mr. Morse was a most intelligent worker in the movement, and it was the thinkers they wanted, not the masses. Great progress had been made in Oldham since the time when they had to meet over a stable. They had now a beautiful Temple, and it was their own. There had been a time when it was daugerous to hold a Spiritualistic meeting, when they had to see that there was a window behind the platform, by which to escape if there was a disturbance. Mr. J. B. Tetlow said it was with great pleasure that he joined hands with Mr. Morse in the cause of Spiritualism, for he was one of their best workers. He had corresponded for several years with him, and that intercourse had brightened his life. An agnostic journal had lately observed that Spiritualism was on the right track, which was a great admission for an agnostic to make. It was a notable sign of progress, too, that Mrs. Besant, who, not many years ago, had been prosecuted for atheism—aye, and persecuted, for her child had been He hoped Spiritualism would go on making converts until it had leavened the whole secularist body. Mr. Wallis, sub-efficor of The Two Worlds, said the event they had met to celebrate, the return of Mr. Morse to his native country, was a most happy one.
He had watched his career in America with great
Interest, and was pleased to think that he had reurned a wiser and a stronger man. He had been

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. Their movement was like no other; they had no head, and they wanted none for they were led by their unseen friends in the spirit world. He had never heard Mr. Morse speak without feeling strengthened and refreshed by his inspired utterances, and he had great pleasure in welcoming him to Lancashire in the name of his Lancashire friends. The rising of Mr. Morse was the signal for the entire audience to stand up, and sing the firs verse of "Auld Lang Syne," which was followed by prolonged cheering, led by the chairman. Mr Morse said of all his welcomes home none had been heartier or more enthusiastic than that accorded bim in that beautiful Temple. Whilst sitting there his mind had gone back to his first coming to Oldham through the agency of his friend Mr. Kershaw who he was happy to see there that night. They had no Temple then, and no such large gatherings as the present one was. He was glad to hear of the progress Spiritualism had made in Oldham, and especially of their lyceum work, which was doing good among the young. The work which had been done there was encouraging as to the future, and he hoped that the present cordiality and harmony would continue. The speaker then related his experiences in the United States and the Spiritual istic work in which he bad taken part. He had addressed large audiences in Boston, Washington, Cleveland, Chicago, and San Francisco, those in the last-named city ranging from 900 to 1,200 persons At Cleveland he was presented with an American flag, with an inscription, which he had great pleasure in showing as a message of fraternity from their brethren across the ocean. He thanked them cordially for their kind reception The unfolding of the "stars and stripes" elicited a burst of applause, after which the meeting closed with a vote of thanks to the chairman, the speakers and the entertainers.

The Wells Waterloo.

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. One can not hold himself down by the boot-straps, always, after inhaling nitrous oxide. Since the commencement of that farcical action, I have eagerly watched for its termination which I thought would come out somewhat as it has. Heavens! what a come down! I still retain the old copies of some of your contemporaries in which I find that "Col. Bundy can't always keep away from New York." and how "he would be caught and impaled on the highest picket of the Wells cabinet when he should appear." Well, he did appear; the complaint was reluctantly served and cheerfully was service ac-

I have had sufficient faith in the editor of the JOURNAL from the beginning to feel assured that he did not publish idle stories against frauds. A lifelong experience in the legal profession softens my heart towards the unfortunate position of plaintiffs counsel—a hopeless case to be gotten rid of. The quiet, and racy tact of defendant's counsel bubbles up through the heavy covering of the stenographic report and the lapse of time, and one can almost hear the familiar flutter of triumph as if the ear were placed in the very focus of a giant telephone. Well, that is over with—what next? Will the show move majestically on, crushing out the brains of the feeble minded the same as ever? Will your con-temporaries go on advertising frauds, building them up just the same as ever? This helping frauds along by condoning their crimes seems lower than bold and downright advocacy of evil-doing. There are some things which we, the readers of the Jourpose we had read all the other so-called spiritual papers for the past two years and had not read the JOURNAL, and had believed what they told us, would we not think Mrs. Wells, Mr. Bridges, Stansbury, Sawyer, Fairchild and dozens of other thoroughly well exposed frauds to be honest mediums? What a deplorable condition of things!

I met a good old lady a few days ago who believed all of these pretenders good mediums and not a fraud among them. Of course she thought the Journal a materialistic paper. Well, three cheers B. R. ANDERSON. for the JOURNAL. Concordia, Kan.

Flying Notes.

To the Editor of the Religio-Philosophical Journal. I spent the first three Sundays of December in Willimantic, Ct. A steady devotion with no

enthusiasm pervades that town. The Spiritualists own a fine church, have choice music, a lyceum, sociables, etc., and pay all bilis promptly, but they do not enthuse or enlarge. Mr. and Mrs. Storrs give free readings, tests, etc., which gave some impetus to the cause and social interest. Sarah Byrnes follows me there. An Episcopal clergyman advertised to speak on the evidence of the divine authority of the Bible. It was weak as diluted water. An hour devoted to wearying ceremonies and fifteen minutes to the advertised theme. But that was too long for the matter it held. Meriden, Ct., engaged my thought one evening. A faithful few are holding the fort in that mammon worshiping city. High inspirations are not suited to such places, but a few appreciate and grow. The rest may catch a little of the light thus reflected. A short call at Binghamton and Oswego en route via the Erie. westward and I dropped down at Waverly, speaking Friday and Sun-

day evenings. Waverly is a spiritual Mecca. Choice souls "keep the lower lights burning." Death has reaped a liberal harvest among the leading Spiritualists in Waverly and the gap does not fill up. O. H. P. Kinney, Dr. Weaver, O. H. Green, Father Hubbard, Samuel Howell, Mrs. Rocklyft and many more have passed away since I first began work in Waverly, and the harvest goes on. But the faith remains clear and comforting, and circles are frequently held, also meetings, festivals, etc.

A short call in Elmira and then I sped homeward, arriving the day before Christmas. I made brief visits in Elmira among the stanch and true. such as Fred M. Chase, Mrs. C. R. Abbot, Richard Hall, etc. But I am sorry I cannot report active progress in Elmira. They do not appear as prosperous or happy as when I left them three years ago. Bickerings, blight and bitterness prevail. Sorry, but time will heal, experience educate, and LYMAN C. HOWE. progress cure.

Question for Dreamers.

To the Editor of the Religio-Philosophical Journal 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. I would like to hear from others. Will you have the kindness to ask through the columns of the Religio-Philosophical Journal for instances of dreams where the dreamer has dreamt of the dead as being dead? GEO. H. JONES. New York City.

John F. Willett of Spanish Fort, Texas, writes of some interesting manifestations in his own family. He would like to correspond with any Spiritualist who would like to go to Texas to buy

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 treachery; that it should not be left untrammeled by fraude and fakes for the help and happiness of the human family. Let us hope that education, with eternal vigilance, will at length bring about a desired millennium. Winnebago City, Minn.

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! I am more than pleased with the advance you have am more than made in the line of spiritualistic organization. You have expressed the views I have had for a dozen years past. No doubt you have set the ball in motion at the opportune time. Without just this united front in solid organization we can present to the world nothing better than a rope of sand, with neither prestige nor adequate influence for good. North Dover, O.

Notes and Extracts on Miscellancous Subjects.

Deep blue, Bokhara mourning. White, emblem of "white handed hope;" China. Pale brown, with withered leaves; used in Per-

Grayish brown, earth; Ethiopia and Abyssinia mourning.

Scarlet, mourning color occasionally worm by French kings. Black expresses privation of light; worn through-

out Europe. New York's elevated roads carried 179,000,000 pasengers during the past twelve months.

A Baltimore man has been convicted of stealing a lot of gold-filled teeth from the museum of the uniniversity. Yellow, the sere and yellow leaf; Egypt and Bur-

mah. In Brittany widows' caps among the peasantry are yellow. Purple and violet, to express royalty; mourning for cardinals and kings of France. Violet, color for

mourning in Turkey. At the Baptist fair in Flint, Mich., which is now over, the spade with which ground was broken for the new Baptist church was sold for \$210.

A company interested in the propagation of the buffalo has secured a large tract of land in Utah. where a herd of bison will soon be domiciled.

Redheadville is the name of a flourishing settlement in Otsego Country, Michigan. A family of redheads gave the place its auburn appellation. Some hunters near Bowen, Ill., wounded a big baid eagle and captured it. The bird is very vicious, and measures seven feet from tip to tip.

The Kohinoor nugget, found at Ballarat, July 27, 1860, at a depth of 160 feet from the surface, weighed sixty-nine pounds, and was sold for \$10,-

No name nugget, found in Canadian Gully, Jan. 20, 1853, at eighteen feet below the surface, weighed ninety-three pounds one ounce eleven penny weights. and sold for \$22,350.

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 choir of a church on Long Island had to get along Sunday without the accompaniment of the organ, thieves having carried off the instrument dur-

ing the previous night. 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 5,989 feet. "In a few years," says Mr. Edison, "the world will be just like one big ear; it will be unsafe to speak in a house till one has examined the walls and furn-

liure for concealed phonographs." Taverns may be traced to the thirteenth century According to Spelman, in the reign of King Edward III., only three taverns were allowed in Lon-

don. 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

Rev. P. T. Stanford, a full-blooded negro born in slavery, in Virginia, in 1859, and converted through a talk with M. L. Moody in 1876, has just been installed 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 mu seum 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 did succeed in dragging it a short distance.

The decine of the English tailor in America is announced by some 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 particulary to do, the captain of a schooner lying in Tampa bay counted the number of sharks in sight, 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 photographer's. The Novoe Vremya gives an account of some experiments to this end recently made, in which the Czar's winter palace was photographed in the air, the plates being sealed in paper bags impenetrable to light, tied to a pigeon's foot, and sent to the developer.

Belgium is an uncomfortable country for embezzlers. A cashier employed by the city of Ghent, who embezzied 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 8,450 france, ordered to restore the entire sum he has embezzled and will in addition lose all his civil

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 Ferritory is the small gray chilla seed. The Indians gather it wild in quantity, and, with other edible seeds, vend it from house to house. When used, a small quantity of the seed is dropped into a gobiet of clear water, when they immediately burst open with a curious effect, forming a thick fluid. This mixture is a pleasant, cooling drink for hot weather, having a mild laxative effect. When moistened it is even more slippery than flaxeeed.

The king of Siam is a magnificent object in state attire. He glistens from head to foot with jewels worth more than \$1,000,000. It is commonly reported in Bangkok that he has 300 wives and eightyseven 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

Egyptians are said to bear surgical operations with extraordinary fortitude and success. Clot Bey, the founder of modern medicine in Egypt, says: "It requires as much surgery to kill one Egyptian as s-ven Europeans. 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, and the total absence of alcohol from their diet, and, in general, their regular, abstemious, out-of-door life.

Judge Barrett of New York, has decided that no one can be required to take an oath in court if he prefers to simply affirm. Nor can he be questioned as to his religious belief. He declares it to be an impertinence to interrogate a citizen as to his views of the existence of a deity. It is hoped that this will help to put an end to the outrage of petty lawyers, who have no valuable beliefs on the subject themselves, holding up honest men to shame as infidels and athelets because they do not hold orthodox religious views, or are honestly in doubt. Judge Barrett is right; it is unbearable impertinence. 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 kise 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. CHIPPENDALE.

Suggested by reading Joseph D. Hull's response to Bev. M. J. Savage's "The Ebbing Sea," in the JOURNAL of March 5th, 1887.

The ebbing tide will singing flow,

While countless ages come and go; Till earth is weary, parched and old, And can no longer oceans hold. The forces which through boundless space, Have beld the elements in place, May mould the ebbing tides to rock, And man's philosophy will mock. This migh'y human tide on earth. Had ite beginning in a birth. And all beginnings, grow and tend To an unfailing law-made end. E'en epirits fair, would leveless grow, With endless ages on each brow; When they have served their office there, They how to law and disappear.
The laws which rule the universe, For man will not their claim reverse; He, after death, as now, must be Obedient to law's majesty.

Duarte, Los Augeles Co., Cal.

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 ent 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 dur-

ing 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 conversazione no fewer than 432 were found to be present while another experiment showed that from the air of a third-class railway carriage containing ten people no fewer than 3,120 microbes fell per minute on a square foot.

Hebrew Schools in the Middle Ages.

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 author's name, except perhaps those of Maimouides and Spinoza-if the latter can be ranged at all within the circle of Jewish literature, properly speaking. Of the many men of Hebrew faith who, as disciples of the Arabs, devoted themselves to philosophy, poetry, astronomy, mathematice, medicine, and philology, few of the besteducated will be found to have heard so much as the names. Yet there is a perfect galaxy of dis-tinguished Jewish men of that kind, even if we take only the period before the fourteenth century of our era.— Karl Blind in North American Review for December.

N. Blanchard writes: I can vouch for the correctiess of cour report in the RELIGIO-PHI-LOSOPHICAL JOURNAL of Dec. 14, in which the Supreme (cur of New York disposed of the suit brough by Mrs. Wells and her dute, Mr. Newton, as I was present at the trial. What better holiday present could the Banner of Light give its readers than copy the entire proceedings? Will brother Colby be kind enough to enlighten his readers? We shall see. Brooklyn, N. Y.

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

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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., except Sunday. This effects a connection with all Western, Northwestern, and Southwestern lines entering the city, and enables passengers from Chicago or any of its suburbs, to leave at a comfortable and convenient hour. For this reason, as well as its admirable through car service to New York without change, it is especially adapted to the convenience of families and of ladies and children. All New York State points are reached the next day, and the hour of arrival at the Grand Central depot, New York, 4 o'clock, P. M., enables the passenger to make rail or steamer connection and reach all parts of New York, Brooklyn, and Jersey City and their suburbs, and the sea-shore before dark. The through sleeper to Boston arrives there at 8:30 P. M. The through car leaving Chicago Saturday goes forward on No. 6 from Buffalo to New York on Sunday. City passenger and ticket office, 67 Clark street, southeast corner of Randolph, Chicago.

A new edition of Dr. J. H. Dewey's, The Way, The Truth and Life is out. This work has had a large sile and is still meeting with great success For sale at this office, price, \$2.00

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Oregon Immigration Board, Portland, Oregon. The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to crease a sensation and be productive of lasting resulte. For pearly twenty years the writer has been deeply engaged in investigating the bidden realms of occult force. It will interest Spiritualists and all students of the occult. Finely illustrated with eight full page engravings. Price, \$3.00.

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Biddartha Sakya Muni. The original doctrines of "The Light of Asia" and the explanations of the nature of life in the Physical and Spiritual worlds. This work was recently published and the preface informs the reader was originally written in India but being so intimately connected with the present religious ideality of America and Europe an edition in English was the result. Price. cloth, \$1.00; paper cover, 50 cents. For sale here.,

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"In the winter of 1885 I took a bad cold which, in spite of every known remedy, grew worse, so that the family physician considered me incurable, supposing me to be in consumption. As a last resort I tried Ayer's Cherry Pectoral, and, in a short time, the cure was complete. Since then I have never been without this medicine. I am fifty year's of age, weigh over 180 pounds, and attribute my good health to the use of Ayer's Cherry Pectoral."—G.W.Youker, Salem, N. J.

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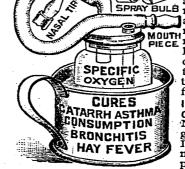
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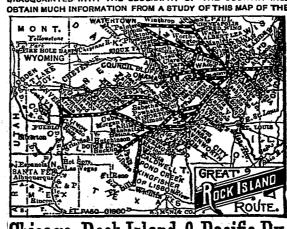
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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE WORK."

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 columns to the exclusion of those notices of books, pamphlets and tracts, which we have received in great numbers, and which we hope yet to call atnotices of boots, pamphies and tracis, which we have received in great numbers, and which we hope yet to call attention to This apology relates especially to the hoble, philosophic, and instructive work, published by George Reuway, of London, entitled "The Light of Egypt." We had boped to have found space to give abandant quotations from this admirable treatise, one which supplies Lot inly flue suggestive views of planetary cosmogony by talso furnishes a god corrective, founded on the basis of science, lact and reason to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Eie we close this merely preliminary notice that we have been favored with a coly of "Ine Light of Egypt," we could call its author's attentio to the fact that a certain American editor of a Theosophical Magazine, entitled The Path, after venting on this fine work all the abuse, scorn and display of ignorance and in owner than his marice could cictate, ends by adding that this book is by Mrs Emma Harding Britten." We trust it heeds no op n disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled or piece of mend kiry could only have be no esigned by the writer to add injury to insult, and compel the editor of this journal to express her regrets that she has not the smalls at claim to express her regrets that she has not the small st claim to stand in a position implying ability far beyond her capac-

ity to attain to.

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. lain to fim the animus with which his comments on the fancastic theories of the day are receivable. ed by a prominent theosophical journalis..

LIGHT ON THE WAY" ON "THE LIGHT OF EGYPT." In the August issue of his bright little paper, L'ght on the Way, Dr. Geo. A. Fuiler, 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 in the Way, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the learned author, for in so doing we would simply show our ignorance. The work is absorbingly interesting a d throws much needed light upon subjects of vital imperiance. It is not written like many theesophical works for the purpose of exching curiosity in the ignorant but intered annuals to the highest in man and exercise the supposed of exchange of excha sophical works for the purpose of exciting curiousy in the ignorant, but instead appeals to the highest in man and certainty is uplifting and exatting throughout. Instead of a review we i tend to allow the book to speak for itself and will now present a few selections......in our next we will follow 'The Light of Egypt' stid further. In the meantime we would alvise all our readers to get this work at once, as it mould become a source of coverent delight and instruction."

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(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. The present pastor, Rev. Samuel Eliot, son of President pastor, Rev. Samuel Eliot, son of President Eliot of Harvard University, though as broad in his theology as any Spiritualist in America, and though he teaches exactly what Spiritualists believe, stands as high in public estimation as any orthodox minister in Denver. 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 proand 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 understand that half of the membership of Unity Society here are Spiritualists, theoretically and phenomenally, and why should they not be? Certainly the theology of Unitarians and Spiritualists is precisely the same. I know of no reason why they should not all be organized in one body and fighting under one banner for humanity. Orthodox gentleman who thanked God that Certainly this would be more in harmony with their principles than to unite with materialists, a union with whom some Spiritualists are now trying to bring about.

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 that is broader, grander and more emerent in the work of uplifting humanity than the Unitarians, then I shall make haste to cast my lot with them. Though satisfied of the possibility of spirit return by actual demon-stration from away back, and though prepared and willing to defend at all times and in all places this soul-elevating and heavenborn doctrine of "guardian angelship," yet I will continue to feel it to be an honor and a privilege to retain a membership in the Unitarian society, to send my boy to its noble Sunday schools, and to listen to the teachings of its unsectarian, broad, and gifted ministry, till a better organization is effected. In that church is the fullest mental freedom. There is no creed but a declaration of the Fatherhood of God and the brotherhood of man. No commands of the church to its communicants except for them to live up to their highest standard of right and do those things which make for righteousness. There are no infallible books, no blood atonement through which the guilty escape merited punishment, no trinity of gods, no endless hells, no ubiquitous personal devil, no total depravity, no wrathful, jealous, avengeful and changeable God whose plans of creation were so imperfect that it became necessary for him to be killed in order to thwart the schemes of a fallen angel.

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- | Liberal Christianity-Agnostic Novels .eer and prophet, the son of God—demonstrat ing in his life the possibility of every other son and daughter of God attaining to a like degree of moral development. There is merit in the life, and love, and teachings of Jesus, not in his blood and death. Wrong doing brings suffering to the transgressor for his reformation; there is punishment in the Spirit-world as well as in this; but it is corrective and reformatory, not vindictive and endless. There is no death of the soul. Endless progression is the order of the Universe. Man must do right for the right's sake. Be temperate, be truthful, be just, be merciful, be good; "Do unto others as you would that others should do unto you." Open up the windows of your soul heavenward; quicken your intuitions, invite and enjoy the spiritnal baptisms and blessings which will flow in upon you, and thus build up character, for when so builded there is no power in the boundless universe that will or can prevent you from reaping the glorious harvest to which you have sown.

This is Unitarianism; this is higher Spiritualism. Why then should not Unitarians and Spiritualists unite and go forth together under one name and one banner to battle valiently for humanity? R. A. DAGUE.

Phillipsburg, Kansas.

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." Some have suggested what is implied in these kindred ties, the immanent presence and oft communion of spirits, in which at sometime, all religions have found the reasons of their existence-suggesting that the spiritual, which comprehends them all, is supremely one, where it is not merely spiritism.

With pure lives, it may suffice to subordinate advanced opinions to the logic of facts in those self-avident, 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 were 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. But as the family relations cannot survive the lack of pecuniary support, much less could so large a body as ours would be.

St. Paul, the first organizer of Christianity, without a family of his own, declared they were worse than infidels who did not support their own households. Then how much greater the sin of our indifference to an organized aggregate of our spiritual ones.

The first Congregational organization, found in history, was that of the Israelites, and it was supported by "tithes of all." The nearest and most successful imitators, financially and otherwise, are the Catholics, Presbyterians, Mormons and modern Jews, the most liberal supporters of their own churches, charities and schools. And if these earnest people, by co-operation and the free use of money, may successfully impose their antiquated dogmas, what might we not do by organization and a liberal financial poli-cy to spread Spiritualistic knowledge, is weak, dim of sight, and tortured by doubt. it is, with the enlightened pro gress of the age.

Then let our most practical people organize on a common-sense and business basis, to go into special associations or theosophies for self culture or equipment, or who choose I behind?

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. Catholics and Jews, whose tenets and practices are further from orthodoxy than are ours, are tolerated and respected because they are united to bravely protect and advance them, as was lately instanced in the gratuitous invitation to, and politically enforced attendance of, our government upon the late Catholic liberal centennial.

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." It was the last wise Leo who said to the Roman propaganda, "Monied contributions are greater than the Pope without them." Only the spiritualistic simpleton asks, "What need of money for our cause? Look at what we have done without cause? Look at what we have done without it in forty years," like the exceptional old

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 Meth-odists raised, instanter, one and a quarter millions for missionary purposes for one year alone. Nor have we self-builded one hundred temples, nor enough tents to shelter a tithe of our spiritual nomades, virtually "without a habitation or a name." Some Spiritualists say it is impossible to raise money as do the doxies, without their warm belief in hades to enforce collectionists and to

any social, secret, political or business asso- from the soul of man to the Soul of ciation; and our ability has been manifest in. Things and pour a flood of white light on the Aladdin-like fortunes and wonderful suc- a spiritual philosophy which will make recesses of spiritualistically influenced Wards, Vanderbilts, Handfords, Morses, Edisons and others, living or dead. Why is it, then, that with such examples we are all so derelict in the adequate support of Spiritualism. But to the adequate support of Spiritualism. But to the remarks of the state of the remedy. Is it not mainly in the reforma-tion of our media, lecturers, writers and ed-of a creative and constructive liberalism. tion of our media, lecturers, writers and editors who have done all heretofore, in their beginning now to teach our people their sins | Only on spiritual foundations can this "creof past omission as to organization and contributions, and for us all to hold up their Those editorials further say: "The Purihands whilst they bless humanity and curse tans were not halting and half-hearted in

New Orleans, La.

[From the Christian Register.] 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 outgrows its error, using the Bible as a valued help, but not as a master. A large body of progressive spiritual thinkers outside of any church hold quite similar views; but liberal Christians make "the man Christ Jesus" a more marked and central figure, the great exemplar and leader of their-faith, -not as a miraculous and anomalous being, but as an elder brother, rich in spiritual gifts, beautiful in life and death, and arisen to the immortal life. A growing number in the so-called orthodox sects are on debatable land, near the liberal

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.

Three noteworthy stories by gifted women give us much truth, in the guise of fiction, touching certain views and tendencies in religious matters.

In "Love and Theology," the death of Judge Bunt, 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." The liberal Christians are skeptical. She has saved her faith in the immortal life.

In "John Ward, Preacher," after his death, his wife Helen says, "It is so much happier for him now." To which her friend vent-tres 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."

Afterwards she says: "I must wait. Perhaps light will never come to my eyes. I believe there is light somewhere.' The noble woman, torn and tortured at

heart by the fearful bigotry of a husband whom she loved, is not portrayed in the story as having a clear faith in immortality. She doubts and repudiates his orthodox dogmas, but has no strong and uplifting spiritual convictions in their place.

In the many comments on "Robert Elsmere," one feature of the book has been singularly overlooked. Elsmere lacks the strength which comes with clear faith. His thought of immortality, and of the high significance it gives to daily life, is dim and unstable,—only a hope so weak that it may be illusive. On his death-bed is no gleam of light from the Spirit-world, but only tender and regretful memories of happy days with his beloved Catherine. She, the orthodox believer, is

markable and significant that these thoughtful writers, women who would be called liberal Christians, portray the leading persons in their stories as standing that rich and poor may alike contribute, as on a like advanced ground, but as weak and the Lord has prospered them. Such as prefer doubting, not serene and self-poised in a deeper faith than that which they had left

These enfeebling agnostic doubts are marks of a transition period. Can liberal Christianity grow strong by hesitating, halfaffirmations 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 pesitive 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 need 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 Beity. These, as the signs of the times show, are before us.

The haif-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." In these opening studies of psychic science, all progressive religious thinkers and teachers must take part, or be put aside as incompetent to meet the needs of the coming day.

illustrate, refer to modern revivalists, who say, "We virtually have to shake our people over a burning lake to make the dollars roll from their pockets." Oh, for several such desirable Moodys and Joneses to organize and shake us over something to those ends.

Again it is urged that our "individuality would prevent co-operation;" yet it never does our uniting with and contributing to darkened and sorrowing hearts, carry us up from the soul of man to the Soul of ligion strong in its accord with the best Anything short of this will be weakness. ative and constructive liberalism" be based. 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....Catching the inspiration of what was noble and good in their lives, we will go forth with greater fidelity to do our work for the building up of a nation and a church which shall hasten the coming of the kingdom of God on earth and among men."

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. (Concluded 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

Together with Dr. Gray, Lady Caithness 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 Caithness found her husband in the midst of the firemen, on the top floor, pulling out trunks, aiding the affrighted servants, some of whom lost their lives in attempting to escape from the burning dormitories. One can scarcely say that Lord Caithness was in imminent danger, but plain as was the picture visioned at the moment to Lady Caithness, it was but natural to regard it as one of danger. The old investigators have, with few ex-

ceptions, 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. His reply to Bishop Hopkins of Vermont is well worth reperusal. His arguments were forcible and convincing, making an appeal to one's common sense and reason-never soaring above the reach of the practical mind nor indulging in fanciful flights of imagery, he would present and bind together crystalized facts from his own individual search, proof which admitted of no defeat; it was not hearsay or quotation, nay nor was it the authority of past ages only as he required it to prove that if in the olden time evil spirits had visited mortals, it was not proof that the good and pure could not come

now in these days. "I do not expect that you, or others," said he, "can gain at a single bound the altitude which it has taken me 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 hights and depths of illimitable love they were hidden.
They were calling within my soul while I
was searching. I knew not that deep was answering unto deep, until from out the depths came my answered prayer and I clasped hands with wife, children and friends. I saw, heard, and felt them."

those pioneers who stood firmly in the cause, to espouse which meant loss of position in society, business and friends. J. M. STAATS.

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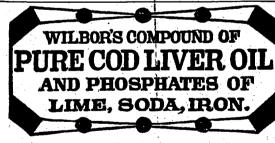
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