No. 23

Readers of the Journal are especially requested to | to her. Her chair was tilted up till she was seno in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organzation of new Societies or the condition of old ones: movements of lecturers and mediums, interesting incitents of spirit communion, and well authenticated acsounts of spirit phenomena are always in place and will e published as soon as possible.

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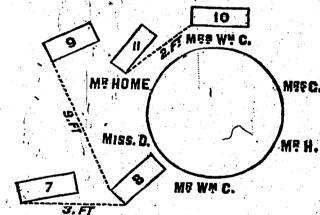
PSYCHICAL RESEARCH.

Notes of Experiments with D. D. Home. By William Crookes F. R. S.

From Advance Sheets of Part XV. Proceedings of the English Society for Psychical Research.]

[Continued.]

(II.) Monday, June 19th, 1871.—Sitting at 81 South Audley street, from 9 to 11 p. m. Mr. D. D. Home (medium), Miss D., Mrs. G., Mrs. Wm. C., Mr. Wm. C., Mr. H. were present. Séance was in the front drawing-room at the small round table three feet in diameter. Order of sitting, etc.



Original position of small table. Position where table (7) was first taken

Position where table (7) was next taken

Small table behind Mrs. Wm. C. Position where table (10) was taken to

Just before sitting down, remembering that the table (7) had been moved on the last occasion, I went to it and pushed it into the furthest corner of the room.

After sitting for some little time we had raps and movements of the table. I asked if I might weigh the table when Mr. Home was not touching it at all. "Yes." The experiments in order were as follows:

1. I thereupon fixed the spring balance to it, and asking for it to be made heavy tried to lift it off the ground. It required a pull of 23 b. to raise it. During this time Mr. Home was sitting back in his chair, his hands quite off the table and his feet touch-

ing those on each side of him.
2. "Be heavy" again. Mr. H. now took a candle, and stooping down looked under the table to see that no one was touching there, whilst I was observing the same at the top. Mr. Home's hands and feet were the same as before. The balance now showed a tension

3. Experiment was now tried, Mr. Home being further from the table. A pull of 17lb.

When we said "Be light," the table rose at 12lb. On trying afterwards the normal pull required to tilt it we found it to be 14lb. It was now proposed to put out the candles and sit by the light coming in from the windows, which was quite sufficient to ena-ble us to see each other, and the principal articles of furniture in the room.

We presently heard a noise in the back drawing-room as if a man had got off the

jammed between the back of the chair and the table we were sitting round, and her chair resisted all her efforts to press it down.

Raps came, and a message to get a light. On lighting the candle it was seen that the noise had been caused by a picture which had been on the table resting against the wall, falling down onto the floor. It was unin-jured. The table (10) had been moved up close to Mrs. Wm. C., between her and Mr.

Mr. Home then took the accordion in his right hand in the usual manner, and placing his left on the table it was held both by Miss D. and Mrs. Wm. C. The light was then put out, and the following message was spelt: "The four seasons. Winter first."

"Spring.—The Birth of the Flowers."
"Birds in Summer." The above message was given whilst the piece was being played. It would be impossible to give any idea of the beauty of the music, or its expressive character. During the part typifying summer we had a beautiful accompaniment, the chirping and singing of the birds being heard along with the accordion. During autumn, we had "The Last

Rose of Summer" played. Home said that the spirit playing was a stranger to him. It was a high and a very powerful one, and was a female who had

died young.

Mrs. Wm. C. said: "Is it my cousin M——?

It. has flashed into my mind that it is she." Answer by raps: "Yes."

then heard a rustling noise on a heliowhich was growing in a flower-pot standing on the table between Mr. Home and saw what appeared to be a luminous cloud on the plant. (Mr. Home) said it was a hand.) We then heard the crackling as of a sprig Heaven Hebrew Colonization, Miscellaneous Ad- being broken off, and then a message came:

"Four Ellen." Immediately the white luminous cloud was seen to travel from the heliotrope to Mrs. Wmf C.'s hand, and a small sprig of the plant was put into it. She had her hand then patted by a delicate female hand. She could not see the hand itself, but only a halo of luminous vapor over her hand.

The table (7) was now heard to be moving, and was seen to glide slowly up to the side of Miss D., to the position marked (8), about three feet. Miss D. cried out "Oh! Oh! How very curious! I have had something carried around my neck. It is now put into my hand. It is a piece of heath." A message came:

"In Memoriam." Mr. Home said: "Count the number of flowers on the sprig. There is a meaning in all this." Eleven were counted. Mr. R. C.

had eleven children. The candle (which had been lighted to ascertain this) was again put out. Mr. Home took the accordion in his right hand, whilst his other hand was held by Miss D. and Mrs Wm. C. The others present also joined hands The accordion played, and we then saw something white move from the table close to Miss D., pass behind her and Mr. Home, and come into the circle between him and Mrs. Wm. C It floated about for half a minute, keeping a foot above the table. It touched Mrs. Wm. C. then went round near to the others as if floating about with a circular movement. It presently settled on the backs of Miss D.'s Mr. Home's and Mrs. Wm. C.'s hands, which were grasped together. The message was

"Light, and look,"

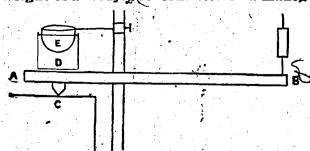
and we then saw that the floating object had been a china card plate with cards in it, which had previously been on the table behind Miss D:

The light was again put out, and we then heard a sticking and scraping along the floor, and then a heavy bump against the door. Very loud raps were then heard on the table and in other parts of the room. Movements of the table were felt, and then all was quiet. We lighted the candle and saw that the small table which had already moved up to Miss D., had traveled right across the room, a distance of nine feet, and, thumping against the door, had produced the noise we had all heard.

Nothing else took place after this.

(III.) Wednesday, June 21st, 1871.—Sitting at 20 Mornington-road, from 8:40 to 10:30 P. M. Mr. D. D. Home (medium), Mrs. Wr. C., Mr. Wr. C., Mrs. H., Mr. C. G., Mr. Serjt. C., Mr. Wm. C., Mrs. Wm. C., Miss A. C., were present. Seance in the dining-room lighted by one gas burner. Round the dining table without a leaf in it.

On the table was an accordion; a long thin wooden lath; a pencil and some paper; and by the side, partly resting on the table, was an apparatus for testing alteration in the weight of a body. It consisted of a mahog-



couch and was coming to us. Mrs. Wm. C. any board, A.B., 36 inches long, 9 inches said it came up to her, and she then felt a wide, and 1 inch thick, supported at the end shoulders, and on her back. Her chair was the flat stand by means of a wooden fulcrum then moved partly round towards Mrs. G., cut to a knife edge and — inches from the end away from Mr. Home.

A noise and crash as of something falling was now heard behind Mrs. W. C.'s chair, partly fell between the fulcrum C and the and the small table (10) was pressed up close end B, producing with the weight of the

board a tension of 51b. on the spring balance. E is a hemispherical copper vessel, perforated at the bottom and firmly supported on a massive iron stand rising from the floor. E was so arranged that it dipped into water in D, but was two inches from C all around the circumference, and 51% inches from the bottom. It was sufficiently firmly supported to prevent any knocking or pushing to which cated to the glass vessel D and thence to the

Under the table was the wire cage described previously, and three Groves cells were in connection with the surrounding wire. A commutator in the circuit prevented a cur-

rent circulating till I pressed down a key. Phenomena. — Almost immediately very strong vibrations of the table were felt. Answers to questions "Yes" and "No" were given by these vibrations.

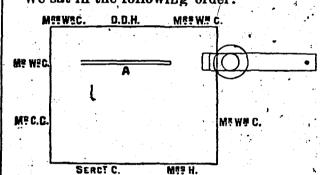
Mr. Home's hand were contracted in a very curious and painful looking manner. He then got up and gently placed the fingers of his right hand in the copper vessel E, carefully avoiding coming near any other part of the apparatus. Mrs. Wm. C., who was sitting near the apparatus, saw the end B of the board gently descend and then rise again. On referring to the automatic register it showed that an increased tension of 10 ounces had been produced.

(IV.) Wednesday, June 21st, 1871.—Sitting at 40, Mornington-road. From 10:45 to 11:45. love to aunt, and will play another time." vious one. We all got up, moved about, opened the windows, and changed our positions. Miss A. C. then went to bed, and we proposed sitting down again.) Mr. D. D. Home (medium), Mrs. Wr. C., Mr. Wr. C., Mrs. H., Mr. C. G., Mr. Serjt. C., Mr. Wm. C., Mrs. Wm. C. were present. Seance in the dining-room.

Nothing more took place.

The table and apparatus the same as before. The light was diminished, but it was still light enough to enable us to distinguish each other plainly and see every movement. The

apparatus was also distinctly visible. The automatic register was pushed up close to the index of the balance. We sat in the following order:



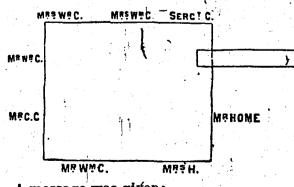
A was a lath already mentioned.

Almost immediately a message came Hands off." After sitting quiet for a minute or two, all holding hands, we heard loud raps on the table; then on the floor by the weight apparatus. The apparatus was then moved and the spring balance was heard to move about strongly. We then had the following

"Weight altered a little. Look." then got up and looked at the register. It had descended to 14lb., showing an addition-

al tension of (14-5=) 9lbs. As this result had been obtained when there was scarcely light enough to see the board and index move. I asked for it to be repeated when there was more light. The gas was turned up and we sat as before. Presently the board was seen to move up and down (Mr. Home being some distance off and not touching the table, his hands being held), and the index was seen to descend to 7lb., where the register stopped. This showed a tension of

Mr. Home now told us to alter our position. We now sat as follows:



A message was given:

"All hands except Dan's off the table."
Mr. Home thereupon moved his chair to the extreme corner of the table and turned his feet quite away from the apparatus close to Mrs. H. Loud raps were heard on the table and then on the mahogany board, and the latter was snaken rather strongly up and down. The following message was then given:

"We have now done our utmost." On going to the spring balance it was seen by the register to have descended to 9 lb.. showing an increase of tension of (9-5)

The apparatus was now removed away from the table, and we returned to our old places (see first diagram). We sat still for a few minutes, when

message came: "Hands off the table, and all joined."

gram, was a thin wooden lath 231/4 inches long, 1½ inches wide, and % inch thick, covered with white paper. It was plainly visible to all, and was one foot from the edge of the

Presently the end of this lath, pointing towards Mr. Wr. C., rose up in the air to the height of about 10 inches. The other end then rose up to a height of about 5 inches it might be subjected from being communi- and the lath then floated about for more than a minute in this position, suspended in the board and spring balance. I and my assist- air, with no visible means of support. It ant had well tested it in this respect before- moved sideways and waved gently up and down, just like a piece of wood on the top of small waves of the sea. The lower end then gently sank till it touched the table and the other end then followed.

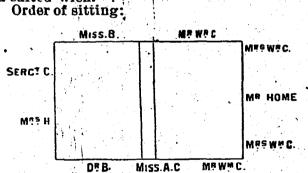
Whilst we were all speaking about this wonderful exhibition of force the lath began to move again, and rising up as it did at first, it waved about in a somewhat similar manner. The startling novelty of this movement having now worn off, we were all enabled to follow its motions with more accuracy. Mr. Home was sitting away from the table at least three feet from the lath all this time; he was apparently quite motionless, and his hands were tightly grasped, his right by Mrs. Wr. C. and his left by Mrs. Wm. C. Any movement by his feet was impossible, as, owing to the large cage being under the table, his legs were not able to be put beneath, but were visible to those on each side of him. All the others had hold of hands. As soon as this was over the following message was given:

"We have to go now; but before going we The seance then broke up at a quarter to

twelve. (V.) Friday, June 23rd, 1871. Sitting at 20, Mornington-road. From 8:30 to 11 p.m. Mr. D. D. Home (medium), Mrs. Wr. C., Mr. Wr. C., Miss B., Serjt. C., Mrs. H., Dr. B., Miss A. C., Mr. Wm. C., Mrs. Wm. C., were pres-

In the dining-room: lighted sometimes by one gas burner, sometimes by salted spirit

lamp, sometimes by light from street. The dining-table had no flap in it, but was slightly opened in the center (about four inches). On the table were the accordion, a small hand bell, lath, paper, pencil, phosphorus half under water, and a spirit lamp with a salted wick.



The cloth was on the table all this time. At first we sat with one gas burner alight. After sitting for about 10 minutes the table ribrated strongly, and gave a definite number of vibrations at our request on two or three occasions. It felt like a strong, quick

shudder passing through it.

Mr. Home now took the accordion in the usual manner and held it under the table. It was presently sounded and notes played. During this time Miss B. and Dr. B. got under the table and saw the movement. The gas was now put out and the spirit lamp lighted. The yellow flame made everything look very ghastly and quite took the color out of Mrs. Wm. C.'s coral ornaments. She took off her coral necklace, and laid it on the table cloth. just over the opening in the table by the spirit lamp. In a short time something peked up the cloth and moved the corals, repeating the movement two or three times.*

* I remember the circumstances stated in this seance.
I had noticed that the necklace worn by Mrs. Wm. C. looked green. I asked her why her beads were green. She assured me they were her corals, and to convince me the necklace was passed into my hands. Instead of passing the necklace back I simply put it opposite me in the middle of the table. Almost as soon as I had placed the middle of the table. Almost as soon as I had placed the necklace it rose in a spiral shape. I called out eagerly to my brother, Dr. B., to look at the extraordinary conduct of the threaded corals, and whilst I was endeavoring to get his attention the erect necklace quietly subsided in a coil on the table. I have often recalled the incident, and although a skeptic by instinct, this one strange experience has made it impossible for me to doubt the assertions of others whose judgment is clear and whose uprightness is above suspicion.

October, 1889.

ALICE L. BIRD.

I recollect my sister calling out to me, "Look, look, at the necklace." but at that moment my attention was di-rected elsewhere, and I did not actually see the phenom-enon in question. George Bird.

[At the moment this occurred I was writing my notes and only caught sight of the necklace as it was settling down from its first movement. It made one or two slight movements afterwards, and as I state, it seemed to me as if it had been moved from below. I mentioned this at the time and was then told by Miss B. and others that the necklace had behaved as is now described by her. Not having seen it myself, I did not alter the

statement in my note-book.—W. Crookes.] Mr. Home then put the accordion on the floor, and placed both his hands on the table. In a short time we all heard a movement of the accordion under the table, and accordingly hands, the other in Mrs. Wr. C.'s hands, and land heavy. placed both his feet beneath my feet. In this manner it was physically impossible for him of curves were taken on the smoked glass: to have touched the accordion with hands or feet. The lamp also gave plenty of light to We therefore sat as directed.

Just in front of Mr. Home and on the table.

In about the position shown at A on the diasound, and then played several notes and

bars. Every one present expressed themselves quite convinced that this result could not possibly have been effected by Mr. Home's

Mr. Wr. C. now said that the accordion was brought up to his knees and pressed against them. He put his hand down and took it by the handle. It then played in his hand, Mr. Home's hands and feet being held by others as before. Presently Mr. Wr. C. said that the accordion had left his hand (which he then put on to the table). We could hear it moving about under the table, and then it pressed up against my knees, and on putting my hand down I felt the handle turned into my hand. I held it for a minute but it did not play. I then gave it to Mr. Home, and it then

played in his right hand a tune which Serjt.

C. had asked for, "Ye Banks and Braes," etc.

After this a very beautiful piece of music
was played. It was remarked, "This must be
the music of the spheres." A message was

"This is."

After a little time the music stopped and we turned the light lower, but still keeping enough to enable us to see plainly all that was going on. The music commenced again strongly, and then Mr. Home brought the accordion over the top of table and held it op-posite to Dr. B. We then all saw it contract ing and expanding vigorously, and heard it emitting sounds, Mr. Home part of this time supporting the instrument on his little finger tip by means of a string I had tied round the handle.

Serjt. C. held a flower under the table with the request that it might be taken and given to a lady. It was soon taken from his hand. cumstance was almost forgotten, a white object was laid on the edge of the table, between Miss B. and Mr. Wr. C., and she said her dress was pulled very much. As the object moved about it was seen to be Serjt. C.'s flower., The message then came:

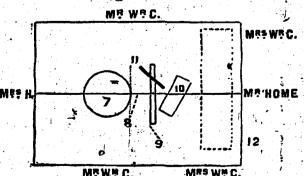
"We gave it you. A flower." Mr. Home then went into a trance, spoke a little to Mrs. Wr. C. in a low tone, and then got up. He walked about the room in an undecided sort of way, but finally sat down again, saying it all felt confused, and then; woke. A message was then given:

"Hands off the table." We accordingly removed our hands and joined hands all around. In a minute a slight movement of my note book was heard, and I could see that a volume "Incidents in my Life," which was resting on the leaves to keep them down, was gradually sliding over it in jerks about an eighth of an inch at a time. The motion was visible to all present and the noise was also plainly heard by everyone. Nothing more than this took place, and we soon had the message:

"We find we have no more power." The meeting then broke up.

During the latter part of the evening Mrs. Wm. C., who was sitting near Mr. Home, felt her hands and arm constantly touched and stroked, and the form of fingers was for some time moving about under the cloth close to her. These were felt by myself and Miss A. C., and our hands were patted by them at our request. Mrs. Wm. C. also saw a delicate finger and thumb playing about a rose in Mr. Home's coat and plucking the petals one at a time and laying some on the table by her side and giving others to Mrs, Wr. C Three times she saw an entire hand fise and pass quite over her own hands, which were on the table. It was small, plump, and delicately shaped, ending at the wrist in a cloud. At another time luminous appearances were seen on Mr. Home's head and before his

face. All present saw so much, and Mrs. Wm. C. said they were flands. (VI.) Sunday, July 16th, 1871.—Sitting at 20 Mornington-road. Mr. D. D. Home (medium), Mrs. Wr. C., Mr. Wr. C., Mrs. H., Mr. Wm. C., Mrs. Wm. C., were present. In the following order:



7—Is a bouquet of flowers which Mrs. Wm. C. and I had brought from Brook Green this evening. They had been given to the servant to arrange, and were brought into the room and put on the table after we had all sat down and the seance had commenced. 8—Is the part of the crack in the table

subsequently referred to. 9-Is the wooden wand. 10-Is a sheet of

note-paper. 11—Is a pencil. At the first part of the seance the phonautograph was on the table in front of Mr. Home, and I sat or stood at position 12.

On this occasion I asked for the spirits not to rap on the membrane, but to press on it as Mr. Home placed one hand in Mrs. Wm. C.'s in the experiment to make the board light

This was accordingly done, and 10 tracings No. 1. Mr. Home's hand on edge of drum. Mrs. Wr C.'s fingers on edge of drum, and Mr. Home's hands No. 3. (touching hers.

(Continued on Eighth Page.)

QUESTIONS AND RESPONSES

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

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

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

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

RESPONSE BY N. W. BROWN.

1. My parents were Congregationalists. 1 do not now nor ever did belong to any church.

2. I have been a Spiritualist about forty

3. Communications through table tipping in answer to mental questions through an illiterate factory woman as medium, who could neither read nor write.

5. I do not regard Spiritualism as a religion, although it may take the place of it.

RESPONSE BY C. M'CALL BLACK.

1. My father was raised in the Presbyterian church, and was expected to enter the ministry, but grew too large for its narrow creed and finally died outside of any church. Mother was raised and baptized as an Epis-copalian; later in life she went with the Universalists; at present she does not belong to nor attend any church. I have never been in fellowship with any.

2-3-4. In the year 1872 I was convinced of a supermundane intelligence through the little daughter (now deceased) of Harvey Mott (she at that time being only three years old), by independent slate-writing, getting four messages in as many hand writings, with names signed thereto, at one holding of the slate. I was convinced later as to what that intelligence was, by the opening of my own spiritual vision, and from a vision in Newcastle Daily Chronicle and myself. The on two occasions which occurred after recognition had been given from description. picked from a lot of photographs the face I saw and had described,—in both instances those seen being strangers. I had never met them on the mortal side.

If the Bible teaches religion, I regard Spiritualism a religion and the primitive religion as taught by Jesus.

RESPONSE BY WM. MASON.

1. The Church of England. All my ancestors were members of that church, and on our arrival in the United States, 1854, we joined the Protestant Episcopal Church, of which the Church of England is the mother church. I attend and subscribe but am not now a communicant.

3-4. My own experience chiefly. First, in the sense of vision. I experienced the subjective vision of spirit faces, similar to the negative in photography before the picture is finished. A year from this I heard for some time indistinct sounds, which finally resulted in voices of friends who had passed to the higher life. I also heard voices singing a few lines of a well known hymn; and had the sense of perceptive feeling. I gradually became sensible of a magnetic current. generally called animal magnetism, whereby became sensible of slight percussive sounds. I feel and hear a force on my head and arm, and immediately after a percussive sound on my foot, —the sound at each point being nearly simultaneous, and feeling at the same time a cool vibratory effect. I have the same feeling on my tongue, which causes me to speak under the influence (generally in the night) a language resembling Indian. The appearance of my middle finger, under the influence of magnetism, is as if all the blood had left it.

I have, too, letters come on my face and often the names of spirits to whom I am attached; the same come on my books in business hours, with impressions on the paper of spirit faces. I have also joined in family circles and seen convincing evidence of intelligent answers to questions, by the opening and shutting of the joints in a large dining room table, and have known the communica-

5. I think it contains the elements of a religion, which in its higher phases tends to remodel and reform the prevailing religion

6. It is valuable in this particular. Pure Spiritualism teaches us that for every moral act we are preparing ourselves for happier and better conditions in this and the spirit life; and for every immoral one, we are lowering our standard of happiness, both here and hereafter, and preparing ourselves for lower. spheres of existence. Virtue is its own reward, and vice its own punishment.

RESPONSE BY D. S. H.

My parents belonged to the Presbyterian church of the Scotch order (very strict). I was connected with the Campbellite church, for some years, during which, (according to the faith) I was a citizen of the kingdom of Jesus Christ, and being a subject had a right | tives of philosophy. Upon real thinkers they to petition the King, and He had a right to answer said petitions. Thus holding such a position I thought myself unworthy and with a speculative turn of mind, but without gave the subject of religion much thought. the philosophic grasp and knowledge to en-When one gives the church dogmas a thorough investigation he weakens in the faith, all. Very often they are sentimental as well and such was my experience. I then investigated Spiritualism. I read the JOURNAL (S. S. Jones was publisher), attended seances and received many satisfactory tests from "over there." I often receive presentiments. or admonitions, which I believe are from spirit friends, one of which I will briefly relate. It was in 1854. I left home in western Pennsylvania to go to Tiffin City, Ohio. There were two routes; one by Erie city, the other by Pittsburgh. The choice in distance was not much, neither was there much difference in fare, and as time was no object I took the stage for Erie city, traveled one day and stopped over for the night. During the night, a desire to return and go the other route took possession of me. It seemed foolish to return—having paid my three thus far—to pay again and go back to where I started from, but notwithstanding the inconsistency, the desire increased till I obeyed and I was again at peace with my surroundings. When I arrived at Pittsburgh, the news of a disaster that occurred on the Erie R. R. conlieve that there is a short cut to philosophic vinced me that if I had continued my jour-truth, that time spent on the thinkers, recdisaster that occurred on the Erie R. R. convinced me that if I had continued my journey on that route I should have been on the
train that was wrecked, and with others
would have "handed in my checks." The

lieve that there is a short cut to philosophic
truth, that time spent on the thinkers, reclieve that there is a short cut to philosophic
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thing of comfort and hope in our thoughts of
thing of comfort and hope in our thoughts of
them. We can say, "They are mine still
they are most receptive to the truth and
through my faith in God and my assurance
while thinking people adopt it and the world

while thinking people adopt it and the world

are both members of the church, but outis all the better for it would have "handed in my checks." The circumstances connected with these many experiences convince me that spirit friends do exert an influence on us in this existence.

RESPONSE BY JOHN STUBBS. 1. My father was a Methodist and a local

preacher for many years. For some years I also was connected with that denomination, but ultimately my views widened and I became a materialist.

2. I have now been a Spiritualist for close on to a quarter of a century, and still find no reason for changing my views.

3. About twenty-five years ago I commenced to investigate the subject of Spiritualism, and believing that a good deal of fraud and deception were carried on in connection with it, I determined to seek out its mysteries within the precincts of my own home, and in connection with one or two intimate friends. We sat almost every night for weeks without obtaining any manifestations and I was about to give it up, when my wife suddenly showed signs of mediumship and became a writing medium. She was of a consumptive nature and the mediumship seemed to greatly affect her constitution and leave her in a rather weak condition. On that account I had to give up 'the sittings, but I observed sufficient to convince me of the continuity of life. She was herself opposed to the subject and unwillingly became a mediam. Yet under this changed condition of things, the removal of doubt and skepticism, our home became a home of sanctity and spirituality. I discovered that there were two kinds of mediumship—the psychical and the physical. To me the psychical was more satisfactory than the physical, not leaving so much room for doubt and suspicion—fraud and imposture. Some time after 'my wife's death I became acquainted with a physical medium—a Mr. Wight of Gateshead on Tyne, Eng. A few intimate friends and myself formed a select scance and sat regularly for months, paying particular attention to all conditions as we discovered them. We were at last rewarded for our patience and perseverance with the following manifestations. 4. At that time I was in the customs ser-

vice and lived at No. 5 Denmark St., Gateshead on Tyne. I cannot give you the names of all present, but I will give you the names of some and describe the rest. Medium, Mr. medium was searched and all asked to be honest and be on their guard to expose any attempt at fraud. The front parlor door was locked and a medical gentleman sat with his back to it and next to the medium, I sitting to the medium's left hand, the medium being very sensitive, he having developed in close proximity to me. We sat with hands joined around a large circular dining table, with the understanding that no hand was to be at liberty. On the table was a German me-lodeon; the gas was then put out, and we sang "Jesus, lover of my soul." I requested as far as possible to have perfect mental harmony. The melodeon floated over our heads in the room, playing an accompaniment to the same. An Italian dictionary and a compass was brought by unseen power from the back parlor and placed upon the also brought together with it. This was the first act of the seance. We then put out the light again and sang "The Beautiful River." The whole house shook to its foundation and never did I feel a greater influence at work. Raps came upon the table—we still holding the medium's hands, who was thus deprived of their use. On relighting the gas we found upon the table an octagonal basket about six inches in diameter, filled with grapes and flowers. I should have stated that before we lit the gas and while we were singing we all perceived a delightful fragrance and wondered what was coming. Myself and several others were satisfied as to the genuineness of the manifestation but some doubted, as it was contrary to any known law of nature. This phenomena I will leave for the philosophy of Bishop Berkley to explain. King, Ont.

For the Religio-Philosophical Journal. "Philosophers."

The number of people who wish to be regarded as great philosophic thinkers is very large. Many of them, with profound contempt for all other systems, have one, as they claim, of their own, which is so rational and so demonstrably true that it is sure to be accepted as soon as it is understood. Their confidence in their ability to show the weak points in Kant and Hegel, and Mill and Spencer, not to speak of the smaller fry of philosophers, is equaled only by the confidence with which they assert the superiority of their method over all others, and their readiness to satisfy all unprejudiced minds that they have succeeded in solving problems which had baffled the philosophic wisdom of twentythree centuries.

What "pure being" is they have discovered This they have done by a priori reasoning. They have ascended above the world of observation and experience, gone beyond space and time and viewed the "thing in itself" the "unconditioned," "the absolute"-that mystery which has puzzled all other thinkers and defied their attempts to get a glimpse

of it. These philosophers are impatient to receive recognition, and to be acknowledged as founders of systems and eminent representamake no impression. By them they are seen to be superficial and conceited enthusiasts the philosophic grasp and knowledge to entitle them to the credit of being thinkers at as speculative. Usually they have the faculty of stringing together words and phrases in a style frequently pleasant to the ear, but exasperating to one who wants to know the meaning of expressions that he hears uttered. To such an one these philosophers have almost an instinctive aversion. They hate to be questioned closely. They don't want any rules of verification applied to what they say, and they scorn demands for proof beyond their oracular utterances. It is the business of their pupils to receive their statements and to accept their philosophy. They finally come to realize that among those who have convictions and are able to defend them, they have small chance of making converts. Such persons are "prejudiced,"

or lack the "intuitive perception" to recognize newly-discovered truth. These philosophere see that their success is greatest with weak men and women, who feel flattered by their selection as disciples of the true phimost competent to arrive at correct conclusions who have not studied the subject from any of the old standpoints.

sweet blandishment of being enthusiastically our real substance here. appreciated in a manner of which only women are capable. A thinker and keen ob-

server says: "It is indeed far more healthy and bracing to bravely encounter the stern, impersonal criticism of men. But for one who, with high aims, has not yet succeeded in making an impression on the busy, open world, it is encouraging to find an echo of it but gone before. even to deceive himself as to their true un-derstanding of what he is about? No disparagement of woman is intended by

this writer. Women of discernment and discrimination are not imposed upon by these philosophers; but the sympathy of women is so ready that disciples among them are especially sought for by the pretentious weaklings who shrink from the unsympathetic and merciless treatment they receive at the hands of men, and women, too, who see through them.

The philosophy craze has taken hold of many really bright and interesting people, whose studies and tastes have been purely literary. To philosophical problems they have given no attention, and they are deficient, perhaps, in the logical power, as well as in knowledge to the subject. as in knowledge, of the subject. Their familiarity is with poets, novelists, and merely literary writers. They naturally turn to these and find in them philosophic meanings of profoundest character and deepest interest. They are thus afforded, too, an opportunity to use their literary gifts and attainments which, perhaps, have not found satisfactory recognition in their legitimate field.

It is amusing to see people studying philosophy in this fashion. In this country the "Concord School of Philosophy" set the example. There young ladies, in a few weeks, after hearing a dozen lectures on Plate, Aristotle, Greek art and English poetry, mastered the whole subject of philosophy, solved all its problems, and came to have emotional, poetical and artistic contempt for all modern philosophers save their favorite at the summer school. But there were several of these fadissatisfaction would arise. But the method thinkers command attention and praise, and the multitude do not know the difference between a literary dilettante and a philosopher, or between thinking and playing think- | ization. ing. Great minds will pursue the even tenor of their way, and the world will be enriched by the results of their years of careful thought and study. Meanwhile conceited pretenders, whose platitudes pass as philosophy with their adherents, call the attention of certain classes to lofty themes in the only way it may be possible for them to approach those subjects. B. F. UNDERWOOD.

"There Shall Be Signs,"

No intelligent church attendent will fail to have noticed in the last ten or fifteen years a growing liberalism among the clergy-At first along, it was sporadic, as it were, pected, but a generalizing influence has been at work all along the lines; the old hardshells have gone to their reward selves? Because we can not explain why and the newer growth of men are more and more gaining confidence as they find themselves supported by the people, and speak out their honest sentiments that are so much more in censonance with the progress of the age. The signs are all favorable of a thorough revolution in the churches and it will be brought about in so gradual a manner that they will not know it. of the following interesting note from an we give below:

Mr. S. was so impressed with the enclosed synopsis of a sermon by an orthodox minister (at the funeral of a friend of his) that he asked me to send it to you, just merely as an indication of the work that Spiritualism has done in the world in liberalizing the minds of even the preachers and teachers of orthodoxy. It is the "Little leaven" which has already be gun to "leaven the whole lump." It amuses me to hear teachers of the most liberal faiths, promulgating the great truths our inspired mediums have been uttering for nearly 40 years, and labelling them "New Theology, and claiming to having made wonderful discoveries in the realm of God's great mysteries. But it matters not who shall "plant, or who nourish the seeds of enlightenment That God is ever giving the "increase," is proven by the vast "psychic wave" that is rapidly reaching all classes of people and invading all the old forms of belief.

The sermon to which reference is made was preached at the funeral services of Frank T. Barker of Bradford, Pa., which were conducted by an Episcopalian and a Baptist clergyman, the deceased not being a member of any church, though "in sympathy with the truths of Christianity." Taking for his text. 'Man goeth to his long home," Rev. J. P. Thomas, baptist, said:

The future life is very deeply rooted in our thought, and it so modifies our views of death that we view it simply as a change, a transformation, a step forward. In all growth there is decay; in all advancement there is waste. Death is but the unrobing of the mortal and the entering into the immortal; death is the gateway into life. Life is progress from infancy to youth, from youth to manhood from the mortal to the spiritual. Life's course is like the sun—ever onward. Personal being—the real, identical, conscious spirit—is much the same after death as before death. Though disembodied spirit, it has form, personal identity, self-consciousness, real faculties and powers, true character. After death a man is still a real disembodied man in all his gifts, powers, tastes and moral qualities—a tangible spirit in the Spirit-world. The body returns to the dust, but the spirit, the real man, returns to God

who gave it. There is comfort in this to us. Our departed loved ones have not vanished into nothingness: they are not formless as vapor or unreal as some phantom. Though they have gone to their long homes they are real living spirit persons with mind and soul, having love and hope and faith, and all manly traits suited to the Spirit-world. This view of our departed loved ones banishes haze and visions of the supremacy of spirit over clay." That is the way to think of the future world, not in weak fancy but in a conviction that our

Death is thus a divine message from above:

we sorrow not as those who have no hope or comfort. The grave can bury no affections now, but only the mortal and familiar form of their object; the real man still lives, and loves, and hopes; the true self is not dead,

"The living are the only dead;
The dead live—never more to die:
And often, when we mourn them fied,
They never were so nigh.

"The joys we lose are but fore-cast,
And we shall find them all once more;
We look behind us for the past,
But lo! 'tis all before!"

This personal identity through all transformations teaches us that in the other world we shall know and be known, even as in this. Moses and Elijah appeared on the mount as the same, real, persons, though dwelling centuries in the Spirit-world. Abraham was no stranger to Lazarus after death. Amid all human changes there is an abiding self, a constant reality, a spirit identity; and by this we shall ever see as we are seen, and know as we are known.

Thus it is we shall recognize our friends in the future world; and thus we may think of them now as not dead but living.

"Beyond the flight of time,
Beyond the reign of death,
There surely is some blessed clime
Where life is not a breath.
Nor life's affections transient fire
Whose sparks fly upward and expire"

ORGANIZATION.

If there is one thing that I hope for more than an other in relation to Spiritualism, it is that the late effort inaugurated by the RELIGIO PHILOSOPHICAL JOURNAL may succeed in its fullest extent, for without it we must remain as we are in the estimation of nonbelievers, a class of people that, however vorites. The disciples of each regarded all the others as "just mean" in talking so much and not allowing more time for their favorite. It was inevitable that sooner or later This should not be. Our numbers are too great, and there is too much intellect in our will continue so long as great philosophic ranks not to exercise a greater influence in the affairs of the world than we now do or can; so that this, if there were no other reason, should urge forward the work of organ-

> But this is of comparatively little importance at present, although in the impending crisis, that begins to show itself with portentous blackness, it may not be worthless as a factor in the case. Not only this, but the developing and protecting of genuine mediums, as has been so often said, is another matter that would be productive of great good, from the fact that such mediums would have a respectful hearing, because they would stand as credited exponents of at least the phenomena of Spiritualism.

> It seems to me that the clear expression that has been put forth from time to time of the basis for a combination of all those who accept the basic principles of Spiritualism, should form a rallying cry for a gathering of the liberal minded of all classes at once.

shade of belief? What though we may not what then? Do we, or can we define ourman is as he is, why he is supported, the decayed parts renewed from some of nature's productions, and destruction of vitality so far as the life of the body is concerned is produced by others, shall we say man is not? If then we cannot understand ourselves, is it wisdom to vainly strive to comprehend the Infinite? And here is where the idea that has been so industriously taught and so implicitly believed—that the Jewish God is the Infinite of the universe—has made so much of These remarks are called forth by the receipt | doubt and skepticism in the world. No one can read the commands he is said to have uttered and acts/ascribed to him, with a appreciative friend of the Journal, which | clear understanding and with a mind divested of the bias that comes of early training, with any feeling save of horror and repug-

But these ideas are fading away. The human mind, while it rejects the horrid idea of the Jewish God, has learned and is learning that there is an Infinite who will do justice tempered with mercy,—an Infinite that rule by law instead of caprice. What matters it what we call this ruler. To my mind, nothing. So long as we have learned enough about him to feel sure we understand his character and our relations to each other as well as to him, what matters the name? The thinking and the less thoughtful have agreed as by common consent to call him God; and since Spiritualism has his character better understood, is it not the part of wisdom to discard old errors and in their place nourish a better faith and higher hopes? And above all, to work for the deliverance of the later and purer revelation from all that now clouds it, and for its diffusion over the earth until every heart shall become at once its temple and its altar, till the fire of its sacrifice shall purify every human soul.

Carleton, Neb. S. F. DEANE, M. D.

Evolution—Spiritualism.

To the Editor of the Religio-Philosophical Journal. A few days ago in a pleasant company of ntelligent persons, Spiritualism was being

discussed, and I said that the theory of evo lution had no more evidence than the fact of spirit return. A gentleman present said that the cases differed, as the facts so largely given by Darwin were admitted, and could not be accounted for in any other way than by this theory, while, even admitting the alleged facts of Spiritualism to be real, which he was willing to do, the question was, how to account for them. The hour was late; the matter had been up incidentally, and want of time and a dislike on my part to urge the discussion beyond the limits of courtesy prevented any reply. I will now say what might have been said then, but for the reasons just given. The cases do not differ but agree in their main aspects. Wallace first, and then Darwin more fully, set their facts in array and said to the scientific world, and to the people: "Here are our facts, and they clearly prove and demonstrate this evolution theory. Look at them and show us how they can be accounted for in any other way." The wise men in science and in theology look grave, as such men are apt to when their wisdom is at fault, but fail to give clear answer or to reach any but "most lame and impotent conclusions," and, therefore, after long years of debate, evolution wins, the real leaders in thought adopt it, enlarge and spiritualize it, find it a

is all the better for it. The Spiritualists fill volumes with facts well verified, with experiments under test These philosophers yield readily to the powers of thought, feeling and worship are conditions and most skilled and competent church members for many years, they freely thousand witnesses, skeptics as well as be- and the blessedness of true religion until it is a part of God's upward plan of life; and lievers, and then say: "Here are the facts; they found the light of modern Spiritualism."

they clearly prove and demonstrate the theory of spirit presence, no longer a theory but a great truth for behold we have added to our faith, knowledge. Here is the proof pal-pable of immortality. Look at these thousands of facts; show us how they can be accounted for in any other way save by what is called Spiritualism." And the wise men look very grave and very angry as well, and are sadly perplexed. Some refuse to look at the facts on a priori grounds. What they have not seen and solved is impossible, for sooth! Some cry humbug, and the very pious cry the devil! But no one can account for or explain the facts on any other theory than

I heard a few days ago of two gentlemen saying to each other: "These facts cannot be denied. There may be fraud but there is much truth, but the Spiritualists are mistaken in their way of accounting for these things," and there they stopped! They had no theory. Thanks, gentlemen, for so largely admitting our facts which you would not have done a few years ago. Some day you may give up as your mistake, your thought that we are mis

And thus the long debate goes on, involved ing deep and subtile matters, and our truth gains. It is not so easy of proof as evolution, for spirits in these mortal bodies have faculties and powers like those of spirits in celestial bodies in the "many mansions" of the heavenly life—the same in kind but less in development. Therefore, clairvoyance, telepathy, and like spiritual gifts in us here; may account for some of the alleged mes-sages from the Spirit-world; but when we are told of events of which all are ignorant. but which are afterward verified, as is often the case, then all other solutions fail, and only the real presence of a spiritual intelli-

gence can rationally solve the matter.

A few years ago hypnotism, clairvoyance, and kindred matters of the spirit, were not granted by those who now accept them and use them as clubs with which to aim feeble blows at Spiritualism.

As the evolutionists do and have done, so we do and have done. We offer our facts to the world-facts quite as many and as well proved as theirs—and we say, as they do: 'Here are our facts, account for them on any other theory than that of Spiritualism," and all efforts to do so are failures. So we may well conclude that we shall win at last. One statement may help to this hopeful conclusion. While some eminent men, after brief and imperfect investigation, have repudiated Spiritualism, not one skilled and eminent scientist who has been careful and patient and persistent in his study and investiga-tion has failed to become a Spiritualist.

For instance, the venerable Fichte in Germany in 1879, toward the close of his long and illustrious life, put on record his testimony of the great fact of Spiritualism as a duty, and said that no one, with equally deep and earnest convictions should fail to do the same; that Spiritualism is a ratification of the belief in the immortality of the soul by means of the evidences of psychical experience"; that his researches "had been under conditions precluding all imposture, and that he hoped much for true religious understand, and be able to define what God is, I growth from the spread of these convictions, there being "no retreat from what has been gained, and the advance of the great truth being fully secure."

Detroit, Mich. G. B. STEBBINS.

Col. Ingersoll's View of Divorce.

The good home is the unit of the good government. The hearth-stone is the cornerstone of civilization. Society is not interested in the preservation of hateful homes, of homes where the husbands and wives are selfish, cold, and cruel. It is not to the interest of society that good women should be enslaved, that they should live in fear, or that they should become mothers by husbands whom they hate. Homes should be filled with kind and generous fathers, with true and loving mothers; and when they are so filled, the world will be civilized. Intelligence will rock the cradle; justice will sit in the courts; wisdom in the legislative halls: and above all and over all, like the dome of heaven, will be the spirit of liberty, Although marriage is the most important and the most sacred contract that human beings can make, still when that contract has been violated, courts should have the power to declare it null and void upon such conditions as may be just. As a rule, the woman dowers the husband with her youth, her beauty, her lovewith all she has; and from this contract certainly the husband should never be released, unless the wife has broken the conditions of that contract. Divorces should be granted publicly, precisely as the marriage should be solemnized. Every marriage should be known and there should be witnesses, to the end that the character of the contract entered into should be understood; the record should be open and public. And the same is true of divorces. The conditions should be determined, the property should be divided by a court of equity, and the custody of the children given under regulations prescribed. Men and women are not virtuous by law. Law does not of itself create virtue, nor is it the foundation or fountain of love. Law should protect virtue, and law should protect the wife, if she has kept her contract, and the husband, if he has fulfilled his.—Col. Robert G. Ingersoll in North American Review for November.

Meadville Mention-Persons and Events.

Meadville, Penn., has a good spiritual element in spite of the fact that it is a center for theological discipline and a nursery of creeds. Hon. A. B. Richmond's influence is widely, felt, and as he was a pronounced skeptic and a professional magician. his conversion to Spiritualism excites surprise and inspires interest where before was indifference or open opposition. He is himself the most surprised of any, and the new light that has dawned upon his life has filled him with gladness and a happy enthusiasm which animates his efforts to "let his light?

shine." Bro. A. Gasten, president of Cassadaga camp meeting association, exerts a healthful influence and does much in a modest way to help on the good cause, and in this he has the hearty co-operation of his good wife, and their home is a spiritual Eden to the weary

worker needing rest. Brother F. H. Bemis, ex-mayor and ex-Unitarian clergyman, is a pillar of moral spoken Spiritualists who do not hesitate to express their faith and exemplify it in their acts. Although consistent and exemplary supervision, with the testimony of many confess they never knew the joy of living

avoid fanatical adventurers whose influence disintegrates and deadens.

Here, too, is the home of C. W. Judd whose wife is sister to Mrs. E. L. Watson. In the long ago Mrs. Judd was an exceptionally good medium for a variety of phases, more satisfactory and convincing than the platform phases of the present time, especially to those acquainted with the medium and her history. In fact, the mediumship of 30 years ago, though less pretentious and lacking some striking phases of later developments, were quite as conclusive, and, when balanced against all objections, more satisfactory than the mixed and often doubtful exhibitions that astonish, bewilder, and perhaps repel the candid critic. Bro. Judd lives two and one-half miles out of the city, but comes to the meetings, when possible, in spite of rain and mud. I spent three pleas-

ant days with them last week.

Being wired to attend a funeral at Conneway, N. Y., Sunday, the 12th, the Meadville Society generously consented to let me go, and I suppose Brol H. D. Barrett spoke in my place. He is a theological graduate, but since he avows himself a Spiritualist he has no call to fill a Unitarian pulpit. True to his convictions, he will not compromise for the sake of place and salary, and devotes his talents to teaching.

My visit to Connewaugo was to serve at the funeral of J. P. Allen, who, 25 years ago, was our neighbor at Clear Creek. The family are free thinkers, with leanings towards Spiritnalism, and it had long been the request of the deceased that I should serve at his last rites, and his brother made dilligent effort to carry out his wish. This brought me within thirty miles of home, and I took advantage of the opportunity to surprise Mrs. Howe and Maude on Monday. I found them behaving nearly as well as if I had been watching them—so well that even "La Grippe" did not betray them with a malarial kiss.

I return to Meadville to speak Thursday evening, the 16th, and the following two Sundays of January.

LYMAN C. HOWE. Fredonia, N. Y.

Woman's Department.

OF INTEREST TO WOMEN.

SOCIAL AMENITIES.

In a recent informal talk to girls, Mrs. Alice Freeman Palmer, ex-president of Wellesley College, said that in her own college days, in common with other girls she shared the opinion that a college woman was a crestages. Several of them have been in existation distinct and separate from the rest of ence in the United States for generations, the world, and that her chief end was the and have been able to provide their members establishment of her intellectuality. Entertaining such a view, she lost much happiness and variety out of her early life. While there may have been a necessity for such a position in those first days of the experiment of the higher education of women, there certainly is none now. A college woman must have, the sides her knowledge of Greek and Letin. is none now. A college woman must have, besides her knowledge of Greek and Latin and her very justifiable ambition to lead in although reared in communal societies, are eager to escape the dull, joyless life and get scholarship, many points of view and broad-sympathy; in short, she must be in touch with life. Cultivation is not to be confined to ual activity and ambition. There is nothing the mind. The personality is to be trained, to prevent any number of Socialists banding the mind. The personality is to be trained, strengthened and refined. The college edustrengthened and refined. The college edu-cation is merely a means to an end, and the ory, but such societies have little chance to end is sometimes better attained by those outside of college. With their knowledge of the classics girls must carry into the world quiet minds, calm manners, gentle voices, quick sympathy, and ready interest in all mankind. Every woman should be ambitious for large influence—not necessarily that of a president of a college nor the wife of a president of the United States, but a desire to be felt wherever she is placed. The old-time lady, graceful, tactful, gentle and unselfish, must be the resultant of the modern collegi-

THE ROMANCE OF A YOUNG WOMAN OF ROME. Prof. Rodolpho Lanciani describes in The North American Review for January an interesting "find" in an old Roman tomb—the coffin of a young woman, whose history he is able to give in a most interesting way. He says:

"Who was this woman, whose sudden and unexpected appearance has created such a sensation among us? When did she live? At Joss paper). This paper is imitation money, and when it is reduced to spirit by being what age did she die? What was her condition in life? Did she have a happy existence, loving and loved? Was she handsome? Why was she buried with her doll? The careful examination of the tomb, described above, enables us to answer satisfactorily all these questions—with certainty in some cases, with probability in others. Crepereia Tryphaena must have lived at the beginning of the third century after Christ, under the empire of Septemius Severus of Caracalla, as shown by the form of the letters and by the style of the bas-relief engraved on the sarcophagus. She was not a noble woman by birth; her Greek surname, Tryphaena, proves that she belonged to a family of freedmen—that is to say, of former servants of the noble family of the Crepersi. She was well proportioned, tall and erect. Professor Alessandro Ceccarelli, the distinguished surgeon, who at our request has kindly examined and re-arranged the skeleton, states her age as sev-enteen or eighteen. We know nothing about her features, but we can at least that she had a strong and fine set of teeth. There is no doubt that she was betroihed to the young man Philetus, whose name is engraved young man Philetus, whose name is engraved on the stone of the second ring, and that the two happy and loving youths had exchanged the oath of faith and mutual devotion for life, as represented by the symbol of the two hands clasped together. The story of her sad death, and of the sudden grief which overtook her family on the very eve of a joyfull wedding, is told plainly by the presence in her coffin of the doll and of the myrtle wreath." TO SORROW AND SHAME.

ican valgarian leads only to sorrow and Some eastern ladies have presented the Fanny Paddock Hospital at Tacoma with a

new ambulance that cost five hundred dol-

lars. The twenty-second annual convention of the National American Woman Suffrage Association, will be held at Washington, D.C. in the Church of Our Father, corner of 11th and L streets, February 18th, 19th, 20th and

Miss Annie Bigelow, a daughter of John Bigelow, has written some bright stories for Harper's Magazine. Miss Bessie Marbury has written some sparkling society comedictas. Mrs. Charles Adams Coombs found a ready market for her novels, "A Game of Chance" and "As Common Mortals." She has an apartment at the Murray Hill Hotel and revels in the discussions which come up before the Nineteenth Century Club, of which she is a

Miss Ella Green, one of the most successful drummers in the United States; she has been upon the road for eight years, traveling for a St. Louis paint house, and her familiar figure is known to every traveling man of the West. The house employs eighteen drummers, but Miss Green receives the high-est salary paid to any of its agents. In fact, it is claimed that she receives the highest salary paid any drummer in a similar line of business of Philadelphia. She owns a hotel in Topeka, and has become financially independent through her remarkable ability in making sales.

Topolobampo Socialists.

The Socialistic colony at Topolobampo, Mexico, seems to be in a bad way. One C. C. Remley, who went from Kansas a year ago to join the society and get relief from the tyran-ny of capital, has made his way back and re-ports that the colony is composed of "old men and women who have become so embittered in their disappointment that they are hard to live with." They would leave if they could et away, but "having put their money in the general fund they can get nothing back," and "are paid for work in time checks which cannot be cashed because the directors claim there are no funds." Remley says "the reg-ular diet of the colonists consists of blackeyed beans and corn bread three times a day, as most of them are too poor to buy any meat." Most Socialistic societies have done better than this at least in their earlier into a field where there is room for individsurvive unless based on religious sentiments. -Chicago Tribune.

Trapping Devils.

If a locality is wealthy, or has a few wealthy men in it, the priest generally makes out a strong case. He may require to call in other priests in consultation. All this time the people dwell in morbid fear, pending deliverance. At length the priests announce their ultimatum. It will require a fee of one hundred taels (about one hundred and thirty-three dellars. American money) to procure three dollars. American money) to procure safety. The money is raised by public subsciption and paid over to the priest in charge. Then the capture of the devils is the next

Joss paper). This paper is imitation money, and when it is reduced to spirit by being burned, the devils do not know it from gennine money—here again showing their low mentality—and they enter the bottle in which the Joss paper has been burned. When they are thus entrapped, the bottle is sealed and carried away by the priest. Then the people feel grateful to their deliverer, and the priest has again impressed his importthe priest has again impressed his importance to the welfare of the community and at the same time replenished his bank account. The "Tsung li Yamen," or office of the head priest of this sect, is a curiosity. It has large halls and rooms filled with dust-covered and sealed jars, in every one of which is confined a devil, captured in the above unique plan. And were each and every jar filled with silver, I question if it would equal the sums paid for the capture of these imprisoned devils.—[From "The Taouist Religion," by Warren G. Benton, in the Popular Science Monthly for January.

BOOK REVIEWS.

[All books noticed under this head, are for saelat, orean be ordered through the office of the Religio Phil osophical JCURNAL.

A KNIGHT OF FAITH. By Lydia Hoyt Farmer; New York: J. S. Ogilvie, publisher. Price

Elismere. It is a rather commonplace story of a very religious young woman, the daughter of a Baptist minister, who goes to live with rich and fashionable relations in New York, after the death of her father. The heroine, Dorothy Roland, talks very glibly of the vicarious atonement, endless mis-This book is announced as a refutation to Robert The Philadelphia Times addresses some ery, original sin, predestination and kindred dog-pretty plain talk to American heiresses who mas. The most of her friends are members of contract marriages with foreign princes and nobles with the sole view of securing a position in foreign-society. The fact that it is money against a title deprives such unions of the sentiment which makes the true marriage honorable. The woman accepts a certain suitor because he has a title, and the makes to her old ideas, although she found a

Their influence is widely felt among intelligent people in the church and out.

This, too, is the home of J. B. Boothe, formerly of the Hubbard Brothers, New York. He occasionally gives them a lecture, and being an old teacher of music, he is helpful in various ways. Mrs. Lillie, Jennie B. Hagan, Willard J. Hull and Walter Howell have given acceptable lectures and done much first course of Sunday lectures they have undertaken. Last Sunday was a dark, rainy day, and therefore I was surprised to find the hall well filled on my arrival, and more coming in spite of the mud and drenching rain. The interest and cordial spirit of the people is a helpful tonic to speakers, esceptially to sensitives. This society has exceptionally good material for a permanent growth, and the management endeavor to avoid fanatical adventurers whose influence distinctions are interested and married Dorothy. One skeptic was the young physician, Dr. Elmor, but in time he was converted and married Dorothy. One skeptic was the young physician, Dr. Elmor, but in time he was converted and married Dorothy. One sligular, thing is belief on account of his love for othe leavel for the pork or mule mark of the underfulle mark of the prostitution of American grains. The prostitution of American grains as become so dishonoring to true woman-hood to the plainest warning against the mather shap, from honest society, from the press, from the pulpit, indeed from every pecially to sensitives. This society has exceptionally good material for a permanent growth, and the management endeavor to avoid fanatical adventurers whose influence distinctions of the same trains. The interest and cordial spirit of the popple is a helpful tonic to speakers, especially to sensitives. This society has exceptionally good material for a permanent growth, and the management endeavor to avoid fanatical adventurers whose influence distinctions are proved and married Dorothy. On eligious the death in a railwy accident in time he was converted and married Dorothy. On the chaptin her last words and feelings.

BENEATH TWO FLAGS. By Maud B. Booth. New York: Funk & Wagnalls. 12mo, cloth, 288 pp. Price, \$1.00.

pp. Price, \$1.00.

This is partly an explanation, and partly a vindication of the "Salvation Army." The author is the wife of Marshall Booth, who is the son of General William Booth, founder and leader of the whole Movement. As the Marshal and his wife have charge of the American work, and as she has been identified with the Army for eight years, she is presumably qualified to write intelligently on the subject. Whoever will take pains to read the book will find this presumption well founded. It bristles with interest, and is well calculated to dissipate popular error in regarded a religious movement which has undeniably reached and rescued many thousand people on whom the churches seemed to have no hold. The book contains twenty-rae chapters and eight illustrations. The American illag and the Salvation Army flag are beautifully blended on the red cover, giving it a decidedly military appearance. One thing is plain—this Army actually exists. It has already grown into a large force, and doubtless has an important future. The fact that it gets out of an important future. The fact that it gets out of the ruts and adopts novel methods, is no valid objection to the movement. The opposition aroused by its campaigns may be an argument in its favor; for every real reform has to cut its way through ignorance, prejudice, and sometimes cruel persecution. The author claims that the movement is so obviously of God that mere toleration on the part of the religious world is not enough. She says: "Is it not time that the Salvation Army should receive from all Christians—ay, from all lovers of humanity —more than sufferance—more than mere absence of persecution? If this book results in breaking down the walls of prejudice and indifference with which so many have fortified themselves against the Salvation'Army in their own cities, its aim will have been attained."

FOOT-PRINTS OF CHRIST. By Rev. William M. Campbell. New York: Funk & Wagnalls. 12mo, 375 pp., cloth. Price, \$1.50.

The author of this book knows how to write good English. His style is a happy combination of vigor and simplicity. For subject matter he has chosen an inexhaustible theme. Beginning with the boyhood of Jesus, his characteristics, labors, lessons, methods, and the striking seenes that made up his busy life, are so depicted as to awaken fresh interest. The book contains eixty chapters, treating as many distinct topics. The book is presentable in appearance, admirable in spirit and style, excellent in moral tone and teaching.

New Books Received.

Nurse Revel's Mistake. By Florence Warden; Sylvia Arden. By Oswald Crawfurd. New York Frank F. Lovell & Co. . Price, each, 30 cents. The Pilgrim and the Shrine. By Edward Maitland. New York: John W. Lowell Company. Price,

Magazines for January Received Late.

The English Illustrated Magazine. (New York.) Alfred Austin asks the question, Is Life Worth Living? in a poetic strain. The Straits Settlement describes the Malay peninsula in an instrutive manner. Competition and Co-operation among Women; Hoorn and Enkhuizen, and New Year's day in a Persian Village are good reading. Walter Besant contributes The Doll's House—and after.

Wide Awake. (Boston.) A beautiful poem of a Milanese legend opens this number. The true Revolutionary War tale of Peggy's Bullet is a pretty story. The Deck-Hand by Mrs. Fremont is in her usual pleasant style. The serials are varied and the illustrations, short poems and stories make a most

The Unitarian Review. (Boston.) A varied table of contents for January is furnished for the readers of this stable monthly as the following show: Critical Points in Continuity of Natural Phenomena; A Profession of Religion; The Term Agnostic, and

Young Woman's Migizine. (Brattleboro, Vt.) The contributors of this monthly are popular and they deal with most interesting subjects appropriate to the young. The department Called Home Life is instructive and entertaining.

The Unitarian, Ann Arbor, Mich. The Freethinkers' Magazine, Buffalo, N. Y., Phrenological Journal, New York. Christian Metaphysician, Chicago.

"540 40' or fight." See "War" Robertson's advertisement in this paper.

Vick's Floral Guide for 1890 is at hand and contains instructions on sowing and transplanting, lescriptions of flowers, vegetables, shrubs, small fruit, etc., with the market prices of seeds, bulbs, plants and every article required for the garden or conservatory. Send ten cents to James Vick, Rochester, N. Y., for a copy.

Sunshine and Moonlight, with also a flash of Comets, Meteors, and Shooting Stars, and a twinkle of Starlight is an interesting account of how the boys and girls had a holiday "outing" at home, by a Man of the Great Rock Island Route. The Chiange Book Island Route. cago, Rock Island and Pacific Railway respectfully dedicate this to the boys and girls of America.

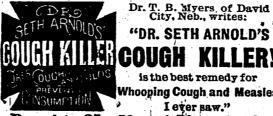
What is **S**crofula

lating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which developes ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors." It is a more formidable enemy than consumption or cancer alone, for scrofula combines the worst possible features of both. Being the most ancient, it is the most general of all diseases or affections, for very few persons are entirely free from it.

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SOME CONTRIBUTORS: EDWARD BELLAMY, author of "Looking Backward." REV. JOHN W. CHADWICK, author of "The Faith of Reason," "The Bible of To-day," etc. REV. W. S. CROWE, editor of the "Universalist Record." CLINTON FURBISH, editor of "The Leader," (Chicago). REV. HENRY FRANK, Independent Church, Jamestown, N. Y. RABBI G. GOTTHEIL, of the Temple Emanu El, Fifth avenue, New York City.

HELEN H. GARDENER, author of "Men, Women and Gods." LAURENCE GRONLUND, author of "Cooperative Commonwealth." J. K. Ingalls, author of "Social Wealth." REV. JOHN C. KIMBALL, Radical Uniterlan.

HARRY L. KOOPMAN, Librarian University of Vermont, Dr. Daniel Deleon, late Professor of International Law, Columbia College. DYER D. LUM, author of "Concise History of the Chicago Anarchists," etc. MARIE LOUISE, Philosophical Anarchist.

REV R. HEBER NEWTON, Episcopalian; author of "Right and Wrong Uses of the Bible." EDMUND MONTGOMERY author of many scientific treatises in German and in English. Hon. Frank T. Reid. Single-Taxer. PROF. WILLIAM G. SUMNER. author of "What the Social Classes Owe to Each Other," and Professor

of Political Economy in Yale College. WM. M. SALTER, Lecturer of the Society for Ethical Culture of Chicago; author of "Ethical Religion."

W. L. SHELDON. Lecturer of the Society for Ethical Culture of St. Louis. SERGIUS G. SHEVITCH. editor or "The New York Volks Zeitung." Gen. M. M. Trumbull, author of "Life of Thomas Jefferson."

BENJ. R. TUCKER, editor of "Liberty," (Boston). T. B. WAKEMAN, Positivist and Socialist; author of "Classification of the Sciences," etc.

REV. J. M. WHITON, Ph. D., Congregationalist; author of a number of works. JAMES H. WEST, author of "Uplifts of the Heart and Will," etc., and editor of the "New Ideal," (Boston). OTTO WETTSTEIN, Atheist and Materialist. A. VAN DEUSEN. J. W. SULLIVAN. VICTOR YARROS.

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A REVIEW

WHAT I SAW AT CASSADAGA LAKE

A. B. RICHMOND/Esq.,

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CHICAGO, ILL., Saturday, Januray 25, 1890.

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Mr. Dean on Organization.

A few weeks ago the Banner of Light published the best argument we have seen in opposition to organization. It was a lecture by Hon. Sidney Dean. Like everything from Mr. Dean it is, to say the least, frank, manly and of no uncertain sound. He gives about all that can be said on his side of the question, and if we succeed in answering his main | fierce worldlings have sought shelter under argument we think we have answered all that has appeared on that side of the question. Mr. Dean takes the ground that the present age is one of dissolution-of iconoclasm, and that the forces are not apparent | Superintendent Porter's precautions there for constructive work. That the world has not arrived at the point where it can begin to winnow the chaff from the wheat-where it can husband the wheat and burn the tares. In this he is partly right. This is an age of disintegration, of the unbinding of fetters of the mind; the age of individualism. But it is also an age of re-construction, of advance, of association. The great business forces; the great enterprises for material welfare; the unification of capital in corporations; the general trend of self-interest a higher motive for the enfranchisement of the race, and to bring about that fraternity sighed for through ages.

For a generation preceding the coming of

Jesus, Rome was busy reducing to unity in one empire the scattered tribes of the world. Under Roman law were unified the broken fragments of humanity in the then known world. The arms of a Cæsar bore down all opposition. So pregnant was his mission in the thought of a Froude that he declared him to be the real John the Baptist preparing the way for him who was declared to be the "prince of peace." So, to-day, the talented business men who control great enterprises are on the same lines-preparing the way for the spiritual advent of those divine forces which are to bring brotherhood, peace, joy and that equality which most people desire, but few truly appreciate. Spiritualism as a dissolving force has had its day. It has done a great, good work; a necessary work; a work without which no permanent unification could be had. If it does not advance to its next stage—the stage of spirituality, of soul-culture—its demonstrated facts will become no better than fictions. The materialism of the age will triumph and the hope of the desponding. So long as man dwells in the outer court with no desire to enter in and enjoy the light of true spiritual illumination which is the spal end of all this forty years' experience, the work will not have been accomplished which the good spirits had a right to expect when they opened the gates of the Beyond. Spiritism has dissolved the old: Spiritualism or spirituality must unify the new. Everywhere hearts are waiting and hungering for this unity. The columns splendid temple on Boston's "Back Bay" is ance of a Mrs. Ross and swears it is the chub- not many minutes before he was in a sound We know Prof. James is admirably adapted

ment. Were we permitted to unveil the confidences which private letters supply, we should startle the doubters and demonstrate that there are enough true and loyal souls now who accept the Journal's initial work to commence unification by organizing under the simple creed which it proposes as the bond of fellowship. Where is the objection to forming an organization to make this creed practical and effective? "Like seeks like." None will join who are not in harmony with this basis. There need be no fear on that score. Believing that unity is desirable on the basis proposed; believing that the time has come for all who think as a majority of the Journal's constituency thinks to meet and organize, we shall continue the discussion in the hope of drawing out a full expression of views. We hope to find Mr. Dean with us ultimately in this advance move for the good, as we believe, of the race—on earth and beyond the vail.

The Religious Census of 1890.

The Superintendent of Census, Hon. Rob ert P. Porter, has sent the Journal a circular letter in which he expresses the "desire and purpose to obtain the fullest and most accurate results possible in this department." He says further:

I need not enlarge upon the value of such results to ary who are in any wise interested in Church work and progress, and wish to know the numerical strength of the various religious denominations of the United States. The inquiry will be broad enough in scope to embrace every religious body, of whatever name or ever few or many its churches and members and it will be conducted with the utmost fairness and under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be wise to undertake in this direction for the Eleventh Census. In order to prose cute this plan successfully and to make the results so the government will have to count largely on the prompt and generous co-operation of those in each de-nomination who are in a position to furnish the infor-mation desired. This information cannot be gathered and the appropriations available for the Census will no admit of the appointment of special enumerators fo this work. It is necessary, therefore, to make Church Statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some com-petent person in each of the minor ecclesiastical subdi-visions of the various churches. The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be in stantly recognized. H. K. Carroll, LL.D., editor of Th Independent, of New York, has consented to assume the preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to giv a prompt and faithful response. I ask for him, and am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent

er supposes he has covered, in this program, all that is necessary to do credit to himself and his office; and to satisfy the religious mind of the most exacting. The misfortune in all this matter is that in this world we cannot always, trust human nature-especially religious human nature—to obtain the information desired. Competition exists in and among the churches no less than in and among the unwashed multitudes of sinners who belong to the "world"-if not to the othhad occasion, in previous decades, when the census was taken, to note the manipulation of the returns and have found that many the outstretched arms of the church once in ten years at least. Even Spiritualists on such occasions have contributed to swell the army of the elect. We fear that notwithstanding will be a repetition of this same old farce; for farce it will be if the mode, as indicated in the circular printed above, is carried out.

As Superintendent Porter has requested the JOURNAL to co-operate with him in obtaining "the fullest and most accurate results possible in this special department" we

make the following suggestions: Possibly Superintendent Porter's plan is the best he can devise for the churches; but his plan does not go far enough to accomplish other needed results. The world wants in all departments of life to serve itself by to know more about the religious or spiritual serving others is the sign of the oncoming | belief of the American people than it does tidal wave of spirituality which is to give life, about particular sects and denominations. As there have been during the last ten years great changes in the tone of the sermons from different pulpits, is there not some way of getting at the real sentiment of the people upon essential matters going to make up a belief outside of the question of church membership? We think there is. At least the experiment might be tried. We suggest, in order to obtain the above results, that Superintendent Porter instruct his census takers | social circle for that matter.

to ask the following questions: 1. Irrespective of your affiliations with any particular sect are you a believer in the existence of a Supreme Being?

2. Do you believe in the existence and immortality of the soul of man?

3. Do you believe in the possibility of the

manifestation of spirits to mortals? Questions 2 and 3 might be worded with more scientific and technical accuracy but for popular use they are likely to be better:

understood as formulated. These questions would cover the ground vital to all Spiritualists. Answers to these questions if candidly made would be of interest to the whole world. Superintendent Porter by placing this list of questions would do know of the physical phenomena of Spirituwhat his predecessors have always failed to immortality will cease to shelter the faith of | do. . Such an act would be a credit to his ad- | Nothing! Will Brother Chase affirm that the ministration and secure justice to, at least, senses are infallible? Hardly. One need several millions of his fellow citizens now but go into any Spiritualist gathering to placed at a disadvantage by having no or- quickly discover that Spiritualists themganization and none of the machinery of or- | selves differ widely and irreconcilably as to | in the meantime, my father was having | Hodgson will continue his invaluable work ganic life whereby to manufacture the prod; the character of manifestations, though ob- dreams about me. He was always a great in this country under the auspices of the ucts asked for in Mr. Porter's circular. Spir served by all alike with the same senses | dreamer, and his dreams always came true, | British Society and as the Secretary of the itualism is represented by large numbers in Those senses tell different stories to differevery protestant sect in America, but it has ent individuals and those individuals believe he was taking an hour of rest from work. charge of vice-Presidents Prof. S. P. Langley no way of enumerating its own followers, and their senses and affirm that they know. A only here and there a building. Mr. Ayer's John Wetherbee kisses something at a se-

of the Journal attest the truth of this state- the only fine structure in the world especially dedicated to the use of Spiritualists.

> However desirous of being fair and accurate Dr. Carroll may be, and we presume he wishes to be just to alk parties, he is handicapped from the start in any effort he may make to get statistics of Spiritualists. Spiritualism being unorganized, its members not enrolled, with no one authorized to represent it, with no method of enumeration practicable, it is impossible that any results of value can be secured under the plan Mr. Porter has devised if, indeed, any statistics worthy of being considered are obtainable under any plan of work in the present condition of the Spiritualist Movement. Here again is a strong argument for organization. It needs no elaboration at our hands.

Warren Chase on Organization.

On the sixth page the veteran lecturer and writer, Warren Chase, has a word on Organization. He is a type of a class having strong natures, intensified individualism, great love of liberty as they understand that word, impatient under the conventionalities of the world, with a sincere contempt for shams, and always and ever showing their roughest side out. They are never indicially minded, never quite able to fully comprehend the attitude of mind held by those differing with them; yet willing that everybody should follow his own bent of thought so long as they themselves are left unrestricted. With brusque exteriors and mental magazines stored full of bombs, shrapnel, dynamite and controversial thunder, these people have their mission in life; and beneath their intellectual and psychical armaments often conceal warm and loving hearts, re-enforced by the devotion and fortitude of martyrs. Heredity and environment have united to make them agitators, thought- in equal proportions among all the members provokers, targets for the world to practice of the family. His services were greatly on in its never-ending effort to become expert in hitting truth or error, as the case situation and who would be so daring as to may be. 'A median line drawn between this class and the ultra-conservative, tradition- day, and at night he seemed no better. But loving, precedent-obeying class will probably little nourishment passed his lips and every mark the truly rational road to final peace | bone and joint in his body was racked with and happiness. Mr. Chase recognizes "the efficiency and power of organic effort," but thinks it impossible to unite one-half the Spiritualists on any articles of belief. It is the apartment closing the door firmly bemore than probable that one-half the avowed | hind him. All this, on the face of things, seems very | Spiritualists could not at first be united; we fair; and we doubt not Superintendent Port- | doubt if it would be desirable even if they could be welded quickly into a seemingly united body. It must be a matter of comparatively slow growth to be healthy, strong | that the sick man would be unserviceable for and permanent. Mr. Chase alleges that "Christian Spiritualists" believe in the Jewish | the house he said that he saw something God. In this we are quite sure he is wholly mistaken and affirms what his intellectual bias leads him to believe, rather than what he actually knows knows from the testimony of the only competent witnesses on this point, the so-called Christian Spiritualer members of the historic trinity. We have lists themselves. With all due respect for Mr. Chase, we seriously question whether he was ever able to render himself sufficiently receptive to the thought of a Christian Spiritualist to fully grasp and comprehend the latter's beliefs—ever negative enough to catch the true reflection of the Christian Spiritualist's mind. Rev. Samuel Watson and Dr. Eugene Crowell are representative Christian Spiritualists, but both will deny Mr. Chase's allegation. We never knew or heard of a Christian Spiritualist who believed in the Jewish God, or in the God of orthodox theology. But we do not care to start a controversy on the God question, having sturdily and steadily declined the use of the JOURNAL for that purpose these many years. That the Caucasian race is not ready to fraternize socially and politically with other races is no | form coming toward you?" inquired the lisargument against the desirability and feasibility of a "universal brotherhood," or against the advisability of promoting fraternity with a necessarily limited field at the outset. We do not understand that fraternity of necessity implies that one must put himself upon a social, moral and intellectual level with all the world, or that one is obliged to remove the restrictions which guard the circle of his private life and associations. One may help one's fellow men to grow more prosperous, wiser and happier, and in this sense promote universal fraternity, without taking all the world or any

> "Millions of Spiritualists know," says Mr. Chase, "by knowledge....through our senses ... that death is not the end of conscious individual existence." He suggests this as a basis of organization—suggests it after forty years' experience in Spiritualism! Now, nothing is more clearly established than that this "knowledge" affords all too narrow a basis for organization, for fellowship, for fraternity. Look at the Spiritualist movement today, or any day during its forty years' life, and the weakness of Mr. Chase's position is so apparent that it need not be elaborated. If one is to be critical let one inquire: What is this "knowledge," other than the product of the belief of one's senses? What can one alism except that of which one's senses tell?

part of it into one's family life, or one's

by face of a materialized baby. Another vis itor at the same show sees in the exhibit only the breast of a brazen-faced swindler. painted to resemble an infant's face. Whose senses tell the truth, those of John Wetnerbee or those of the other man? which of the two "knows"? Of course we think Wetherbee's senses fooled him, but others will differ from us. Is this sort of "knowledge" calculated to bind souls together in a great and beneficent work for the world's uplifting in temporal and spiritual things? Scarcely, Let no one quote us as belittling the importance of the senses. We do nothing of the sort. We only desire (1) to show the fragile foundation of this sort of "knowledge" as a basis of associative effort; and (2) to emphasize the importance of giving the senses fair play when engaged in this field—that they may work unhampered by hypnotic effects or any of the clap-trap of cabinet devices or legerdemain.

Cured by an Apparition.

The domestic economy of a well known family in this city requires the labor of a man who at the present time happens to be of the colored race. He is a good natured fellow, of mild disposition and suave demeanor, a native of southern Mississippi and about thirty years of age. He attends to the furnace, sweeps the walks, and does all the heavier work connected with household service and fills a niche of necessary importance in quite an acceptable manner. But one day last week he fell victim to a serious malady-was really very sick and obliged to take his bed. A physician was called who pronounced his case one of congestion of the liver and pleurisy, necessitating careful handling as he was in a critical condition. It was in the midst of a cold snap and his duties and obligations had to be distributed needed but grim disease was master of the complain. Carefully was Charley nursed all pain. The gentleman of the house was the last to see him late in the evening, gave him what attention he could, and retired from

At length the morning dawned, and with it Charley appeared smiling and well! What could have wrought so sudden a change for the better? for it was confidently expected at least a week. Questioned by the lady of white come into the room, and from that time his pain left him. An evening or two afterwards, on being questioned a little more closely he gave the following account of his experience: "It must have been about the hour of 12 that I was in the greatest agony. Every inch of my body was in pain and l had not been able to get a moment's rest. When Mr. — went out of the room, the last thing he did was to close the door tight, and at about the hour I mentioned, on looking up I was surprised to see the door had been pushed wide open and at the entrance was a person standing dressed in white. I could see no features, only the glowing whiteness of a form, and as I looked it came towards me with clasped hands and on reaching my bedside it seemed to melt away and disappear, in part sinking under the cot and in part seemingly merging into the bedclothes. But from that moment all pain left me. I went to sleep and slept soundly till

morning, when I arose feeling well." "Were you frightened when you saw the tener to the recital.

"Not a particle. I have often heard people talk of such things and thought I should be scared out of a year's growth should any such experience ever happen to me; but I was not at all alarmed."

"You say you saw the door wide open and you know that it was firmly closed at night?"

"Did the door remain open?"

"I found it closed in the morning."

"Who do you think the white form was?" "I think it was of a sister of mine who died many years ago; we were twins."

Charley has been living in Chicago a good many years—came here when he was a boy. He had not seen his parents for twelve or fifteen years until four years ago. He knew they lived in Mississippi, if alive, but he had lost all trace of them. By a mere accident he learned one day that his progenitors were residing near Aberdeen in the Southern part of that State and he started off to make them a visit. He reached the place but found that they were distant several miles in the country. Meeting a colored man mounted on a mule carrying a grist to mill he inquired if he knew So-and-So, giving his father's name: "Yes, sah, be you his son?"

home and tote dis yer gris' along on my back. He sent me wid dis co'n to git it groun' yo'

"I told him no, that I would hire a horse too. It was the noon time, and after dinner | American Branch. This Branch will be in Mother sat on the porch knitting, and father of the Smithsonian Institute, Dr. H. P. lit his pipe and sat down to smoke, but it was Bowditch and Prof. Wm. James of Boston.

sleep. Presently he woke up with a start. rose to his feet and said. O I feel so happy in here,' rubbing his breast, and without saying why, he went to the door and gazed in the distance for a while, and then sat down to smoke again, and again fell asleep. A second time he jumped up with a start, and said, T've seen my son, sho', and I'm so happy, and again he went to the door and peered into the distance. And then mother spoke up: 'Why, Jo, what am de matter wid yo'? Nebber did see sech a niggah, 'pears like yo' allers dreamin' o' suffiin'. Go long, we'll nebber see poor Charley no mo'; he's done gone ded dese long years, I's afeard.' And so father crawled back to his seat and pipe, and a third time he was sound asleep and the third time awoke and declared he had. seen his son coming. 'Two are wid him and de tallest one am Charley. Fo' de Lo'd I's sho' I seed him.' Hastening to the door, he outlined three travellers approaching. 'Don' I tell you so? Dar dey is, and my son am one ob 'em.' The stragglers approached, and sure enough the middle one mounted on the tallest horse was Charley, the long-lost son. I was the son, and mother told me the story of the dream."

The Journal is responsible neither for the apparition nor the dreams, and only for a faithful chronicle of the story as told. Whoever wishes to know further particulars will have to interview Charley.

1s this Modern Orthodoxy?

On January 15th, Rev. Lyman Abbott D. D., editor of the Christian Union, was duly installed as pastor of Plymouth Church in Brooklyn. A council of distinguished orthodox dignitaries assembled to take part in the solemn proceedings. Before this august body Dr. Abbott stated his theological beliefs. "My theology," declared Dr. Abbott, "has changed in the past and will change in the future, but if the past be an augury of the future, it will change only to make Christ more central. It is imperfect, and always will be." When Dr. Abbott had finished, the roll was called so as to give each clergyman an opportunity to question him. Not many had questions to ask, but those who had gave Dr. Abbott difficult theological nuts to crack. Rev. Dr. Alexander McKenzie of Cambridge. asked Abbott for his belief as to the trinity, thereby involving a definition and explanation of what was meant by the word. Dr. bbott said: "I think there is but one God, not three gods, and I don't use the word trinity. I believe in one divine spirit, who fills the universe with his omnipresence, and is revealed to us by his manifestation in the flesh and the dwelling of his spirit in us. But on the relation between the trinity, son and spirit, the question is so great and I am so small that I don't pretend to answer it." This answer was loudly applanded by the audience and Dr. Abbott was duly installed. Reverend H.S. Bliss was installed as his assistant notwithstanding his beliefs. In reply to a question by Dr. Armitage, Mr. Bliss admitted that he believed in purgatory; that. is, that in the case of souls not yet fit for heaven, but still not entirely unworthy, a cleansing process went on beyond the grave. When cross-examined by Dr. Meredith he made the statement that a man could be a Christian and not take Christ as his model. By this he meant that a man whose life was Christlike, but who did not know of Christ, could be saved.

Psychical Research.

Part XV. Proceedings of the (English) Society for Psychical Research is just to hand. It is a volume of 227 large pages and intensely interesting to the student from first to last. In President Sidgwick's address one may discern an honest desire to deal with psychical matters in a wholly unprejudiced way. He evidently realizes that his society is in a bewildering field; and with his co-laborers he is quite likely to move more slowly and cautiously than seems necessary to a Spiritualist who has previously traveled the road over which these researchers are carefully picking their way; but one would be hypercritical were one to find fault with this caution or to contrast it with the celerity with which these momentous and complex questions have been settled by some excellent people. The Psychical Society is not only going over the ground, but is doing permanent work as it travels—work which will, it is to be hoped, make it easier for all who follow. Among the valuable papers in Part XV. in addition to that of Prof. Crookes now in course of publication in these columns, may be mentioned that of F. W. H. Myers on "Recognised Apparitions Occurring more than a year after Death," "Experiments in Hypnotic Lucidity or Clairvoyance," by Prof. Richet, "Duplex Personality," by T. Barkworth, "Experiments in thought Transference" by Prof. and Mrs. Sidgwick and Mr. Smith. "Dr. Jules Janet on Hysteria and Double Personality," by Mr. Myers. The volume is worthy of careful study. We note that the price in England is 75 cents. This would "Well, honey, now yo' jes' take dis yer make it at least \$1.00 in this country—thanks mule an' go straight to him for he's been to the tariff. We are not authorized to so talkin' a heap 'bout you lately, and I'll walk | announce, but we presume copies may be obtained from Mr. Richard Hodgson, Secretary of American Branch, 5 Boylston Place, Bos-

On the 14th, the American Society disbanded and he could keep his mule, which I did. But, according to previous arrangement, and Mr. to the work and from what we hear we believe the other two to be equally good The annual fee for members and associates will remain at \$3, and the American Branch will share all the benefits of the English Society except the one privilege of voting at its meetings; and this privilege would no doubt be granted to any member who would take the trouble to go to London to exercise it. Now that the driftwood has been cleared away and there is a good prospect of headway being made we hope our readers will cordially aid Mr. Hodgson both by fees and donations. The work is one requiring a generous supply of money as well as active personal co-operation.

Mr. Sturgis Perplexed.

On another page we republish from the Boston Globe some experiences gathered by Mr. Hodgson and reported at a public meeting of the A.S. P/R. Referring to these accounts Mr. C. E. Sturgis of Haverhill, Mass. inquires: "Is not Spiritualism the same thing, or cannot it be explained in that way? How do we know that instead of departed friends communicating with us it is not something else which science has not yet

Space forbids any extended reply here and now. Mr. Sturgis should study the subject for himself; had he done so with care he would not now be in a quandary. The ability of a spirit still enfleshed to impress a fellow-mortal at a distance has long been known to Spiritualists; indeed, was known before the advent of modern Spiritualism; and to the Spiritualist is strong corroborative evidence of his main affirmation. The ideas of time, space and dimension are so arbitrarily fixed in the mind of Mr. Sturgis and the class he stands for, and he is so prone to judge of psychical manifestations from the standpoint of his experience with the physical world and its familiar forces. and their modes of expression, that he gets bewildered when he touches the boundary of the psychical realm. Mr. Sturgis should remember that time and space are only rel-

The spirit with the aid of forces not understood or recognized by physical science is constantly communing with other spirits, and this whether the spirit be incarnate or discarnate. Psychical researchers are daily proving this as to incarnate spirits and are rapidly being forced on to the Spiritualist's ground as to the leading doctrine of Spirit- SENT FREE cal Publications.

That a large percentage of what passes current as the work of discarnate spirits can be fully accounted for without going beyond the psychical powers of mortal life, is true; and this will grow more plain to Spiritualists as time goes on and researchers grow more experienced and have fuller data from which to make their generalizations. But there remains a good percentage of phenomena only to be accounted for upon the hypothesis of continued existence and personality of the spirit after death of the mortal bedy. We cannot new stop to illustrate by examples. Mr. Sturgis will find them on every hand if he only seeks. He need not go beyond the limits of Haverhill.

Physical Culture and Correct Dress.

Mr. Edmund Russell, who has recently returned from a three years' lecturing tour in Europe, and who has lately given a series of lectures in New York City, with great success, will make his first appearance in Chicago, at Recital Hall (Auditorium), Tuesday, January 28, at 2 P. M., under the auspices of the Physical Culture and Correct Dress Association, subject: Artistic Dress; Study of Individuality; Draperies; Ornaments and Jewels; Perfect Figure; Correct Breathing; When not to wear Black; How to Dress a Stout Woman; Color and the Complexion; Expression in Dress. Admission 50 cents.

Cigarettes Must Go.

The municipal authorities of Frankfort Ky., have declared that eigarettes must go; in other words, the council passed an ordinance on the 2nd inst. absolutely prohibiting their sale in that city, and as there was only one dissenting voice, it is more than likely that the mayor will give his approval and it will become a law. Mr. Morgan, one of the councilmen who took the most active stand for the suppression of the sale, gave to a reporter many cogent reasons for his movement, but acknowledged that he had been somewhat influenced by a selfish motive. "I have," he said, "a son who smokes cigarettes, and I believe the practice is injuring him." - There has been for some time a growing sentiment throughout the country that cigarette smoking is injurious, and particularly so to young people. A French physician made an examination some time ago of thirty-eight boys from 9 to 15 years of age who used tobacco. In twenty-two there was a marked disturbance of the circulation of the blood, with palpitation of the heart, and in thirteen of these the pulse was intermittent. In eight, analysis of the blood showed a decrease in the red globules; twelve suffered from nose bleed; ten had insomnia and nightmare; four had dicerated mouths, and one contracted consumption. Eleven of these boys were induced to quit using tobacco and in six months they were restored to health. Were an equal number of American boys to be examined, the same symptoms would doubtless be manifest. The smoking of cigarettes and their manufacture was an importation into the United States from Cuba during the insurrectionary movement in that

island twenty years ago, which sent thou sands of Cuban refugees to New York and Philadelphia. Prior to that time nothing was known of the cigarette in this country, but since then the manufacture has increased to immense proportions and the smoking habit has become wide-spread. But it does not agree with young America. It makes him sick, and dull, and stupid. We never think of looking to Kentucky for reforms, but we shall have to score one, for her now seeing that one of her cities takes the lead in a crusade against cigarette smoking.

Dr. J. K. Bailey has been speaking, since our last report of his work, at various places in the State of New York, but expects to return soon to the western field again. His address is P. O. box 123, Scranton, Pa.

F. N. Foster, whose alleged spirit photography the Journan conclusively exposed as a fraud some time ago, is once more in Chicago. Another fool crop having ripened since his previous work he has now returned to harvest it.

"How far did the Lost Spirits fall?" is a question propounded in The Bizarre, a monthly magazine of history, folk-lore, mathematics, mysticism, etc., published at Manchester. N. H.; and a correspondent who has some where seen the conundrum figured down fine, says they fell just exactly "1.832,308,363 miles and 1,120 yards." This beats the "fall of man" all to pieces.

While Dom Pedro, the now exiled Emperor of Brazil, was travelling in Europe a year or two ago, reports came that he was lying dangerously ill in Italy. Not a great while since he told one of his faithful attendants that while he was balancing, as it appeared, between life and death, he had a dream that impressed him greatly, and no doubt contributed to his recovery. "An old man came to me," said the Emperor, " and in a most earnest manner informed me that before I lost my life I should lose my crown." Dom Pedro's life was spared but he no longer wears a

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REGINALD OWEN.

Down in the Knaresboro valley where Nid rolls along by the cedars, Slowly and sadly along, and reflects the dark frown of the castle, Where Mother Shipton foretold of the marvellous things of the future,—
Sadly I wandered alone in the calm of a fine autumn gloaming. Pensive and sad was my soul, like the stream in its ominous silence, Gloomily flowing away from the glory and warmth of my manhood. Listless, I leaned on the rail of the foot bridge that spanned the deep river, Vacantly gazing below on the water as dark as the Day had departed at last, and the valley lay quiet Dreaming a dream that I felt like the breath of past

ages upon me. Suddenly, as from the deep, came a light like the glare of a beacon; Brighter and brighter it grew like a camera picture of sunshine. Was it a picture I saw, indistinctly, or was I but Yes, it grew plainer and clearer, a scene that I love above any: Ardenham village, where dwelt my devoted and

beautiful Amy! There was the snug little cottage, encircled by clustering beeches There was her window, wide open, and there was my dearest beloved Pallid and wan was her face, and her eyes were beseeching and eager.-Yearning for something afar, which her soul was impatient to grapple.

Wondering, doubting, and fearing, I gazed on the

wonderful picture, Feeling an ominous dread that my beautiful darling was dying! Oh! would the sun rise? Should I never again see my darling? Oh! what a grief filled my spirit, an anguish that lashed me to madness! Terrible, terrible night! for my soul seemed in hades for ages! Off at the first peep of day for the Ardenham cottage I started, Never a moment delayed till I saw the bright vane of the steeple.

nestling beside it, There was the school house—and there, (was I waking or was I but dreaming?) There was the snug little cottage, encircled by Clustering beeches, There was her window, wide open, and there was my dearest beloved! Pallid and wan was her face, and her eyes were beseeching and eager,-Yearning for something afar, which her soul was impatient to grapple.

There was the old village church with the parsonage

"Amy, dear Amy!" she saw me; her eyes brightened up like the sunshine: Joyful, and wild with delight, I soon clasped the dear maid to my bosom.
God had restored her to life, from the brink of the grave He had brought her; Infinite mercy and love! let me ever be humble and

spair of my spirit, Came a reflection from Him in the heart of the Knaresboro valley!

OUR SPIRITUALIST CONTEMPORARIES.

The Two Worlds: "Goldsmith had studied aphysic in his youth; and a poor woman, hearing of his great humanity, solicited him in a letter to send ther something for her husband, who had lost his appetite and was reduced to a most melancholy condition. The good-natured poet waited on her instantly, and, after some discourse with his patient, found him sinking in sickness and poverty. The doctor told him they would hear from him in an hour, when he would send them some pills which he believed would prove efficacious. He immediately went home and put ten guineas into a pillbox, with the following label: 'These must be used as neces-sitis require. Be patient, and of good heart.' He senit his servant with this prescription to the com-fortless mourner, who found it contained a remedy superior to drugs and potions."

Light of London is responsible for the folowing anecdote concerning Madame Bernhardt: · Madame Sarah Bernhardt is a firm believer in the marvellous and, as yet, unexplainable. She has reated that when at New York, on her first American tour, she woke up one night, after a terrible dream, in which she had seen her son Maurice bitten by two mad dogs. The vision made such an impression on her mind that early next morning she telegraphed to Maurice, and received the reply that he had been bitten by two dogs, but that the wounds in his arm were not serious. Moreover, the dogs were not rabid, but had been immediately killed. Madame Bernhardt could, she affirms, mention numerous other circumstances in her life which it would be impossible to put down to mere chance or coinci-

Golden Gate: "Quibbling about Names" is the subject of an editorial in the number of Jan. 4. which starts out as follows: "We never could quite understand the sense or logic of Materialists denying the existence of the Supreme Intelligence in the universe, which the Christian world calls God. while at the same time they must admit that there is design n nature, in the adaptation of elements to ends, and surely there can be no design without intelligence. They must also admit that there is a mysterious principle operating through matter which is superior to nature, and above and beyond all human comprehension. Now, what matters it what name we give to this principle, whether we call it Jehovah, God, Law or Nature? And what particular harm is there, or just grounds for dissension, if some are disposed to reverence that Awful Mystery we call God, more than others, or attribute to it larger powers or more direct interest in the affairs of men than others are disposed to admit?"

Carrier Dove: A writer in a December number, commenting upon an article communicated by a Romish priest to a San Francisco daily on the "Barriers to Faith," says: Under this caption a Catholic priest attempts to explain why non-Catholics are not Catholics. He cited prejudice as one of the prevailing and apparently insuperable obstacles in the conversion of non-Catholics, and dwelt at length on the evil significance of bigotry, narrowmindedness and intolerance in the history of modern Europe. He called attention to the bitter antagonism to all Catholic aspirants for political preferment in this country, and the occasional violence of the press, as showing too plainly traces of the same spirit which dishonored the later history of European nations. Judging this question from a standpoint of American liberty, we find the true reason why all men are not Catholics, to be, because some are Jews, some Freethinkers, some Spiritualists, and others Protestants of various denominations, and the same are not in Spain under a Catholic inquisition, but happen to live in an age and country where Popery has to respect their respective rights. The right to be anything, or anybody, but a Roman Catholic, is something the Catholic priesthood can never understand. Their belief and claim that they are a holy order of men, who have an exclusive right to minister in holy things, unfits them for the ordinary duties of citizenship in a land where and body.

reaches us from Greytown, Wairarapa, New Zealand. The editor gives the following testimony: "I land. The editor gives the following testimony: "I A greater obstacle is that no earthly father would knew a man named George Hopkirk, who about the year 1825, carried the post-letters to and from Earls—personal murders if in his power to prevent it. The

journeys homewards, when passing a place called Bedpath Rigg, saw a woman walking on the road before him, whose appearance struck him with some surprise. 'If my daughter Margaret had not been in America,' said he to himself, 'I would have said that was her.' He quickened his pace so as to get up to her and see who she was; and even as he came nearer the resemblance to his daughter became the closer. He had got within a few yards of her, when she disappeared around a quick turn of the road, and when he followed instantly, lo and behold! she was gone, and had left no trace. Astounded beyond measure, he hurried home, and after telling his wife what he had seen, and expressing his conviction that something bad must have happened to Margaret, he took down the family Bible and wrote on one of the blank leaves the day and date of the apparition; and when the next news reached them from America, a month or more afterwards, it was to the effect that their daughter had died at, or about, the very hour when what must have been her 'wraith' appeared.'

Alcyone of Springfield, Mass., commencing with January, will have two issues, monthly, on the 1st and 15th. The December number contains a most amusing review by John Curtis, of an article in a previous number entitled, "Sensuous Proof," written by John Wetherbee, in which he defends a lot of mediums proved over and over again to be frands of the first water. He speaks of Mrs. Ross, for example, as a "good lady, honest, and no taint of fraud in her manifestations," and goes on to give an account of two materialized babies he saw in her arms. He says: "The children on the occasion of which I am speaking constituted a very interesting feature, one or two of them being babies in adult arms. They were kissed and handled by me, and they were living flesh and blood." To this Mr. Curtis answers: "This statement of Mr. Wetherbee as to what he did is strictly correct, for the writer was present at the time referred to, and not only saw but heard the osculations. But what of the It will scarcely be credited that this medium had the audacity, well knowing the credulity of her adherents, to stand in her dark cabinet and present by the aid of an old night-gown thrown over her arms, her bare maternal bosom as the face and head of a materialized baby, nature having endowed her in this direction in almost mammoth proportions. Not only Mr. Wetherbee, but scores of other phenomena hunters followed his example, month after month, until the secret came out, when there were no more spirit babies in the Ross cabinet, and that lady forthwith relegated her bosom to nature's proper sphere, thus exploding one of the most ingenious frauds ever perpetrated.

From Montreal.

In the Editor of the Religio-Philosophical Journal: Last Sunday afternoon saw one of the largest and best gatherings that we have had since the introduction of Spiritualism into Montreal. The hall was well filled with an earnest and enthusiastic audience. Our medium, Mr. G. W. Walrond, on taking the platform complained of being physically unwell and asked for the sympathy of those present. The oration of the guide was eloquent. Many who were present said they had never heard anything better. The lecture consisted of a general review of the past year, showing what progress had been made in Spiritualism and how, step by step, the orthodox church was adopting a broader and more liberal teaching, due to the influence of Spiritualism, and remarked that we should be hopeful, as in the near future the cause would make an advance which would surprise even the most sanguine. He paid high tribute to men like Paine, Bruno, Gallileo and Socrates, who he said were benefactors of mankind. His remarks throughout were impressive. The glow of satisfaction and pleasure at the close of the address clearly indicated that the audience had enjoyed a treat. Mr. Walrond, through his guides, lectured in the morning on Psychometry. The Sunday evening circle is regularly attended, at which results of a surprising character are often manifested. The entrance of the new year sees our little society in a very flourishing condition. We have doubled our member-ship; this is due largely to the indefatigable energy of our medium and a few others. We look upon the RELIGIO-PHILOSOPHICAL JOURNAL as an important factor in helping the spread of the cause, and no doubt you see an increasing demand for it. We ad-

Cor. Sec. Religic-Philosophical Society. Psychic Healing.

C. TURNBULL

To the Editor of the Religio-Philosophical Journal. Among the hundreds of patients treated by the controls of Mrs. Laura Curts in St. Louis and surrounding towns, the following cases are given that the Journal readers may know that mind

mire, too, the independent stand you have taken

from time to time concerning mediums.

healing is a reality: Mrs. Flora Anderson, the wife of Col. Anderson, president, of the public school library of St. Louis, George Hanse of St. Louis, had his left limb broken just below the knee, in a railroad accident, and was taken to the Missouri Pacific Hospital for treatment. The doctors, after nailing the limb together with two shingle nails, failed to get the bone to knit.

His leg was very much swollen and all signs of blood poisoning had set in when he came to Mrs. Curts for treatment. Mr. Hanse had become very much discouraged at the treatment he received from the doctors, but after ten treatments he was able to throw aside his crutches and walk with one cane, and in twenty-four treatments he was able to resume work. Mr. Isaac Epstein, of New York City came to St. Louis for treatment. He had a very severe case of catarrh which had affected his hearing and eyesight. He received nine personal treatments and at the end of four months he was cured.

Miss Emma Berkley, also of St. Louis, had a rose cancer on her face which was positively cured in five treatments. Miss Lillie Hasse was cured of cancer of the stomach after Dr. Mudd had given her up to die in a month's time. She is now well and sound. Mrs. Curts has located in Chicago and may be addressed or consulted at her residence, 119 Lincoln street. She will visit patients in the city and suburbs. W. J.

Organized Union.

To the Editor of the Religio-Philosophical Journal. The many able and earnest responses to your call for opinions on the subject of organized and united action among Spiritualists, prompts me to say a few words, although having completed my work in the cause and summed it up in my forty years on the spiritual rostrum, at the age of 77 I have retired to close out a busy life in quiet. I see there is quite a variety of opinions and mine may vary from all in some respects and agree with most in some. I can realize the efficiency and power of organic effort where, as in our cause, there are millions in it, and even more than in the Catholic Church which shows its power of organic action in trying to ruin our liberal system of religious progress.

The question with me is how to effect a union among Spiritualists where there is as great a diversity of opinion as there is among christian sects in which there is no possibility of union. I do not think it would be possible to unite even one-half of us on any articles of belief, as belief is involuntary and subject to constant change-in some quite frequent and others slowly, but in all some change is requent, and there are now as wide differences as in the churches. Many of your correspondents think we could unite if a belief in the "Fatherhood of God and brotherhood of man" were adopted, but the question would at once arise, "Fatherhood of what God?" and Christian Spiritualists would present the Jewish and Christian God of the Bible whose father-He is said to have but one "only begotten son" and hence could not be called the Father of all the race. More Light is a small Spiritualist paper that The son, who is by many believed to be a God, would be a brother and not a father if the churches are right in claiming a Fatherhood in Jehovah.

town and Melrose, daily, and who, on one of his wars, pestilence, famine, and the oppression and high development of a spiritual nature he had starvation of millions when a few revel in ruinous luxury, show a want of fatherhood in any God over us, and how can we believe in it? The sun worshippers came nearer to it as he (the sun) is the giver of life, light and heat, giving us out bread leading by light out of temptation and has always a halo of glory around him; but all of this does not make a fatherhood which I can believe in. The "brotherhood of man" seems equally remote from any reliable basis. The black and white races are no more brotherly in our southern states since slavery was abolished than before, and they are brothers nowhere; neither are the Chinese and Anglo-Saxon races, nor likely ever to be; besides, there is very little brotherhood between the rich and the poor in which the few oppress the many, and religlously, no brotherhood between Christian sects, and never can be between the Catholics and Protest ants, between the Calvinists and Methodists, the Motmons and Unitarians, or the Spiritualists with any of them, and I see no brotherhood to believe in. It may be said this declaration is merely pros

pective—as what we should work for, but that could not be called a belief in its existence as the language implies; but with these obstacles I would not be without a basis for organic union. Mil lions of Spiritualists know by knowledge obtained in our normal condition, through our senses and accepted by our reason, that death is not the end of conscious individual existence, and with equal evidence we know that our friends, with suitable natural conditions, can communicate with us after they pass to the next state of existence and as completely identify themselves as do our friends at a distance in this life.

This is a basis of knowledge and not a changeable belief in involuntary action. We might add to this a duty to unite in an effort to so live as to deal honestly, conscientiously and charitably, and to try to suppress all forms of strife, poverty and disease, and the better fit ourselves for a higher and happier condition of existence in the next life. These might be increased or diminished to suit a majority, and yet we need not enter the arena where so many hundreds of societies, each with a proclaimed belief, stand in endless antagonism to each other. Belief is a lack of knowledge which is of course ignorance on the subject believed. Let us enter a new field of knowledge on spiritual subjects. WARREN CHASE. Cobden, Ill., Christmas, 1889.

Is She Magnetic?

To the Editor of the Religio Philosophical Journal.

I have just read an article in your paper concern ing Lena Loeb, the magnetic miss of seventeen, of German parentage, etc. Lena Loeb formerly lived in Denver. She is a Jewess by birth, is nearer twenty five years of age than seventeen, and is a very muscular woman for one of her size. About three years ago I was approached by a relative of hers with a proposition to put her upon the platform as a speculation. In company with another gentleman I called upon her to witness one of her private exhibitions with a view of testing her powers. After an investigation, lasting something over two hours, we became thoroughly satisfied of the following facts: That she had by vigorous training, extending over years, cultivated a muscle equal, if not superior, to that possessed by ordinary men; that she dexterously took unfair advantage of the unfavorable positions occupied by men on the stage in the display of her so-called power; that she had a number of male accomplices who abetted her in the performance of some of her astounding (?) performances. Two of her tricks were readily duplicated on the spot by my companion who was experienced in such matters. The only exhibition given by her having any semblance of being phenomenal was her attempt at mind-reading. In the performance of 118 leat, aione, 1 gave ner above ordinary people. At the close of the meeting I told her frankly that I thought all her other performances were tricks unworthy of an honest woman, and advised her to abandon them all except mind-reading; that I believed she had some power in that direction which if carefully and honestly cultivated, might lead to good results. I have never seen her since, but the facts are as I have given them. I have no desire to do the girl any injury or to interfere with her business, but you and I are after cold facts in these days and can ill afford to waste time upon demagogues, charlatans, hypocrites or impostors: so I give you my careful and well weighed conclusions on Lena Loeb, simply as a friend to the cause in which we are both interest ed. I have no desire to have my name mentioned in this connection and unless an absolute necessity should demand, I should most seriously object to the publication of this letter.

Mrs. Jane M. Prentiss, Pioneer and Spiritualist, late of Sturgis. Mich.

Denver, Colo.

In June, 1831, Jane Mary Clark came from her native town, Sheffield, Massachusetts, among the famed Berkshire hills, to visit her brother in La Grange county, Indiana. She was soon secured to teach the first school in the new county at Lexingwas cured in eight treatments of eczema on the hands, after being treated by Dr. Mudd, one of the best physicians in St. Louis. Also, Miss Ida Winkelmeyer, the daughter of one of the largest brewers of St. Louis, was cured of hay fever after having suffered with it eight years, being obliged to go away every July and remain until November. Mr. George Hanse of St. Louis had his left limb broken ton. On December 25, 1832, in her twenty-fourth days, as in her later years, was spirited, courageous, full of vivacity and humor, her firm will softened by kindness. Indians slept on the cabin floor, in her husband's absence, and she could rest in peace behind the curtained corner of the room. Their little flock of a dozen sheep she once drove into the cabin at night, and the hungry wolves howled outside and pawed under the door which the strong bar made fast, while the ready ax stood in the corner and she was safe and fearless with no neighbors within five The strong husband was seldom absent. When he was with her doubtless she felt safer still; but no trembling hand met his strong clasp, no white lips met his loving welcome when he came home. She was the nurse of the sick, the life and light of a wide circle of friends. For all the childworld she had sunshine and help; she was the dear and wise mother and the joyous playmate. Her life was a gleam of sunshine, only hidden for a brief hour that it may shine with celestial splendor in the heavenly home. For almost forty years she and her husband were Spiritualists, finding great help and cheer in their faith and knowledge. In her last days she had no severe pain but the weariness of a worn yet healthy body, which led her to murmur, "How long, O Lord, how long?" Her mind was as clear and peaceful as ever. She seemed to draw very near to the other world and had, for several weeks, pleasant visions, and saw waiting friends around whose voices she could hear, and with whom she held cheerful conversation. Thus came the transition-light and peace, but no fear. On Monday morning, January 6, the house of her daughter, Mrs. Peck, was crowded, and beautiful music and a fitly appreciative discourse by her friend, G. B. Stebbins, filled the hour. Three children, seven grandchildren and four great-grandchildren attended the services at the house. Her grandsons and nephews were pall bearers, and the body was taken to the family burial place on the hillside behind the old farmhouse.

In Memoriam.

Mr. W. S. Pettit of Creston, Iowa, formerly of Alliance, Ohio, passed to the higher life December 27. Mr. D. W. Highee delivered the funeral address at Mr. Pettit's request. Both being Spiritualists, they had often discussed the knowledge of the future life which both possessed. Mrs. Highee sang "The Beautiful Home Over There" and other choice selections, assisted by a quartet. Mr. Higbee recited "Rest in Peace," and Lizzie Doten's beautiful poem, "The Rainbow Bridge." The Odd Fellows' lodge, of which order Mr. Pettit was a member, also took part in the exercises. Mr. Higbee's admirable address was well received, and had we space should be glad to reproduce in full, but must content our-selves with a brief extract. Mr. Higbee said: "He was as familiar with the fact of death as any other natural process; he anticipated and prepared learned in all the literature of religion and philosophy, and in adopting the science and philosophy of Spiritualism was able to compare its teachings and effect with all other forms of religion. Its central truths were ever present in his thoughts and contributed much to the formation of his high character and the sunshine of his life. He knew months ago that he was nearing the end of earth. In the My best wishes for your success.

knowledge from the other side, that soon the tie which bound him to a physical existence would be sundered. He welcomed the summons with joy. He felt that his earth work was done and longed for the higher opportunities of the progressive future He knew that there all errors could be amended and every fault condoned by labor and noble endeavor -- that the law he knew here was universal. In the last few weeks I have frequently talked with him and he always spoke of his transition as near; frequently when he would feel improved in health and we would rally him upon his condition and undertake to encourage him to believe he would recover, he always smilingly replied that his time was near, that he had finished his work on earth and that only a few days more remained for him of sickness. He regretted the temporary separation from his family, but recognized its necessity, and the regret was tempered by expected joy at meeting those gone before. Those who are left deeply regret the parting, but their regret is tempered with the thought that longer life for him on earth could only be under heavy physical burdens, and soon their unselfish love and interest in him will erase the heaviest traces of sorrow, while the hope of a tender message from him will cheer the passing days. I was called to his bedside in his last days here and requested by him to read a poem indicating his faith, as his last authorized expression of sentiment to his friends. I am here to fulfill that duty and to add my humble tribute to his worth. He wished that all might know, that in the approaching hours of dissolution the faith which had been the study and delight of his manhood years was his solace and comfort to the last, and that never for a moment did he harbor a doubt or feel a fear of the correctness, the completeness and sufficiency of the divine philosophy of Spiritualism. They journey, which to the multitude is into a misty region of doubt, despair and horrors, was to him a pleasant thoroughfare, and through its open portals there shone on his trans-figured face the golden light of an eternal day.

Unity a Good Thing.

To the Editor of the Religio-Philosophical Journal. I wish to offer a few words on the question of inity and organization. Great good would certainly be the result of organization based on the "Father hood of God and the brotherhood of man." practically carry out the plan there should be certain qualifications for membership and these should be simply character and motive, or an endeavor to practically live out what the significance of the word "brotherhood" means, with a view of elevating the brotherhood to a higher and nobler manhood by culture and growth, each member endeavoring to eliminate from himself all external and internal impurities, physical and spiritual. As we advance in culture and growth we become precepts and examples for others on a lower plane, and as the leaven works its way out into the body politic it will increase and grow and have an influence in the family, in society and in government. Such a unity or order, when it arrives to maturity, will have a controlling influence on all vital questions of practical life, and this is true religion. All doctors of medi-cine, doctors of law, and doctors of divinity could then be dispensed with and a practical common brotherhood of man under a common Fatherhood of God would be established on earth. All who have made advancement enough in spiritual philosophy to merit the name of Spiritualists, know the neces sity of living pure and correct lives and doing all the good they can in assisting others to better conditions and to create heavenly conditions within them-selves. That is the only heaven we can enjoy—the heaven within us—and now is the time to commence the good work. Schuylkiii, Chester Co., Pa. DUTTON MADDEN.

How Elvie Saved the Baby.

To the Editor of the Religio Philosophical Journal. Conspicuous among the twenty-five levely presents which I received from appreciative and loving friends at the recent holiday season, is a copy of the beautiful poem by Mrs. Emma Rood Tuttle, the cherished life companion of brother Hudson Tuttle, kindly sent me by the fair author, entitled, "How Elvie Saved the Baby," a story of the Cone-maugh flood of 1889. The poem is published in a unique style, in tablet form, 6½ by 7 inches, on heavy card paper, beautifully printed, with exquisitely illustrated cover, and tastily fastened with a narrow white ribbon, making altogether "a thing of beauty." The poem is a versified embodiment of one of the thriling incidents of the great Johnstown flood of May 31, last. It seems that Dr. Alexander Wilder furnished Mrs. Tuttle with an account of the occurrence as told by the little heroine herself, Elvie C. Duncan, aged thirteen; and this narrative of Elvie has been made into a charming poem by Mrs. Tuttle. It has been pronounced by critics as wonderful in the art with which it infuses the simple, childish story with the spirit of poesy. Mrs. Tuttle says that she has tried to preserve the simplicity and self-forgetfulness which was so charmingly apparent in the child's narrative. The merits of Emma Tuttle as a poetess are so well known to the readers of the JOURNAL that she needs no introduction or eulogy at my hand. The poem is sold for 50 cents, postage free, and can be obtained from the

author at Berlin Heights, Ohio. San Francisco, Cal. Wm. EMMETTE COLEMAN.

Santord M. Green's Book on Crime. In the JOURNAL of the 28th of last month, under the heading of "New books received," I noticed that the Hon. Sanford M. Green is the author of a new book named "Crime--its nature, causes, treatment and prevention," published at Philadelphia by J. P. Lippincott & Company. The subject is an excelleut one and I doubt not that it is properly treated by the author, whom I well knew nearly half a century ago when he was a prominent law-yerand Circuit Judge living at Pontiac in Michigan. The subject on which he has written is not yet understood and probably will not be until we approach the millennium or a wiser and better age. How far punishment has a tendency to decrease crime is a great question, and how the criminal, should be reated so as to effect the best results, is another. The most pitiable being who walks on earth is the criminal, not only when in prison but when he leaves it to go forth into the world and mingle with his fellow beings. Then the mark of Cain is on him, the finger of scorn is pointed at him. and the curse of God and man follow him. I think Spiritualists, who have done much in reform measures, should put their shoulders to the wheel and endeavor to bring around a needed improve-ment in our treatment of criminals. W. C. H. Sodus, N. Y.

The Walls Opened.

To the Editor of the Religio-Philosophical Journal Allow me to state an interesting experience of clairvoyance. A few years ago I made up my mind to go to Europe, to see my mother. This was on Saturday, and I went on Tuesday. My mother was gifted with what is called the second sight. A few days before I reached Europe, she awoke for three consecutive nights by a noise as if the furniture was cracking. On the third night she had the sen-sation as if the wall of the room was opened, and there a short distance from her she saw a ship, heard the rushing of the waves, and perceived me standing on the deck of the vessel. It flashed upon her mind that one of her sons was coming. She waked the girl, and put her to work at once to get everything ready for my reception. I arrived two days afterwards, and the old lady was waiting for me, and told me the whole story, after the greeting, in he presence of the girl. C. C. CROLLY. Pleasantville, N.Y.

Justly Indignant.

The editor of the RELIGIO-PHILOSOPHICAL JOUR-NAL is justly indignant at the attempt of some of his enemies to make him out a Jesuit in the employ of the Romanists. No one who reads the columns of that well edited paper will believe it. —[Peabody (Mass.) Reporter.

hood over his chosen people worked so disastrously, and that over Christians has worked no better.

of the spiritual and moral side. He was deeply cared for, and the only one I am not ashamed to lend my intelligent orthodox friends. The atheistical character of some of the so-called spiritual papers would forever exclude them from Christian homes. Whether Spiritualism is true or not, there is no comfort or help in atheism; it is never elevating, but degrading. That your idea of unity will some-time be realized is something to be hoped for.

T.J. Preston Writes: Please accept mine and Mrs. P's congratulations in your victory over fraud in the Wells case. Go ahead and hit them again; you are doing well.

E. Quast of Odessa, Mo., writes: I admire your pluck in handling so-called materializing mediums, especially of the Wells stripe. Let truth prevail no matter who gets hurt. I will not deny the possibility of materialization, but I can't believe in it under the present status of our knowledge of the phenomena. I believe, however, that the time may come when the law will be discovered through which these phenomena appear. I will make this proposition: If a spirit, or I will call it an intelligence, can materialize itself from another sphere of life into our earth sphere, by any known or un-known law, then I hold that through that same law an earth spirit or, as you would call it, a spirit incarnate, here, can materialize itself in the other or so-called spirit sphere. That is my proposition.

J. W. Hopkins writes: The step you have taken in favor of Organization is one which will do more to elevate the cause of Spiritualism than anything else at the present. We are all religious beings and need some place dedicated to work and worship, for there are many hungry souls thirsting after truth throughout this great land and we are tired of the pomp and ostentation of sectarianism. We want a religion that will teach and show to the world that God is one of love, and a religion that will bear inspection from every point of view, and that will not put a premium on ignorance and bigetry, for ignorance is the mother of crime. For fifteen years I was an investigator of spirit return, but many times denounced it as false, but for over a year I and my wife have been converted and in our home we have had many demonstrations of such a nature as to convince any one.

Mrs. A. E. King writes: There is so much in your worthy paper that meets my own views and those of my guides (for I am a medium and sometimes go upon the public platform), I must say I feel thankful to you for the step you have taken and may the angel world aid you to still carry on the work and so sift the wheat from the chaff. When Spiritualists cease to patronize fraud and deception and ignore mediums who practice their deceit for the sake of dress or a five dollar note, then our religion will be respected, and a foundation will be laid whose builder and maker is truth. It makes no difference who does the work of clearing away this rubbish, but the question is, who will do it? If our true mediums and speakers will only stand up like men and women and express themselves as they honestly feel from their hearts, another stone will be laid in the foundation; but I often ask myself, "how long, O Lord, how long?"

Notes and Extracts on Miscellaneous Subjects.

Land boomers in Oregon are called "razxoopers." Statistics show that Ohio has 3k,000 more boys than girls.

The number of churches burned last year in the United States was 182.

Italy has 4,800,000 trees, which produce 1,260,000,-000 lemons per aunum. Bishop Mallalien says Ohio has one-tenth of all

the Methodists in the world. The British and Foreign Bible Society prints the Bible in 300 different tongues.

1 The American Bank Note Company prints twenty thousand million postage stamps per year. According to the propaganda in Rome, there are 218.000.000 Romanists in the world.

The newspapers of Italy are raising subscriptions to erect a monument to Columbus on American soil A Mexican giant seven feet and six inches in height is employed as a special officer at Scranton,

John Horn of Orville, Ohio, is six feet four inches high, weighs 335 pounds, and is twenty-two years.

At present prices it is estimated that the ivory collected by Emin Pasha would be worth a million sterling. The largest pleasure ground in America is Fairmount Park, Philadelphia, which contains 3,740

A house of rest for women missionaries has been opened by the wife of Bishop Newman at Round Lake, N. Y.

On taking boiled eggs from the kettle, chip the shells on the ends to let the steam out and prevent their cooking more.

Only 26,668 squirrels were killed in San Luis, Obispo county, last month, for which the county paid a bounty of \$1,066.72. An exchange chronicles the fact that Mrs. Sophia

Bennington of Xenia, Ohio, aged forty, has given birth to her twenty-fifth child. There is a young giantess six feet eight inches high, said absolutely to be only twelve years old, on

exhibition in London. She is a Don Cossack. The most extensive park is Deer Park, in the envirous of Copenhagen, Denmark. The inclosure contains 4,200 acres, and is divided by a small river. Man's life means tender twenty, teachable thirty, fiery forty, fortunate fifty, serious sixty, sacred seventy, aching eighty, shortening breath, death.— The Rev. Jo Cook.

The Rev. Jo Cook. 1 The introduction of electric lighting in mines, it is believed, will result in its being possible to more effectively guard against the caving in of the walls and ceilings of the mines.

Electricity has been put to drilling drills. One is in use on the warship Maine, building at the Brooklyn navy yard. A ¾ inch hole in a ¾ inch plate can be drilled in less than a minute. A petrified moccasin was unearthed at Pendleton.

Oregon, Monday, by some laborers who were dig-ging for the foundation of a bank building. If will be sent to the Smithsonian Institute.

There is a Mission grapevine at Carpenteria, Cal., which has a girth of six feet at the base, branches out in every direction for a hundred feet, and this year produced four tons of fruit. Miss Caroline Hillegas, who died at Charleston, S.

C., last week, was one hundred and fifteen years old. She was a teacher in the public schools of Charleston for many years. She outlived all her relatives. The 3,000 new blocks erected in Rome, and the eighty-two miles of splendid new streets, have so

changed the capital of Italy that it is scarcely to be recognized by those who visited it twenty years During 1889 slightly over a hundred million dollars' worth of gold has been dug from the earth on

Australia, California and South Africa. A frica is looking up. Grace King wears the daintiest of silk stockings and black satin slippers, made for her by a French shoemaker in New Orleans, and she likes to wear

the four continents; the largest quantity came from

long trained, perfectly plain black silk gowns that fit like a glove. Audacity, thick-hidedness, cheek, never helped a man yet in public. Modesty of bearing, courtesy

of manner, coupled with ideas worth accepting, are of inestimable value to men who stand before their During a somnambulistic fit a farm hand near Easton hitched up a team and plowed a field and then went back to bed again. Farmers of the vi-

cinity are looking for more farm hands affected in Margaret Sangster, who edits Harper's Bazar, usually dresses in black, with a bit of fine white lace at her throat or wrists, and her snow white hair in

smooth folds about her head. She gives always an expression of extreme daintiness and care. Three Franciscan nuns at Dachau, near Munich, have been sentenced to imprisonment for short terms for practicing upon the hysterical credulity of a girl pupil and deceiving her by various illusions of

pretended supernatural character. The highest monolith is the obelisk at Karnak. Egypt. Karnak is on the east side of the Nile, near Luxor, and occupies part of the site of ancient Mary R. Duffies writes: The Journal is Thebes. Its whole length is 122 feet, its weight 400 he only Spiritualistic paper I ever saw that I tons. Its height, without pedestal, is 180 feet ten

> A strange scandal is busying the clerical/world in Hungary. In the Bishop of Grau's Palace the body of a young woman was laid out in state in a nun's garments. The Primate was informed that the young woman was not entitled to the sacred garments, and the Bishop was taken to task. The young woman was the Bishop's housekeeper, a beautiful Jewess.

For the Religio-Philosophical Journal. CONDOLENCE.

FRANK LAWSON.

Do you grieve at the loss of you darling-Mournfully bowing your head In the darkness of deep desolation, When they cruelly call him dead?

But though they have realed his eyelids, His spirit's vision so bright, May, this very moment, he watching To guide you to Truth's grand light,

Oh! if this is his holy mission
To lead you life's dangers through, Grieve not at the loss of your loved one, Rejoice at his saving you.

Yes: it surely is sad, fond mother, That he lies no more on your breast, That vainly you long for caresses From the hands forever at rest. -652 Lorne Ave., London, Canada.

> For the Religio-Philosophical Journal. TRUE RELIGION.

A pure belief in the one God, Supreme; Devotion to His will, whatever betide.

To love mankind with justice and with truth,— This the creed which will reach the pearl gate side.

—Callie Bonney Marble.

A plant having wonderful magnetic properties has been discovered in the forests of India. The band which breaks a leaf from it immediately receives a smart shock. At a distance of twenty feet a magnetic needle is affected by it, and it will be quite de-ranged if brought near. The energy of this singular influence varies with the hours of the day. All-pow-erful about two o'clock in the afternoon, it is absolutely annulled during the night. At times of storm its intensity augments to striking proportions. None of the magnetic ores are found near it, showing that the electric force belongs exclusively

According to an official report just issued of the 39,478 people whose marriages were registered in Massachusetts last year 693 were men and 21 w men who had reached their fiftieth year; 19 1 n and on who had reached their fifteth year; 191. In and five women were over seventy-five years of age, and 7 men and 2 women were over eighty. The total number of males under twenty years of age was 368, and of females 3,218. Two females were twelve, 2 were thirteen, 12 were fourteen and 51 were fifteen years of age. One male was fifteen, and there were none under that age.

"How do you do?" That's English and Americar. "How do you carry yourself?" That's French. "How do you stand?" That's Italian. "How do you find yourself?" That's German. "How do you fare?" is Dutch. "How can you?" That's Swedish. "How do you perspire?" That's Egyptian. "How is your stomach? Have you eaten your rice?" That's Chinese. "How do you have yourself?" That Polish. "How do you live on?" That Russian. "May thy shadow never be less." That's Persian. "How is your body?" That's Turkisb. And all the above mean the same.—St. Louis Republic.

On the morning of the 23rd of October a toy balloon was found on the estate of Klein Albrechtan, near Rosenberg, in West Prussis. Attached to it was a picture of the Eiffel tower and a stamped and addressed postcard, requesting the finder, in French, to add a statement of the time and place of finding, and to post it as addressed. The balloon had been let off by a lady belonging to Nancy, from the second story of the Eiffel tower, on the 22nd of October.

Prince Louis Napoleon, son of Prince Napoleon and younger brother of Prince Victor, has received commission as a major in the Russian army. The Prince, who is twenty-five years of age, was until a few days ago an officer in the Italian reserve at

A fossil forest has been discovered near Franent, in Scotland. Forty or fifty fossil tree trunks have been already laid bare, and the full dimensions of the forest are as yet unknown. One of the trunks is about three feet in diameter, and they are for the most part of freestone.

A Danbury woman narrowly escaped being buried alive. All her friends and relatives had assembled at the announcement of her death and the arrangements for the funeral were well advanced when signs of life appeared and she recovered from a trance that had closely resembled death.

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Science devotes over a column to it, and says: "One does not always open a book treating on the moral aspects of evolution with an anticipation of pleasure or instruction." Price \$1.75.

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The Light of Egypt has lately come from the press and is a work well worth a careful perusal. It is sure to create a sensation and be productive of lasting results. For nearly twenty years the writer has been deeply engaged in investigating the hidden 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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Readers having friends whom they would like to see have a copy of the Journal, will be accommodated if they will forward a list of such names to this office.

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For the Heligio-Philosophical Journal NIGHT WINDS OF WINTER.

M. S. CUMMINGS.

The winds of night are still, And hushed their doleful wail. The dawn along the eastern hill Breaks still and cold and pale. All night I heard them cry Across the fields of snow;

At morn they sought the vale With voices hushed and low. Like the wild winds of night— As restless and unblest— My spirit roams the earth, And knows not peace nor rest,

Out-spread are wreck and blight,

Because on every hand,

And natures, cold and harsh,

As are these winds of night.

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wonderful remedy. It strengthens the vocal organs, allays irritation, and prevents the inroads of Consumption; in every stage of that dread disease. Ayer's Cherry Pectoral relieves coughing and induces refreshing rest.

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"My little sister, four years of age, was so ill from bronchitis that we had almost given up hope of her recovery Our family physician, askilful man and of large experience, prongunced it useless to give her any more medicine; saying that he had done all it was possible to do and we must prepare for the sible to do, and we must prepare for the worst. As a last resort, we determined to try Ayer's Cherry Pectoral, and I can truly say, with the most happy results. After taking a few closes she seemed to breathe easier, and, within a week, was out of danger. We continued giving the Pectoral until satisfied she was entirely well. This has given me unbounded faith in the preparation, and I recommend it confidently to my customers."-C. O. Lepper, Druggist, Fort Wayne, Ind.

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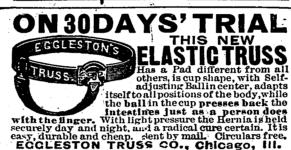
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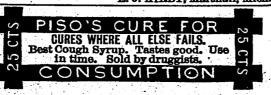
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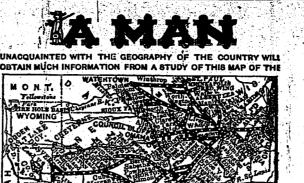
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A "NOBLE, PHILOSOPHICAL AND INSTRUCTIVE

Mrs. Emma Hardinge Britten in the Two Worlds makes prief 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 attention to This apology relates especially to the noble, philosophic, and instructive work, published by George Redway, of London, entitled "The Light of Egypt." We had hoped to have found space to give abundant quotations from this admirable treatise, one which supplies not only fine suggestive views of planetary cosmogony, but also furnishes a good corrective founded on the basis of science, fact and reason, to the groundless assertions of theosophy, some of which appear in quotation in this number's Leader. Ere we close this merely preliminary notice that we have been favored with a cory of "The Light of Egypt," we could call its author's attention 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 elence that his malice could dictate, ends by adding that this book is by Mrs. Emma Hardinge Britten." We trust it needs no open disclaimer on our part to assure the gifted author of "The Light of Egypt" that this rude and uncalled for piece of mendacity could only have been designed by the writer to add injury to insuit, and compel the editor of this journal to express her regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to attain to.

It is hoped that this public disclaimer will be sufficient 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 explain to him the animus with which his comments on the fantastic theories of the day are received by a prominent theosophical journalist.

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

"The Light of Egypt" in the following terms: now present a few selections......in our next we will follow "The Light of Egypt" still further. In the meantime we

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would prove a source of constant delight and instruction."

(Continued from First Page.) No. 4. Mr. Home's fingers on edge of

No. 5. Mr. Home's fingers on support not touching the drum. No. 6. Mr. Home's fingers touching the membrane. On looking at this I remarked that this curve might have been produced by

pressure of the fingers. The message was

"Hands off table."

No. 7. Mr. Home's hands on the table, no one else touching it.

No. 8. Mr. Home's hand held over the parchment, fingers pointing downwards

No. 9. The same as No. 8.

No. 10. Mr. Home's fingers touching; stand not touching the drum or parchment. After taking these tracings the phonautograph was removed, and we sat down quietly in the positions shown on diagram. The room was sufficiently lighted by means of two spirit lamps with soda flames placed on the top of the gaselier.

After a few minutes the wooden wand moved a little on the table, gently sliding along. It then raised itself up at one end and than fell down again. Next it lifted up sideways and then turned half over. It continued moving about in this manner for several minutes. Mr. Home said he saw a hand over the lath moving it about. No one else saw the hand.

The flowers in the bouquet were moved and rustled about several times. A message was then given, the answers being sometimes given by raps on the table and sometimes by the wand rising up and striking the table three times in rapid suc-

"A prayer."

Mr. Home took the accordion in the usual manner and we then were favored with the most beautiful piece of music I ever heard. It was very solemn and was executed perfectly; the "fingering" of the notes was finer than anything I could imagine. During this piece, which lasted for about 10 minutes, we heard a man's rich voice accompanying it in, one corner of the room, and a bird whistling

Mr. Home then held his hand over the bouquet and shook it (his hand) with a rapid quivering movement.

I asked if the pencil would be taken and a word written on the paper before our eyes. The pencil was moved and lifted up two or three times, but it fell down again. The lath moved up to the pencil and seemed trying to help it, but it was of no use.

A message was given: "It is impossible for matter to pass through matter; but we will show you what we can

We waited in silence. Presently Mrs. Wm. C. said she saw a luminous appearance over the bouquet. Mr. Wr. C. said he saw the same, and Mr. Home said he saw a hand mov-

A piece of ornamental grass about 15 inches long here moved out of the bouquet, and was seen to slowly disappear in front at the position (8) on the plan, as if it were passing ported by the Boston Globe: through the table.

and Mr. Home, holding the piece of grass. It brought it up to her shoulder, tapped it against her two or three time; with a noise audible to all, and then took the grass down on to the floor, where the hand disappeared.

It was then told us that the grass had been passed through the division in the table. On found it to be barely 1/8th inch, and the piece of grass was far too thick to enable me to force it through without injuring it. Yet it passed through the chink very quietly and smoothly and did not show the least signs of

the accordion:

'God bless you. Good night." A parting tune was then played on the accordion, and the seance then broke up at

half-past 11. (VII.) Sunday, July 30th, 1871. Sitting at 20 Mornington road. Mr. D. D. Home. Mr.

Wm. C., Mrs. Wm. C., Mrs. H., Mr. Wr. C., Mrs. Wr. C., Mrs. I., Miss A. C., Mr. H. C., Mr. T. and at 11 p. m., Lord A., were present! Seance was in the dining-room round the di-During the former part of the evening the

gas was lighted; during the latter part the room was flluminated by two spirit lamps. The first experiment tried was the alteraration of the weight of the board by means of the improved apparatus, by which the movements are registered on smoked glass. In order to meet Mr. G.'s objection the short end of the board was firmly supported on a | that both had seen the vision with the idenfoot (a) in such a manner that no amount

of pressure of the hands at (b) produced any appreciable movement of the long end. The myself before Mr. Home entered the room.

I took Mr. Home's two hands and placed them myself in the proper position on the board, the tips of his fingers being (at B) just half way from the extremity to the fulcrum. Mrs.Wm. C., who was sitting next to Mr. Home, and by the side of the apparatus, watched his hands the whole time, and I also watched him whilst the plate of glass was moving. Six plates were tried and good results obtained. The experiments were not tried directly one after the other, but when all was ready Mr. Home generally told me when to set the clock going, saying that he felt an influence on the instrument or that he saw a spirit standing near. On one or two occasions loud raps were heard on the board, and the signal to set the clock going was given at my request by three raps. The board sometimes swayed sideways as well as vertically.

During the progress of one of these experiments the chair in which I had been sitting, which was standing near the apparatus, was seen to move up close to the table.

The register of the index showed a maxi-

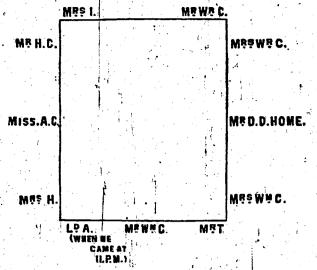
mum pull of 2 lb. The apparatus was removed, and we took our seats round the table in the following positions: [For cut see next column.]

Raps occurred in different parts of the table when I placed my hands there. Raps were then given on the wooden lath when Mr. Home had hold of one end.

the usual position under the table. Whilst with dust and the house gave every evidence cal feet in the room, 16 feet square and 16 it played Mrs. I looked beneath and saw it of having been deserted for years. The docplaying. Mr. Home removed his hand alto- | tor went to the mantel and found the pregether from it, and held both hands above the table. During this Mrs. I said she saw a luminous hand playing the accordion. . The gas was now turned out, and three

spirit-lamps were lighted.

moved across a sheet of paper, leaving a mark with the pencil.



The lath moved some inches. The accordion, which had been left by Mr. Home under the table, now began to play and move above without anyone touching it. It dropped on to my foot, then dragged itself away, playing all the time, and went to Mrs. It got on to her knees.

Mr. Home then took it in his hand, where it played, and delivered the following message by chords in the usual way: "Our joy and thankfulness to have been allowed to make our presence manifest. We

GOD for His love." Mr. Home got up and stood behind in full view of all, holding the accordion out at arm's length. We all saw it expanding and contracting and heard it playing a melody. Mr. Home then let go of the accordion, which went behind his back and there continued to play; his feet being visible and

also his two hands, which were in front of

thank you for your patience and we thank

Mr. Home then walked to the open space in the room between Mrs. I.'s chair and the sideboard and stood there quite apright and quiet. He then said, "I'm rising, I'm rising"; when we all saw him rise from the ground slowly to a height of about six inches, remain there for about 10 seconds, and then slowly descend. From my position I could not see his feet, but I distinctly saw his head, projected against the opposite wall, rise up, and Mr. Wr. C., who was sitting near where Mr. Home was, said that his feet were in the air.; There was no stool or other thing near which could have aided him. Moreover, the movement was a smooth, continuous glide upwards.

[Concluded next week.]

Psychical Experiences.

At the final meeting of the American Society for Psychical Research the secretary, Mr Richard Hodgson, read a paper in which were embodied a number of cases of general interest, among them the following are re-

The letter first related to Mrs. G., residing Immediately, after it had disappeared near Boston, and who was said to be one of through the table Mrs. Wm. C. saw a hand those women who always feel that some one appear from beneath the table, between her is coming just before they hear the bell

Mrs. G. went to Europe and left at home a canary bird. While abroad she dreamed a cat had caught and eaten it, and that her husband had purchased a new one for which Only Mrs. Wm. C. and Mr. Home saw the he paid \$5. Upon her arrival home she found hand; but we all saw the movements of the piece of grass, which were as I have de-to the price of the new bird, and identified the cat which was a strange one, of a peculiar color, and which she saw going by the back window. Her mother told her the cat measuring the diameter of this division I had not been seen before or since the day she ate the canary.

Dr. W., a Chicago physician, a refined and strong-minded man, was riding on a horsecar, when he suddenly felt that something terrible was about to happen to his wife and son. He tried to fight the feeling off, but to The message was then given by notes on | no purpose and jumping from the car ran home, crying out as he entered the house, Has anything happered to Carrie and Georgie?" He then learned that his wife and son had just had a narrow escape from being run away with while out riding, but had been rescued from a perilous situation

by the coachman. A gentleman living in Bridgeport, Conn. took a trip to England, and one night while in a bed in his stateroom on the ocean suddenly saw a vision of his wife at the door of the stateroom. She saw her husband's roommate in the upper berth and hesitated, but finally entered, kissed her husband, caressed him for a moment and disappeared. As she vanished he started up and found his roommate gazing down at him from the upper berth in astonishment. The roommate asked the husband what he meant by having a lady visithim in that manner, when it transpired tical details.

When the husband arrived at his home the wife told him that upon the very date of his strange experience she dreamed of walking over the ocean to a steamer, where she visited him and kissed him and caressed him just as in his vision. Although she had ustments were made and well tested by never seen the steamer, her description of it as seen in his dream, was said by her husband to be perfect.

Dr. Z. was awakened at night by a man who wished him to attend a patient at a certain house in the town where he resided. The doctor's wife begged him not to go, saying she knew it was a plot of some kind, as no one lived in the house to which he had been called for years. He quieted her fears and went to the house, where he was admitted by the man who had called him, and conducted to a chamber up one flight where a young woman was found very sick with consumption. He saw that the case was hopeless, but asked the man if he could make some simple cough mixture and temporarily relieve her suffering, and being assured that it would be made at once the doctor wrote out a prescription to be filled in the morning, and placing it on the mantel in the sick room left the house, promising to call again

in the morning. The next day the doctor visited the house and after vainly ringing the bell for some time, and finding a gardener at work about the premises: informed him of his object and his inability to get into the house. The gardener told him the house had not been occupied for over two years, and was entirely destitute of furnishings of every description. As the doctor refused to believe him the gardener unlocked the door. Everything was found as the gardener had stated. The house court of heaven, half of the balance streets, The accordion was held by Mr. Home in | was entirely empty, everything was covered | and the remainder divided by 4,096, the cubi-

before.

wrong at home and that her husband desired her presence. So mervous did she become that in spite of the critical condition of the daughter who had accompanied her, by direction of her physician, the mother hurried home and on meeting her husband learned that her son had been dangerously ill, but was getting better.

The above described case was considered remarkable from the fact that the mother's conviction of trouble at home was so intense as to cause her to leave a sick daughter in a

Bishop Lee of Canada moved into a new house and in the dark he fell down stairs, receiving serious injuries. He had a son in one of the Western States. At the very hour the accident happened the son was asleep in bed. He suddenly saw his father fall down stairs, and uttering a cry. jumped to save his father, and found himself in his night dress upon the floor. Striking a light he looked at his watch and found it to be the very hour at which he afterward ascertained his father was injured. The young man's wife, fright ened at his outcry, awoke and asked him the the cause of it. With much agitation he told her, when she proceeded to make light of his vision and begged of him to keep quiet and go to bed again. But he could sleep no more that night, and was thoroughly convinced that something serious had happened to his father. Within a day or two he received a letter, giving the particulars of the affair just as he had seen them in his vision.

The father died not long after from the in juries received in his fall. The son says that he often had a similar

conviction of danger to his father during life and in every case such feelings were justified by circumstances which followed.

In this case the bond of affection between father and son is said to have been unusually

A young lady on her way to her home in the country, suddenly felt convinced that her house was on fire, and when the train stopped rushed into the depot, left there a large parcel which she had been carrying and which impeded her movements. Hastening to her home she ascertained that in lighting the gas, a short time before, her father had accidentally set fire to a fancy hanging basket suspended over the gas brack et, and that the fire had been extinguished after having burned the curtains and wood work about the windows.

An army officer during the civil war was charged with the removal of some ice from a vessel at City Point, Va. He stood near a tugboat, which was about to depart up the river, and was suddenly seized with an impulse to jump aboard. A friend who was with him urged him to remain, as his duty really called upon him to do, but the impulse was so strong to board the tug that he suddenly left his friend and jumped aboard the tug, narrowly escaping falling overboard, and being dragged aboard by some of the deck hands, who seized him as he was falling. Scarcely was he aboard the tug when a terri- of September next. Rumors have been deble explosion took place on the spot where signedly and persistently circulated in Euhe had been standing on the shore, blowing his friend to atoms. It was never known what caused the explosion.

The Modern Church.

To the Editor of the Religio-Philosophical Journal.

Under this caption the Rev. A. N. Alcott presented to the readers of last week's Jour-NAL the finest paper on the new movement | honored us by the adoption of our marvelous which I have yet seen. No one could write | document which must have been inspired by such an article without first having deep in- more than human wisdom so wonderfully sight into the present condition of the religious thought of the world. He himself must have passed through a rich and varied experience to have attained, in such a broad and comprehensive form, the full spirit and patriotic as any of the best of the nations need of the hour. It is manly, robust and clean-cut in every sentence, and gives the true meaning, as I understand it, of the join with their enemies and throw doubt or JOURNAL'S grand effort for something higher. suspicion upon their ability to grapple with It is a fitting supplement to the article, "The Religion of Humanity and Church of the Spirit." It emphasizes your thought and silences, or should silence, all further criti-

This letter of Mr. Alcott's ought to show Spiritualists that they hold a very meager portion of God's eternal truth; that outside of their pale there are true men,—good men -men whose vision is not narrowed by some 'specialty" of thought, but whose hearts and heads are cultured to take in the all of truth wherever found. This letter of Mr. Alcott's, taken in connection with the Jour-NAL'S utterances on the same subject, draws the line at the right point and gives the foundation on which is to be reared the 'Modern Church"—the "Church of the Spirit.' Parkersburg, W. Va.

Morality in our Schools.

Do not the facts disclosed by our social statistics cause it to appear that, in the adjustment of our schools, we have gone too far in our aim for material advancement and development of wealth, and that we are correspondingly losing in the direction of moral growth and culture? Let us, then, imitate the prudence of the railway engineer, and, though seeking to retain the advantages which are already ours, let us not be blind to the visible defects and besetting dangers of our present system. Let us determine the composition of the training of our public schools; let us see if its parts are well proportioned and the compound skillfully wrought, and a thorough analysis may prove, as with the Bessemer steel rail, that, by a judicious change in the nature or proportion of the ingredients, our rapid increase of wealth may suffer a trifling diminution, but the moral balance of education will be restored, and material, political, and moral progress will move forward together.—From 'Public Schools as affecting Crime and Vice." by Benjamin Reece, in the Popular Science Monthly for January.

The Dimensions of Heaven.

The following calculations, based on a text in Revelations, is both curious and interesting. It is copied from the Charlottesville Jeffersonian, and will be found good food for reflection: Revelations xxi, $1\overline{6}$: "And he measured the city (the New Jerusalem) with a reed, 12,000 furlongs. The length and the breadth and the height are equal.

Twelve thousand furlongs-7.920,000 feet, which, being cubed, is 943,088,000,000,000,000,-000,000,000 cubic feet, and half of which we will reserve for the throne of God and the

We will now suppose the world always did scription which he had placed there the night | and always will contain 900,000,000 of inhabitants, and that a generation will last thirty An American mother and one of her daugh- and one-third years-2,700,000,000,000 perters were upon the Riviera, where the daugh- sons. Then suppose there were 11,230 such ter was very ill. The mother had a sudden | worlds, equal to this in number of inhabi-

Loud raps were heard, and the planchette | and deep conviction that something was tants and duration of years then there would be a room 16 feet long, 16 feet wide and 16 feet high for each person, and room to

Hebrew Colonization.

A wealthy and philanthropic Hebrew noble man, Baron Hirsch, commiserating the unhanpy condition of his co-religionists in the empire of Russia, offered that government some years since the princely donation of \$10.-000.000 for the purpose of educating and colonizing the Polish-Russian Jews on Russian soil as agriculturists and mechanics, giving them proper industrial training. The offer was refused, and the Russian journals say it was because its acceptance would have created dissatisfaction among their Christian population to have found themselves placed to so great a disadvantage, as they already suffer by contrast with the Hebrews on account of the mental superiority of the latter. Failing in his effort with Russia, Baron Hirsch turned his attention to England in order the better to realize his benevolent desires of redeeming from bondage the persecuted of his race in the Czar's dominions. and his efforts are likely to be crowned with success. His overtures to the English government have been favorably received, and having become convinced that Canada offers the best inducements for carrying out his design he proposes to begin operations there. He will start with colonizing five hundred families on arable land where there is yet agricultural territory enough for ten or twenty times the number of all Russo-Polish Hebrews. He will establish schools for general education, agriculture and industry. These agricultural colonies are to be increased from year to year, till his donation of fifty millions of francs shall be exhausted. Meanwhile a large population will be so sit nated that free immigration will complete the work of redeeming the whole population of two to three millions from Russian oppression, establishing it in a land of freedom where everything will favor their progress and there is no doubt that the scheme will prove successful.

The Brazil Republicans have been steadily and bravely at work ever since the overthrow of the empire, putting themselves and public affairs in condition for a constitutional assembly which will be elected on the 15th rope of bloodshed, and confusion, and seces sion in that country, but they have had no foundation in fact, the wish being father to the thought.. A committee is adapting the constitution of the united States to Brazilian requirements, adhering closely to it as a model. It will not be the first republic that has does it meet the exigencies of a staple government and shape itself to changing conditions. Brazil has leaders as progressive and south of us; and it illy becomes Americans to the difficulties in the way of their forming a republic. It will be found that they are all sufficient for the emergencies as they arise.

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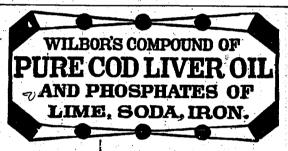
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