

RELIGIOUS PHILOSOPHICAL JOURNAL

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

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

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

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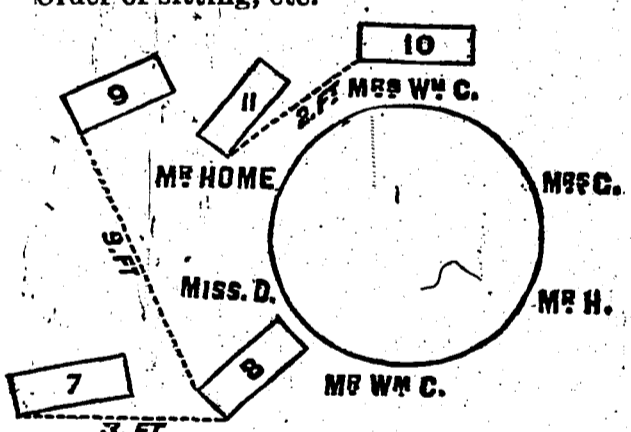
PSYCHICAL RESEARCH.

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. Seance 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 to.
- Position where table (7) was next taken to.
- 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:

- 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 25 lb. to raise it. During this time Mr. Home was sitting back in his chair, his hands quite off the table and his feet touching those on each side of him.
- "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 of 22 lb.
- Experiment was now tried, Mr. Home being further from the table. A pull of 17 lb. was required.
- When we said "Be light," the table rose at 12 lb. On trying afterwards the normal pull required to lift it we found it to be 14 lb. It was now proposed to put out the candle and sit by the light coming in from the windows, which was quite sufficient to enable 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 couch and was coming to us. Mrs. Wm. C. said it came up to her, and she then felt a pair of large hands on her head, then on her shoulders, and on her back. Her chair was then moved partly round towards Mrs. G., away from Mr. Home.

A noise and crash as of something falling was now heard behind Mrs. W. C.'s chair, and the small table (10) was pressed up close

to her. Her chair was tilted up till she was 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 uninjured. The table (10) had been moved up close to Mrs. Wm. C., between her and Mr. Home.

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 sent: "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."

We then heard a rustling noise on a heliotrope which was growing in a flower-pot standing on the table between Mr. Home and Mrs. Wm. C. On looking round Mrs. Wm. C. 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 spring being broken off, and then a message came: "Four Ellen."

Immediately the white luminous cloud was seen to travel from the heliotrope to Mrs. Wm. 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: "Life in Memoriam."

Home said that 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., Mr. Home's and Mrs. Wm. C.'s hands, which were grasped together. The message was given: "Light, and look."

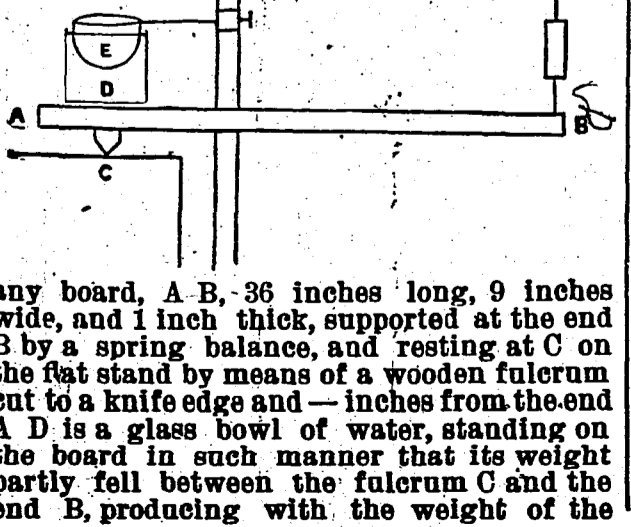
and we then saw that the floating object had been a china card plate with cards in it, which had previously been on the table behind Miss D.

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. W. C., Mr. Wm. 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 mahogany board, A B, 36 inches long, 9 inches wide, and 1 inch thick, supported at the end B by a spring balance, and resting at C on the flat stand by means of a wooden fulcrum cut to a knife edge and — inches from the end A D is a glass bowl of water, standing on the board in such manner that its weight partly fell between the fulcrum C and the end B, producing with the weight of the



board a tension of 5 lb. 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 5 1/2 inches from the bottom. It was sufficiently firmly supported to prevent any knocking or pushing to which it might be subjected from being communicated to the glass vessel D and thence to the board and spring balance. I and my assistant had well tested it in this respect beforehand.

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 current of electricity from passing down a key. Phenomenon.—Almost immediately very strong vibrations of the table were felt. Answers to questions "Yes" and "No" were given by these vibrations.

Mr. Home's hands 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.

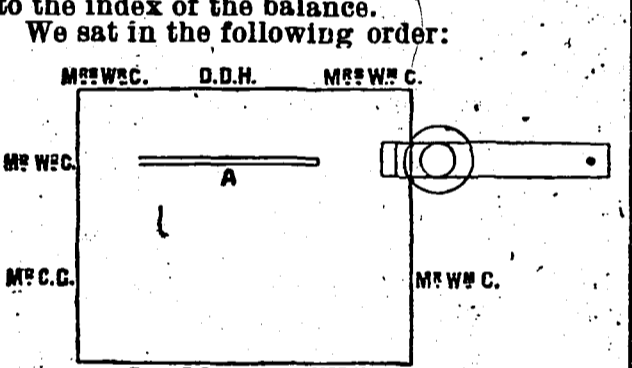
Nothing more took place.

(IV.) Wednesday, June 21st, 1871.—Sitting at 40 Mornington-road, from 10:45 to 11:45. (This seance was held shortly after the previous 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. W. C., Mr. Wm. C., Mrs. H., Mr. C. G., Mr. Serjt. C., Mr. Wm. C., Mrs. Wm. C. were present. Seance in the dining-room. 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:

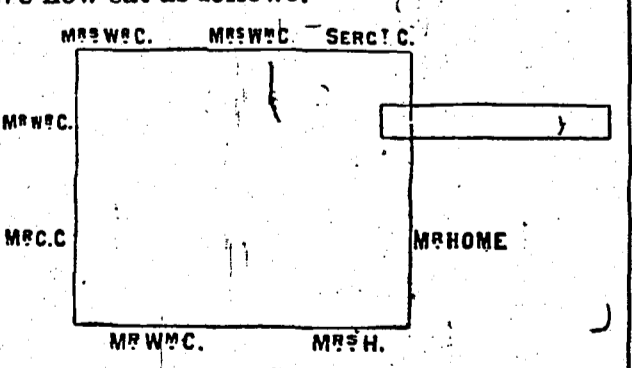


A was a lath already mentioned. Almost immediately a message came "Hands off." After sitting quiet for a minute or two, all holding hands, we heard loud raps on the table; then on the floor by the weight apparatus. The apparatus was then moved and the spring balance was heard to move about strongly.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

I then got up and looked at the register. It had descended to 14 lb., showing an additional tension of (14—5) = 9 lbs.

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 7 lb., where the register stopped. This showed a tension of 7—5 = 2 lbs.

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 shaken 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) = 4 lb.

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 a message came: "Hands off the table, and all joined." We therefore sat as directed. Just in front of Mr. Home and on the table, in about the position shown at A on the dia-

gram, was a thin wooden lath 23 1/2 inches long, 1 1/2 inches wide, and 3/4 inch thick, covered with white paper. It was plainly visible to all, and was one foot from the edge of the table.

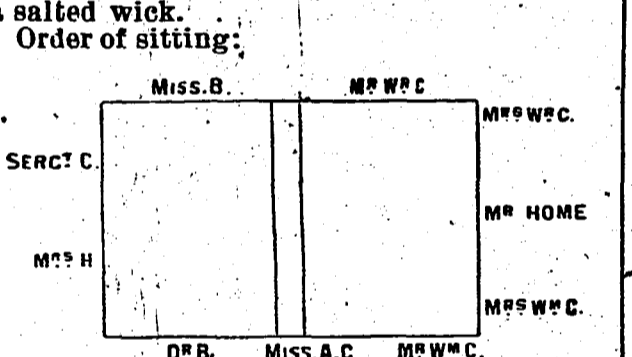
Presently the end of this lath, pointing towards Mr. W. C., rose up in the air to the height of about 10 inches. The other end then rose up to a height of about 5 inches, and the lath then floated about for more than a minute in this position, suspended in the air, with no visible means of support. It 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. W. C. and his left by Mrs. Wm. C. Any movement by his feet was impossible, 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 thank you for your patience. Mary sends love to aunt, and will play another time."

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. W. C., Mr. W. C., Miss B., Serjt. C., Mrs. H., Dr. B., Miss A. C., Mr. Wm. C., Mrs. Wm. C. were present. 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 vibrated 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 poked 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 necklaces 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 necklace it rose in a spiral shape. I called out eagerly to my brother, Dr. B., to look at the extraordinary conduct of the three 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, 1888. ALICE L. BIRD.

I recollect my sister calling out to me, "Look, look, at the necklace," but at that moment my attention was directed elsewhere, and I did not actually see the phenomenon 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 Mr. Home placed one hand in Mrs. Wm. C.'s hands, the other in Mrs. W. C.'s hands, and placed both his feet beneath my feet. In this manner it was physically impossible for him to have touched the accordion with hands or feet. The lamp also gave plenty of light to allow all present seeing any movement on his part. The accordion now commenced to sound, 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 agency.

Mr. W. 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 hands. Mr. Home's hands and feet being held by others as before. Presently Mr. W. 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 sphere." A message was given: "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 opposite to Dr. B. We then all saw it contract and expand 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, and after a considerable time, when the circumstance was almost forgotten, a white object was laid on the edge of the table, between Miss B. and Mr. W. 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."

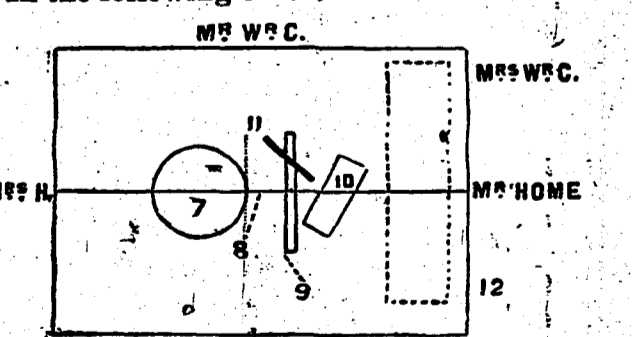
Mr. Home then went into a trance, spoke a little to Mrs. W. C. in a low tone, and then got up. He walked about the room in an undecided sort of way, but finally sat down again, saying it all felt confused, and then woke. A message was then given: "Hands off the table."

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 of "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. W. C. Three times she saw an entire hand rise 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 hands.

(VI.) Sunday, July 16th, 1871.—Sitting at 20 Mornington-road. Mr. D. D. Home (medium), Mrs. W. C., Mr. W. 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 phonograph 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 in the experiment to make the board right and heavy.

This was accordingly done, and 10 tracings of curves were taken on the smoked glass:

1. Mr. Home's hand on edge of drum.
2. Mrs. W. C.'s fingers on edge of drum.
3. drum, and Mr. Home's hands 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 sect?

1. My parents 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.

RESPONSE BY N. W. BROWN.

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 Episcopalian; 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.

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.

1. 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 communication varied.

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 to petition the King, and He had a right to answer said petitions. Thus holding such a position I thought myself unworthy and gave the subject of religion much thought.

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.

4. At that time I was in the customs service 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.

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.

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 representatives of philosophy. Upon real thinkers they make no impression. By them they are seen to be superficial and conceited enthusiasts with a speculative turn of mind, but without the philosophic grasp and knowledge to utilize them to the credit of being thinkers at all.

These philosophers yield readily to the sweet blandishment of being enthusiastically 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 all in the ready sympathy of women and even to deceive himself as to their true understanding 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, of the subject.

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 Plato, 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.

"Here Shall Be Signs."

No intelligent church attendant will fail to have noticed in the last ten or fifteen years a growing liberalism among the clergy. At first, it was sporadic, as it were, breaking out here and there where least expected, but a generalizing influence has been at work all along the lines; the old hardshells have gone to their reward 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 consonance with the progress of the age.

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 orthodox. It is the "little leaven" which has already begun to "leaven the whole lump."

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.

The future life is very deeply rooted in our thought, and it is so modified our views of death that it is 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.

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 and gives us something clear and real; something of comfort and hope in our thoughts of them. We can say, "They are mine, still through my faith in God and my assurance of the supremacy of spirit over clay."

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, but gone before.

"The living are the only dead; The dead live—never more to die; And often, when we mourn them dead, 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.

"Beyond the flight of time, Beyond the reign of death, There surely is some blessed clime Where life is not a breath. No life's affections transient fly, 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 respectable the individual may be, are of little consequence in the world because we can only bring individual force into action.

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.

What though we may not all agree in every shade of belief? What though we may not understand, and be able to define what God is, what then? Do we, or can we define ourselves? Because we can not explain why man is as he is, why he is supported, the decayed parts renewed from some of nature's productions, and destruction of vitality so far from being the end, as 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 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 clear understanding and with a mind divested of the bias that comes of early training, with any feeling save of horror and repugnance.

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 rules by law instead of caprice. What matters it what we call this ruler. To my mind, nothing 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 age, pure 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.

Evolution—Spiritualism.

To the Editor of the Religio-Philosophical Journal.

A few days ago in a pleasant company of intelligent persons, Spiritualism was being discussed, and I said that the theory of evolution 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 wise men in science and in theology look grave, as such men are apt to when their wisdom is at fault, but fall to the discussion beyond the limits of courtesy venturing 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."

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 palpable 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, forsooth! Some cry hush, and the very pious cry the devil! But no one can account for or explain the facts on any other theory than ours.

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 mistaken.

And thus the long debate goes on, involving deep and subtle 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 messages 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 evolutions fail, and only the real presence of a spiritual intelligence 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. Our 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 investigation 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 evidence of psychic experience"; that his researches "had been under conditions precluding all imposture," and that he hoped much for true religious 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."

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 marriages, 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 of 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 love—with 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 strength and intellectual balance; his quiet devotion to the cause is a steady tonic to wavering natures. Brother and sister Wilkins are both members of the church, but outspoken Spiritualists who do not hesitate to express their faith and exemplify it in their acts. Although consistent and exemplary church members for many years, they freely confess they never knew the joy of living and the blessedness of true religion until they found the light of modern Spiritualism.

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

This, too, is the home of J. B. Booth, 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.

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.

Some eastern ladies have presented the Fanny Paddock Hospital at Tacoma with a new ambulance that cost five hundred dollars.

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 21st, 1890.

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 comediettes.

My visit to Connewago 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 Spiritualism, and it had long been the request of the deceased that I should serve at his last rites, and his brother made diligent effort to carry out his wish.

Being wired to attend a funeral at Connewago, N. Y., Sunday, the 12th, the Meadville Society generously consented to let me go, and I suppose Bro. 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 writing.

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 tyranny of capital, has made his way back and reports 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."

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 on 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 dollars, American money) to procure safety. The money is raised by public subscription and paid over to the priest in charge. Then the capture of the devils is the next step.

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.

BOOK REVIEWS.

A KNIGHT OF FAITH. By Lydia Hoyt Farmer; New York: J. S. Ogilvie, publisher. Price \$1.00.

The Philadelphia Times addresses some pretty plain talk to American heiresses who contract marriages with foreign princes and nobles with the sole view of securing a position in foreign society.

man takes the woman because she has money. In most cases it is bargain and sale of the most degrading character. Of these proceedings the Times says: "They prostitute woman on the level of the pork and apple market, and stamp upon her the indelible mark of the vulgarian. The prostitution of American womanhood to the glitter of foreign titles has become so dishonoring to true womanhood that the home of every American girl should have the plainest warning against the madness of this shameless traffic. No consideration of delicacy should conceal the painful truth from American womanhood, and American girls should be taught from the mother's lap, from honest society, from the press, from the pulpit, indeed from every surrounding, that neither at home nor abroad is there any true nobility but that of merit, and that the accepted vocation of the American vulgarian leads only to sorrow and shame."

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A KNIGHT OF FAITH. By Lydia Hoyt Farmer; New York: J. S. Ogilvie, publisher. Price \$1.00.

This book is announced as a refutation to Robert Ellsmer. 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.

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hope for her own family. The only really bad skeptic was the young physician, Dr. Eimor, but in time he was converted and married Dorothy. Once the devil tempted him with the question if he was changing his beliefs on account of his love for Dorothy? One singular thing in the book is, that after Dr. Eimor's death in a railway accident in France, Dorothy took passage for New York with her faithful colored nurse, Hopsy. During a terrible storm, the vessel was wrecked, and after all had been taken off, there only remained Dorothy and the captain. He lashed her to a spar, and was then washed off himself and drowned. Though her body was fast becoming benumbed with wet and cold, a smile lighted her features. The storm was ceasing; the wreck still floated; the dawn was just breaking. Dorothy glanced at the light streaking the East; a vision opened before her: "Eric, my husband, Lord remember me!" she murmured. "The day thou shalt be with me in paradise," seemed wafted from the skies. A smile of rapture illumined her face and her spirit had joined her beloved. Was this a spirit communication, else how did they know her last words and feelings.

BENEATH TWO FLAGS. By Maud B. Booth. New York: Funk & Wagnalls. 12mo, cloth, 288 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 Marshall 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 regard to a religious movement which has undeniably reached and rescued many thousands of people on whom the churches seemed to have no hold. The book contains twenty-five chapters and eighty illustrations. The American flag and the Salvation Army flag are beautifully blazoned 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 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 Christianities the same hearty and hearty welcome—more than suffrage—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. His subjects matter he has chosen an inexhaustible theme. Beginning with the boyhood of Jesus, his characteristics, labors, lessons, methods, and the striking scenes that made up his busy life, are so depicted as to awaken fresh interest. The book contains sixty chapters, treating as many distinct topics as there are chapters in its 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 Crawford, New York: Funk & Wagnalls. Price, each, 30 cents.

The Pilgrim and the Shrine. By Edward Maitland. New York: John W. Lowell Company. Price, 30 cents.

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 instructive manner. Competition and Co-operation among Women; Kian and Enkhuizen, and New Year's day in a Persian Village are good readings. 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 enjoyable table of contents.

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

Young Woman's Magazine. (Baltimore, Md.) 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 Prethinkers' 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, descriptions 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 Chicago, Rock Island and Pacific Railway respectfully dedicate this to the boys and girls of America.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or face, which develops 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."

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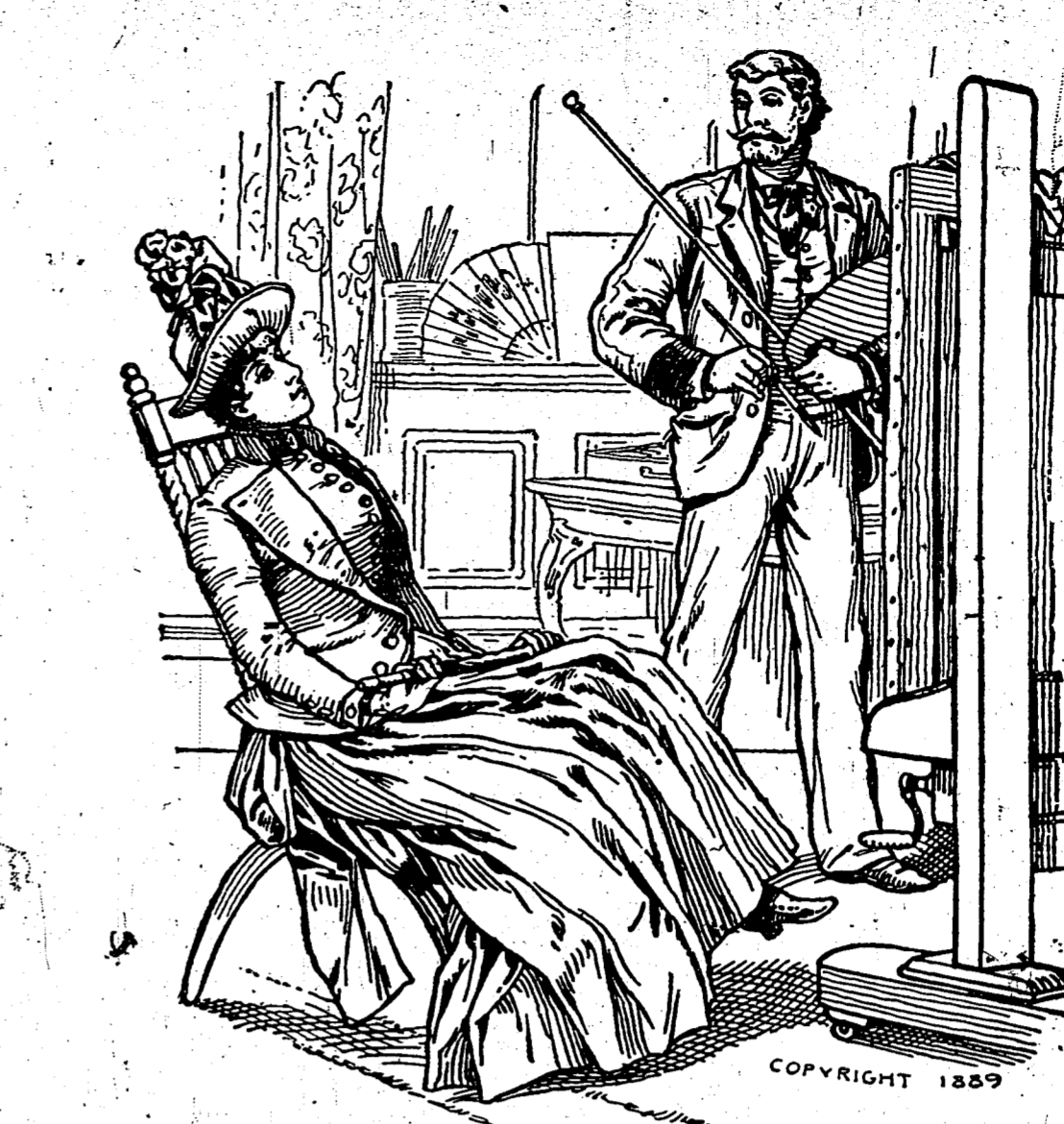
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SOME CONTRIBUTORS:

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. CROWD, editor of the "Universalist Record."

CLINTON FURBER, editor of "The Leader," (Chicago).

REV. HENRY FRANK, Independent Church, Jamestown, N. Y.

RABBI G. GOTTFELD, of the Temple Emanu El, Fifth avenue, New York City.

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J. K. INGALLS, author of "Social Wealth."

REV. JOHN C. KIMBALL, Radical Unitarian.

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DR. DANIEL LEBLANC, late Professor of International Law, Columbia College.

DYER D. LEE, author of "Concise History of the Chicago Anarchists," etc.

MARIE LOUISE, Phrenologist and Anarchist.

REV. R. PIERCE 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. SHELTON, Lecturer of the Society for Ethical Culture of St. Louis.

SERGUIS G. SHEVITCH, editor of "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, Postivist and Socialist; author of "Classification of the Sciences," etc.

REV. J. M. WHITTON, 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 WEITSTEIN, Atheist and Materialist.

A. VAN DEUSEN, J. W. SULLIVAN, VICTOR YARBOS.

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CHICAGO, ILL., Saturday, January 25, 1890.

Persons receiving copies of the RELIGIO-PHILOSOPHICAL JOURNAL, who have not subscribed, may know that their address has been supplied by a friend and that the paper is either paid for by some one or is sent with the hope of closer acquaintance. Those receiving copies in this way will incur no financial responsibility and the paper will cease going after the time paid for in the one case or after four weeks in the other.

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 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 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 in all departments of life to serve itself by serving others is the sign of the oncoming tidal wave of spirituality which is to give life, 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 reduping 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 Caesar 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 immortality will cease to shelter the faith 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 goal 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

of the JOURNAL attest the truth of this statement. 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 veil.

The Religious Census of 1890.

The Superintendent of Censuses, Hon. Robert 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 any 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 creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged 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. The conduct of this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information cannot be gathered by the enumerators. They are already fully burdened, and the appropriations available for the Census will not admit of the appointment of special enumerators for 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 competent person in each of the minor ecclesiastical subdivisions 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 instantly recognized. H. C. Carroll, in order to discharge the duties of the position, Dr. Carroll is now engaged in 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 give a prompt and faithful response. I ask for him, and I am sure you will heartily second my request, for his generous assistance as he may require from officers of the denomination you represent.

All this, on the face of things, seems very fair; and we doubt not Superintendent Porter 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 other members of the historic trinity. We have had occasion, in previous decades, when the census was taken, to note the manipulation of the returns and have found that many fierce worldlings have sought shelter under 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 Superintendent Porter's precautions there 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 to know more about the religious or spiritual belief of the American people than it does 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 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 what his predecessors have always failed to do. Such an act would be a credit to his administration and secure justice to, at least, several millions of his fellow citizens now placed at a disadvantage by having no organization and none of the machinery of organic life whereby to manufacture the products asked for in Mr. Porter's circular. Spiritualism is represented by large numbers in every protestant sect in America, but it has no way of enumerating its own followers, and only here and there a building. Mr. Ayer's splendid temple on Boston's "Back Bay" is

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 all 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 judicially 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 physical 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-provokers, targets for the world to practice on in its never-ending effort to become expert in hitting truth or error, as the case may be. A median line drawn between this class and the ultra-conservative, tradition-loving, precedent-obeying class will probably mark the truly rational road to final peace 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 more than probable that one-half the avowed Spiritualists could not at first be united; we 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 and permanent. Mr. Chase alleges that "Christian Spiritualists" believe in the Jewish 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 Spiritualists themselves. With all due respect for Mr. Chase, we seriously question whether he was ever able to render himself sufficiently receptive to the thoughts 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 argument 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 part of it into one's family life, or one's social circle for that matter.

"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 to-day, 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 know of the physical phenomena of Spiritualism except that of which one's senses tell? Nothing! Will Brother Chase affirm that the senses are infallible? Hardly. One need but go into any Spiritualist gathering to quickly discover that Spiritualists themselves differ widely and irreconcilably as to the character of manifestations, though observed by all alike with the same senses. Those senses tell different stories to different individuals and those individuals believe their senses and affirm that they know. A John Wetherbee kisses something at a séance of a Mrs. Ross and swears it is the chub-

by face of a materialized baby. Another visitor 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 Wetherbee 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 in equal proportions among all the members of the family. His services were greatly needed but grim disease was master of the situation and who would be so daring as to complain. Carefully was Charley nursed all day, and at night he seemed no better. But little nourishment passed his lips and every bone and joint in his body was racked with 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 the apartment closing the door firmly behind him.

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 that the sick man would be unserviceable for at least a week. Questioned by the lady of the house he said that he saw something 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 I 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 form coming toward you?" inquired the listener 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?"

"Yes."

"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?"

"I am."

"Well, honey, now yo' jes' take dis yer mule an' go straight to him for he's been talkin' a heap 'bout you lately, and I'll walk home and tote dis yer grist' along on my back. He sent me wid dis co'n to git it groun' yo' see."

"I told him no, that I would hire a horse and he could keep his mule, which I did. But in the meantime, my father was having dreams about me. He was always a great dreamer, and his dreams always came true, too. It was the noon time, and after dinner he was taking an hour of rest from work. Mother sat on the porch knitting, and father lit his pipe and sat down to smoke, but it was not many minutes before he was in a sound

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, 'I'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 such a niggah, 'pears like yo' allers dreamin' o' suffin'. Go long, we'll nebber see poor Charley no mo'; he's done gone ded dese long years, I's afraid.' 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.

Is 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 arguery 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 McKeazle 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. Abbott 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 applauded 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 celebrity 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 make it at least \$1.00 in this country—thanks to the tariff. We are not authorized to so announce, but we presume copies may be obtained from Mr. Richard Hodgson, Secretary of American Branch, 5 Boylston Place, Boston, Mass.

On the 14th, the American Society disbanded according to previous arrangement, and Mr. Hodgson will continue his invaluable work in this country under the auspices of the British Society and as the Secretary of the American Branch. This Branch will be in charge of vice-presidents Prof. S. P. Langley of the Smithsonian Institute, Dr. H. P. Bowditch and Prof. Wm. James of Boston. We know Prof. James is admirably adapted

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 fathomed?" 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 endued 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 relative terms.

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 disincarnate. 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 Spiritualism.

That a large percentage of what passes current as the work of disincarnate 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 body. We cannot now 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 Frankfurt Ky., have declared that cigarettes 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 dicroated 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 thousands 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, Soranton, Pa.

F. N. Foster, whose alleged spirit photography the JOURNAL 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 an 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 crown.

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For the Religio-Philosophical Journal. A REVELATION.

REGINALD OWEN.

Down in the Knareborough valley where Nid rolls along by the cedars, Slowly and sad, and reflects the dark frown of the castle. Where Mother Shipton foretold of the marvellous things of the future...

town and Melrose, dally, and who, on one of his journeys homewards, when passing a place called Redpath Bigg, saw a woman walking on the road before him...

Alcayore 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...

From Montreal. 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...

was, pestilence, famine, and the oppression and starvation of millions when a few revel in ruinous luxury, show a want of fatherhood in the God over us, and how can we believe in it? The sun would give life, light and heat, but the sun is the giver of life, light and heat, but the sun is the giver of life, light and heat...

Is She Magnetic? To the Editor of the Religio-Philosophical Journal. I have just read an article in your paper concerning Lena Loeb, the magnetic miss of seventeen of German parentage, etc. Lena Loeb formerly lived in Denver...

high development of a spiritual nature he had 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...

Unity a Good Thing. To the Editor of the Religio-Philosophical Journal. I wish to offer a few words on the question of unity and organization. Great good would certainly be the result of organization based on the Fatherhood of God and the brotherhood of man...

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 what gets on it. I will not deny the possibility of materialization, but I can't believe in it under the present state of our knowledge of the phenomena...

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...

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 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...

Notes and Extracts on Miscellaneous Subjects.

Land boomers in Oregon are called "razzcoopers." Statistics show that Ohio has 3,800 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 annum...

OUR SPIRITUALIST CONTEMPORARIES.

The Two Worlds: "Goldsmith had studied physics in his youth; and a poor woman, hearing of his great humanity, solicited him in a letter to send her 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 she had seen her son Maurice bitten by two mad dogs...

Light of London is responsible for the following anecdotes concerning Madame Bernhardt: "Madame Sarah Bernhardt is a firm believer in the marvellous and, as yet, unexplainable. She has related 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...

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 in nature, in the adaptation of elements to ends, and surely there can be no design without Intelligence...

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, narrow-mindedness and intolerance in the history of modern Europe...

More Light is a small Spiritualist paper that reaches us from Greytown, Wairarapa, New Zealand. The editor gives the following testimony: "I knew a man named George Hopkirk, who about the year 1825, carried the post-letters to and from Earls-

Psychic Healing. To the Editor of the Religio-Philosophical Journal. Among the hundreds of patients treated by the controls of Mrs. Laura Curtis in St. Louis and surrounding towns, the following cases are given that the JOURNAL readers may know that mind healing is a reality...

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 71 I have retired to close out a busy life in quietude and rest...

In Memoriam. Mr. W. S. Pettit of Creston, Iowa, formerly of Alliance, Ohio, passed to the higher life December 27. Mr. D. W. Higbee 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. Higbee sang "The 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 frequent, and there are now as wide differences as in the churches. Many of your correspondents think we could unite 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 fatherhood over his chosen people worked no distinction, and that over Christians worked no better. He is said to have but one "only begotten son," and hence could not be called the Father of all the race. 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 of all humanity, and that over Christians worked no better. He is said to have but one "only begotten son," and hence could not be called the Father of all the race. 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 of all humanity, and that over Christians worked no better.

Mrs. Jane M. Prentiss, Pioneer and Spiritualist. Irene of Sturgis, Mich. 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 in a school in the county...

Santord M. Green's Book on Crime. In the JOURNAL of the 25th of last month, under the heading of "New books received," I noticed that the Hon. Santord 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 excellent one, and the book is well treated by the author, whom I well knew nearly half a century ago when he was a prominent lawyer and Circuit Judge living at Pontiac in Michigan...

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 clairvoyance on the second night. 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 sensation as if the wall of the room was opened, and she saw a bright light from her window, and 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 awoke the girl, and put her to work at once to get everything ready for my reception. I arrived two days afterwards, and she was waiting for me, and told me the whole story, after the greeting, in the presence of the girl. Pleasantville, N. Y.

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

Mary E. Duffies writes: The JOURNAL is the only Spiritualist paper I ever saw that I 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 sometime be realized is something to be hoped for. My best wishes for your success.

How Elvie Saved the Baby. To the Editor of the Religio-Philosophical Journal. Conspicuous among the twenty-five lovely 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 Commonwealth of Massachusetts, published in a unique style, in tablet form, 6 1/2 by 7 inches, on heavy card paper, beautifully printed, with exquisitely illustrated cover, and tastefully fastened with a narrow white ribbon, making altogether a thing of beauty. The poem is a beautiful embodiment of one of the thrilling 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 three years, and the 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 poetry. Mrs. Tuttle says that she has tried to preserve the simplicity and self-forgettingness of the original, but she has endeavored to give it a more literary finish. The poem is published in a unique style, in tablet form, 6 1/2 by 7 inches, on heavy card paper, beautifully printed, with exquisitely illustrated cover, and tastefully fastened with a narrow white ribbon, making altogether a thing of beauty. The poem is a beautiful embodiment of one of the thrilling 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 three years, and the 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 poetry. Mrs. Tuttle says that she has tried to preserve the simplicity and self-forgettingness of the original, but she has endeavored to give it a more literary finish.

Electricity has been put to drilling drills. One is in use on the warship Maine, building at the Brooklyn navy yard. A 3/4 inch hole in a 3/4 inch plate can be drilled in less than a minute. A petrified moccasin was unearthed at Pendleton, Oregon, Monday, by some laborers who were digging for the foundation of a bank building. It will be sent to the Smithsonian Institute. There is a Mission grapevine at Carpenaria, 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 Hillages, who died at Charleston, S. C. last week, was blind and fifteen years of age. 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 ago. During 1889 slightly over a hundred million dollars' worth of gold has been dug from the earth on the four continents; the largest quantity came from Australia, California and South Africa. Africa 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 long trained, perfectly plain black silk gowns that fit like a glove. Audacity, thick-lidgedness, cheek, never helped a man yet in public. Modesty of bearing, courtesy of manner, coupled with ideas worth accepting, are of incalculable value to men who stand before their fellow-men. During a somnambulistic fit a farm hand near Easton latched up a team and plowed a field and then went back to bed again. Farmers of the vicinity are looking for more farm hands affected in the same way. Margaret Sangster, who edits Harper's Bazaar, usually dresses in black, with a bit of 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 Thebes. It is completely 122 feet, its weight 400 tons. Its height, without pedestal, is 130 feet ten inches. A strange scandal is buying the clerical world in Hungary. In the Bishop of Gran'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.

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For the Religio-Philosophical Journal. CONDOLENCE.

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

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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.

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"How do you do?" That's English and American. "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?" That's Dutch. "How can you do?" That's Swedish. "How do you perspire?" That's Egyptian.

On the morning of the 23rd of October a toy balloon was launched on the estate of Klein Abrahamson, near Bossenberg, in West Prussia. 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 put it as addressed.

Prince Louis Napoleon, son of Prince Napoleon and younger brother of Prince Victor, has received a 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 Venice.

A fossil forest has been discovered near Framont, in Scotland. Forty or fifty fossil tree trunks have been already laid bare, and the full dimensions of the forest are as yet unknown.

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 a trace 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 extinction with an anticipation of pleasure or instruction." Price \$1.75.

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Heaven Revisited is a narrative of personal experiences after the change called death, by Mrs. E. B. Jeffrey. The story is told in a most interesting and delightful manner and will please all who peruse it. Now is the time to order. Price 25 cents.

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A clergyman, after years of suffering from that loathsome disease, Cataract, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 88 Warren Street, New York, will receive the recipe free of charge.

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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 a complete and sensational and is produced 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.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands. Back numbers of any particular weeks old. 10 c. a copy each.

For the Religio-Philosophical Journal. NIGHT WINDS OF WINTER.

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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, a skillful man and of large experience, pronounced 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 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 doses she seemed to breathe easier, and within a week was out of danger. We continued giving the Pectoral until 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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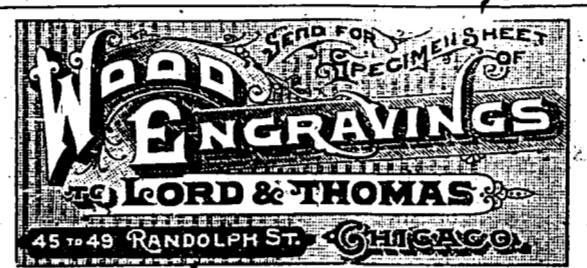
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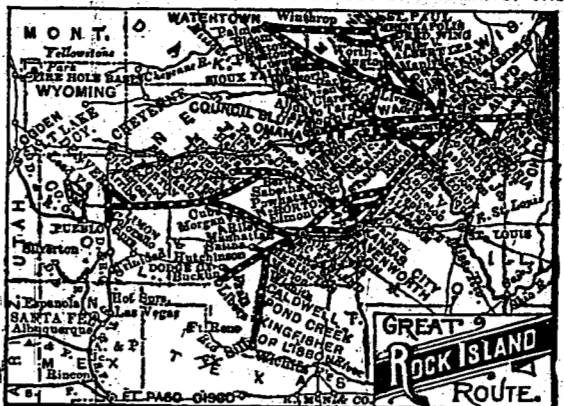
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Pueblo, Colorado, is a city of 80,000 to 85,000 population, has Steel Works, Rail Mills, Iron and Lead Pipe Works, Smelters, Copper Reduction Works, Foundries, Machic Shops, Nail Mills, Wire Works, and other factories sufficient to justify a population of 100,000. Five new factories have located since April 15, 1899. Monthly payroll of factory employees over \$250,000 which will probably increase to \$500,000 a month within two years. Population increase during last year, 40 per cent. Over four millions of dollars spent in 1899 in magnificent buildings and other improvements. Eleven Railways, with more coming. One of the finest and mildest winter climates on the continent. Resources are Coal, Iron, Silver, Gold, Petroleum, Copper, Zinc, Lead, Fire-clay and Building Stone, all in almost inexhaustible quantities; also the commercial center of three million acres of magnificent farming land. It is a down hill pull on the Railroad to Pueblo from all parts of the State. Its present growth is unprecedented.

Real Estate in Pueblo is cheaper than in any city of its size and importance in America. Increase in values have not kept pace with the improvements and increase in population. A new Mineral Palace to cost \$250,000 and the most gigantic excursion scheme ever conceived, will, during the present fall and winter, bring thousands of people to Pueblo, and millions of dollars will be made by those with real estate holdings in Pueblo. We offer a few exceptional investments, some of which are following:

SPECIALY ATTRACTIVE OFFERINGS. One acre lots in Reservoir Heights, one mile from Manhattan Park, at \$100 per lot. Eighty acres a little north of Manhattan Park at \$150 per acre. Forty acres northeast of Manhattan Park, beautiful ground, \$175 per acre. Ten acre tracts adjoining Manhattan Park on the east, \$200 per acre.

Also lots and blocks in Manhattan Park, in size 1/2 to 125 feet, at the following prices: For whole blocks, \$1,500. For half blocks, \$750. There are forty-six lots in a block. In smaller quantities, \$40 per lot. No less than five lots will be sold, entitling purchaser to one corner without extra cost. The terms are one-third cash and the balance in one and two years, equal payments, at seven per cent. interest per annum. This is one of the most delightful locations in Pueblo. Distant from the center twenty minutes by the proposed motor line. There are many fine improvements under construction close. One improvement being a costly hotel.

OUR BUSINESS RECORD AND REFERENCES. We have sold \$600,000 worth of Pueblo property, mostly to non-residents, during the last year, all of whom have made money, and we have not during that time sold anything with more certainty of profit than this addition. We will be pleased to give you more detailed information upon application either in person or by mail. We refer to the First National Bank and the Stockgrowers' National Bank, both of Pueblo, Colo., or Lord & Thomas, Chicago, Ill., or the Chamberlain Investment Company, Denver, Colo. Visits and correspondence invited.

HARD & McCLEES, Real Estate and Investment Agents, Pueblo, Colo.

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Light of Egypt

OR The Science of the Soul and The Stars.

IN TWO PARTS. BY AN INITIATE.

Finely Illustrated with Eight Full-page Engravings.

It is claimed that this book is not a mere compilation, but thoroughly original.

It is believed to contain information upon the most vital points of Occultism and Theosophy that cannot be obtained elsewhere.

It claims to fully reveal the most recondite mysteries of man upon every plane of his existence, both here and hereafter, in such plain, simple language that a child can almost understand it.

The secrets and occult mysteries of Astrology are revealed and explained for the first time. It is affirmed, since the days of Egyptian Hieroglyphics.

An effort is made to show that the Science of the Soul and the Science of the Stars are the twin mysteries which comprise THE ONE GRAND SCIENCE OF LIFE.

The following are among the claims made for the work by its friends: To the spiritual investigator this book is indispensable. To the medium it reveals knowledge beyond all earthly price and will prove a real truth, "a guide, philosopher and friend."

To the Occultist it will supply the mystic key for which he has been so long earnestly seeking. To the Astrologer it will become a "divine revelation of Science."

To all these persons "The Light of Egypt" is the most important work of the present century.

OPINIONS OF PRESS AND PEOPLE. "A noble, philosophical and instructive work."—Mrs. Emma Hardinge Britten.

"A remarkably concise, clear, and forcibly interesting work. It is more clear and intelligible than any other work of the kind."—Dr. J. S. Buchanan.

"A careful reading of THE LIGHT OF EGYPT discovers the beginning of a new set in Occultism, which will oppose the grating on Western Occultists the subtle, elusive dogmas of Karma and Reincarnation."—New York Times.

"It is a volume likely to attract wide attention from that class of scholars interested in mystical science and occult forces. But it is written in such a simple, direct style as to be within the easy comprehension of any cultivated scholarly reader."—The Chicago Daily Inter-Ocean.

"However recondite his book the author certainly presents a theory of first causes which is well fitted to challenge the thoughts of the reader's attention and to excite much reflection."—Harvard Daily Times.

"This book is respectfully commended to the American Theosophical Society."—St. Louis Republic.

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

"The book is highly interesting and very ably written, and comes at an opportune time to eliminate from the 'wisdom religion' the materialistic and the unphilosophical superstitions of the otherwise beautiful structure of Theosophy."—Kansas Herald.

"The work makes a very good counterfoil to Theosophical publications."—The Theosophist.

Mrs. Emma Hardinge Britten in the Two Worlds makes brief editorial reference to "The Light of Egypt." Here is what she says: "We deeply regret that other matters of pressing moment have, of late, occupied our columns to the exclusion of those of books, pamphlets, and articles which we have received in great numbers, and which we hope yet to call attention to. This apology relates especially to the noble, philosophical 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 course of instruction on the basis of science, fact and reason; the grandiose 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 copy of 'The Light of Egypt,' we could call the author's attention to the fact that a certain American editor of a Theosophical Magazine, entitled The Path, after running on this file work all the abuse, scorn and display of ignorance and in science that his malice could dictate, ends by saying that this book is 'by Mrs. Emma Hardinge Britten. We trust it needs no on-n 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 insult, and compel the editor of this journal to express his regrets that she has not the smallest claim to stand in a position implying ability far beyond her capacity to strain 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 journal.

"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: "We feel as though we must give this remarkable book a brief notice in this number of Light on the Way, and in future numbers a more extended notice will appear. We shall not attempt a criticism of the author, for in so doing we would only show our ignorance. The work is absolutely interesting and throws much needed light upon subjects vital to our race. It is not written like many theosophical works for the purpose of exciting curiosity in the ignorant, but instead appeals to the highest in man and celestial light is shining and existing throughout. Instead of a review we intend to allow the book to speak for itself and will now present a few selections. In our next we will follow 'The Light of Egypt' with further selections. In the meantime we would advise all our readers to get this work at once, as it would prove a source of constant delight and instruction."

Beautifully printed and illustrated on paper manufactured for this special purpose, with illuminated and extra heavy cloth binding. Price, \$3.00. No extra charge for postage. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

(Continued from First Page.)

No. 4. Mr. Home's fingers on edge of drum. 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 then given: "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 quite still. 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 phonograph 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 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 succession: "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 and chirping.

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 do."

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

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 (B) on the plan, as if it were passing through the table.

Immediately after it had disappeared through the table Mrs. Wm. C. saw a hand appear from beneath the table, between her and Mr. Home, holding the piece of grass. It brought it up to her shoulder, tapped it against her two or three times with a noise audible to all, and then took the grass down on to the floor, where the hand disappeared. Only Mrs. Wm. C. and Mr. Home saw the hand; but we all saw the movements of the piece of grass, which were as I have described.

It was then told us that the grass had been passed through the division in the table. On measuring the diameter of this division I 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 pressure.

The message was then given by notes on the accordion: "God bless you. Good night." A parting tune was then played on the accordion, and the séance 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. W. C., Mrs. W. C., Mrs. I., Miss A. C., Mr. H. C., Mr. T., and at 11 p. m., Lord A., were present! Séance was in the dining-room round the dining-table.

During the former part of the evening the gas was lighted; during the latter part the room was illuminated by two spirit lamps.

The first experiment tried was the alteration 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 foot (a) in such a manner that no amount

of pressure of the hands at (b) produced any appreciable movement of the long end. The adjustments were made and well tested by 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 maximum pull of 2 lb.

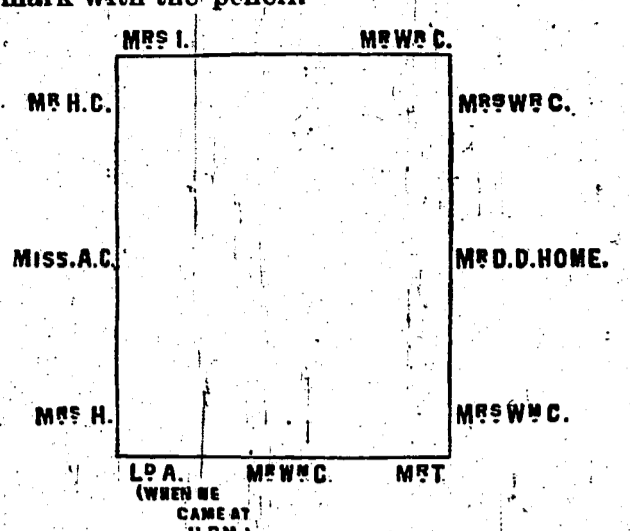
The apparatus was removed, and we took our seats round the table in the following positions: [For cut see next column.]

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 accordion was held by Mr. Home in the usual position under the table. Whilst it played Mrs. I. looked beneath and saw it playing. Mr. Home removed his hand altogether 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.

Loud raps were heard, and the planchette 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. I. 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 thank you for your patience and we thank 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 him.

Mr. Home then walked to the open space in the room between Mrs. I.'s chair and the sideboard and stood there quite upright 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. W. 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 reported by the Boston Globe:

The letter first related to Mrs. G., residing near Boston, and who was said to be one of those women who always feel that some one is coming just before they hear the bell ring.

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 he paid \$5. Upon her arrival home she found her dream verified in every particular even 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 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 horse-car, 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 no purpose and jumping from the car ran home, crying out as he entered the house, "Has anything happened to Carrie and George?" 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 visit him in that manner, when it transpired that both had seen the vision with the identical 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 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 morning when he died. 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 was entirely empty, everything was covered with dust and the house gave every evidence of having been deserted for years. The doctor went to the mantel and found the prescription which he had placed there the night before.

An American mother and one of her daughters were upon the Riviera, and the daughter was very ill. The mother had a sudden

and deep conviction that something was wrong at home and that her husband desired her presence. So nervous 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 strange land.

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, frightened at his outcry, awoke and asked him 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 did not long after from the injuries 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 strong.

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 bracket, 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 caught by some of the deck hands, who seized him as he was falling. Scarcely was he aboard the tug when a terrible explosion took place on the spot where he had been standing on the shore, blowing his friend to atoms. It was never known what caused the explosion.

The Modern Church.

Under this caption the Rev. A. N. Alcott presented to the readers of last week's JOURNAL the finest paper on the new movement which I have yet seen. No one could write such an article without first having deep insight 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 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 JOURNAL's grand effort for something higher. It is a fitting supplement to the article, "The Religion of Humanity and Church of the Spirit." It emphasizes your thought and silence, or should silence, all further criticism.

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—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 JOURNAL'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 of 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 effects of 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 Reace, 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, 16: "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 cubic feet, and half of which we will reserve for the throne of God and the court of heaven, half of the balance streets, and the remainder divided by 4,096, the cubical feet in the 3054 2/3 square and 16 feet high, will be 30,848,750,000,000 rooms. We will now suppose the world always did and always will contain 900,000,000 of inhabitants, and that a generation will last thirty and one-third years—2,700,000,000,000 persons. Then suppose there were 11,250 such worlds, equal to this in number of inhabi-

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 spare.

Hebrew Colonization.

A wealthy and philanthropic Hebrew noble man, Baron Hirsch, commiserating the unhappy 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. Falling 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 situated 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 of September next. Rumors have been designedly and persistently circulated in Europe of bloodshed, and confusion, and secession 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 honored us by the adoption of our marvelous document which must have been inspired by more than human wisdom so wonderfully does it meet the exigencies of a staple government and shape itself to changing conditions. Brazil has leaders as progressive and patriotic as any of the best of the nations south of us; and it illy becomes Americans to join with their enemies and throw doubt or suspicion upon their ability to grapple with 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.

Rheumatism originates in lactic acid in the blood which settling in the joints causes the pains and aches of the disease. Hood's Sarsaparilla cures rheumatism by neutralizing the acidity of the blood, and giving it richness and vitality. Try Hood's Sarsaparilla.

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

On January 28 the C. H. & D. R. R., in connection with the L. & N. E. R. B., will sell round-trip tickets to Florence, Ala., from all stations except Indianapolis at one fare, tickets to be good for going and return passage three days in each direction, and ultimate limit to be thirty days. The Florence Land and Improvement Company will refund all railroad fare paid by parties who purchase land on this excursion.

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