No. 15

Beaders of the Journal are especially requested to seno in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the 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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> For the Religio-Philosophical Journal. IMEL.

WILLIAM WALLACE COOK.

"Read the last verse again, Louise." The girl in the hammock raised upon her arm and looked at her companion with intense interest.

Stealing, pealing, softly feeling
Through the misty woodland, reeling
Like some drunken ghost a-roaming Like a ghost of sound it trembles Quivers, shivers and dissembles.

ades and merges in the gloaming." "Is it not beautiful?" cried Louise.dropping the book in her lap to gaze dreamily over the flowers on the lawn and away into the 'misty woodland.' "What a grand mind the author of such verses must have!"

" 'Gershom' is the name of the author, is it

"Yes, the title of the book is 'Poems, by Walter Gershom.' "A very simple prelude to so much beauty. Listen, Louise, while I give you a word-picture of this master mind. Walter Gershom is not like the world. Nature has chiseled him of a different material. This much I gather from his themes-from the delicacy and sympathetic movement of his verse. I would have him slight of form, with a sensative face, finely cut and fashioned by the hands of his own rare muse. His head is surrounded with a halo of brown curls and from his eye, pure and bright as heaven, I "Originality is the soul of that, as of every-could see the flash of that divine inspiration which guides him so beautifully through the of a soul in its natural channels. Hypocrisy bright heart, keenly alive to the joys and

sublime shadow of his monarch-mind!" "Ah, Clari, you are a poetess. You are able to distinguish those shades of difference in brother-workers which I, poor and unsophisticated as I am, would have to pass from the very lack of judgment that, while not daring an attempt to catalogue the outward poet would yet do silent

homage to the intellect that makes him." "But would your poet not be like mine?"

"Perhaps he would; perhaps-Clari shook her finger at Louise playfully. 'Ah, my dear, I have it. You are light while I am dark. Your Gershom would have black eyes and raven hair—really not to be thought of in a poet. Brunettes are physically active; per contra, blondes are intel-

You are wiser than I, cousin. You can write and express what you think while I. unfortunate soul, can never express my thoughts."
"Imel!" 'jaculated Clari in anything but a

pleasant undertone, as she caught sight of a young man walking towards them across the lawn, "Why does he come here?"

"Really, Clari, I think it too bad the way you treat him. What makes you dislike him

"He is the exact reverse of my 'poetic principle.' All men, in my eyes, are either literateurs or dross. He is too gross of form for the finest thoughts and his language plainly states he never has them.

"But he is a guest of our seems to me you might at least be a trifle do show the touch of a small hand in their more friendly.'

"Hush, child! You can never understand these things."

For a man "too gross of form for the finest thoughts," Imel Warwick was strikingly dare such verse. Believe me, Miss Louise, handsome. He was broad-shouldered, tall Clari is mistaken. The heart of Nature is

He approached the young ladies with some-

thing of a frown in his face.
"Dreaming away the hours?" he asked; "vou should be engaged in more serious occupations. Hammocks were made for drones

and dreams for idle minds. Clari's lip curled at his discourteous expression, while Louise smiled gaily. This was Imel's way of making himself agreea-

"But we are reading, Mr. Warwick, and Louise—I feel at this moment the touch of a improving our minds," said Louise, holding divine inspiration. Your hand in mine, your up her book for him to see. He took it from her hand.

"Poems, by Walter Greshom," he repeat ed; then, looking sternly at Clari, he asked:
"Do you like poetry?"
"It is not likely Louise and I would be read-

ng that book if we disliked it.' Rebuffs passed over Imel's head without casting a shadow.

"Are you of the opinion that such works improve the mind?" he continued. Am I a living monument to the evils of poetry?" asked Clari with a little fire in her

Indirect answers do not turn away wrath and it seemed that, knowing Clari's dislike of him, Imel was bent upon making it greater. Louise, seeing a battle at hand, made haste to part the combatants and thrust herself between them.

"Mr. Warwick," said she, "please tell me what you think of that first poem, 'Mae; and

volume and read, in a strong, impassioned voice, that claimed even Clari's attention, a portion of the strange poem that had enraptured the young ladies before he came.

"'Not to the belfry-den, Singing their addios, Vanish the knells again! Never the brazen notes Crooning their somber woes!
Back from the souls of men. Back to the bells again, Only the echo goes: Spite of all human laws Red with eternal stains, Holds, and without surcease

signs of the dove of peaceghastly," he said, closing the book with a bang: "too much like Edgar Allen Poe. Reminds me, in some way, of Ulalume.

Ugh! Verse, not poetry.' "Now, I'll take issue with you, Mr. Warwick," cried Clari, starting up with the warm blood suffusing her cheeks and her eyes bright with indignation. "I'll take issue."

"No, you won't" said Imel and Louise, the mad-cap! laughed immoderately at her cousin's plight. "I came to invite Miss Louise to go fishing with me. Will you go?"

The young lady smiled. "I shall be glad of the opportunity, Mr. Warwick." Then, looking at Clari, "would you care to accompany us cousin?" To Clari's fine discrimination, Izaak Wal-

"No, I thank you," she answered coldly; "let me have the poems Louise."

"What do you think of the 'poetic principle,' Mr. Warwick?"

They were up among the pines. Fishing rods lay neglected beside them and they sat and gazed at the eddies of the mountain stream. mazes of poetic thought. Such songs as he sings are only accompanied by the harp of a good man before the lord."

"How would you describe the author of beauties of the world. Such is my beau ideal, that poem you read to Clari and me?" Louise. This is the man I could love with all "A rough, rugged, abrupt man with a heart the fervor of a faithful soul, happy in the as sensitive to the beauties of nature as the dusk of evening to the moonlight and the stars. His muse bespeaks his unworldliness and he wanders the world over alone, erratic genius because he suffers individualism to unde him. He has the courage of his convic-

tions, and writes what he feels in the manner he feels it." "Then he is not a slender youth with auburn curls and azure eyes?"

Imel laughed loudly. "Miss Louise, do I resemble a butterfly?"
The girl looked at him and smiled.
"I know what you think," he continued;

you have an idea that I am more of a bear than a butterfly—and you are right." A silence of some moments intervened, to be broken by Imel with the abrupt remark:

"I go away to-morrow." Louise started and turned slightly pale Then she looked at him with a mute, appeal ing look in her eyes. Imel gazed directly into the water and did not seem to notice her. "Is not this very sudden?"

"Yes: but I have nothing to keep me here. People persist in misunderstanding me and dislike nothing worse than to be misunder-"Does Clari vex you?" she asked softly with

a deep sympathy in her voice. "She does not mean to be disagreeable or unpleasant, Mr. Warwick." "Clari is a mistaken woman, if there ever

was one. Clari thinks a poet should be curly-headed, delicate and be-frilled -bah!" "She caught this idea from Walter Gershom's poetry, and some of the poems really effeminate numbers."

"And some breathe the very atmosphere of battle and others are dank and mouldy with airs of a sepulchre. No woman's hand could and of such physical proportions as would not a well-kept lawn with arbors wrought

make him, in any other eyes but Clari's, the into strange fancies by the pruning-hook. archetype of man.

The true sublimity of creation pulses from the rugged dell and floats on the perfume of a flower, sown by chance, and springing from the crannies of a cliff." He drew closer to her side and grasped her small hand, then continued in a low voice: "Even so with the heart of man. The truest love is in the roughest dress. The honey-tongue, the cultured presence, are too often wielded by Lotharios, but rustic passion knows no wiles and suffers no disguise. Miss Barclay—Louise—I feel at this moment the touch of a eyes to mine, your very soul en rapport with my soul, conspire to overwhelm my heart with love."

Her hand trembled in his and her head drooped upon his shoulder. She loved Imel Warwick. Where her stately cousin saw naught but to deride, the simple heart of Louise Barclay had gathered flowers of excel-

lence and worth. "One word from you," went on her lover, "one word of love for me, then I shall know I am not misunderstood by one whose favor шeans my life."

"Then you love me?" she asked with trembling voice and averted eyes. "Does the sun love the day? Has Diana passion for night? And you care for me?"

'Yes," she murmured. His bosom heaved strongly, a strange light came into his eyes and he arose abruptly from

"Take care, Miss Barclay! Upon your words is hanging the happiness of two lives. Your Louise was successful. Imel opened the decision, at this moment, may make or wreck two of God's beings. Tell me again, do you love me?"

She summoned all her courage and arose, as dictatorial as himself.

"You require the proofs of sincerity all from me! is not a woman's life the all-sufficient tribute to her heart? I love ImelWarwick and if I err in that love, my life is blighted as well as his."

"I was unjust, Louise, I was unjust!" He kissed her queenly forehead. "You have proved your sincerity and when I, rugged, abrupt and uncouth, have proved to you the refinement and nobility of my soul, I shall claim you.'

Her eyes grew bright with joy "I know it now, dear Imel. No proof-"

"Then I owe the proof to myself, for if my theories are false, I could only make you unhappy. I shall leave to morrow for the purpose of showing myself worthy of your hand."

A year had passed since Imel Warwick left Hampton Grange. It was a year of dreams for Louise Barclay for every breeze from the far off city wafted praises of Imel Warwick to her ears. He was a literateur and the dieval barbarism that clings to the reigning boldest genius in the arena of letters. The papers told her of his victories, and a book, wrought by his intellect to prove the nobility of his soul, had been sent her from the field of conquest. In a note that accom-

panied the volume her lover said: "Watch for me, little one. I am growing impatient, for I verily believe my theories anent the 'poetic principle' are proving to be truths. Do you not think the inelegant Imel school worker,—love to God, love for his work is proving his heart? I am satisfied of the and love for souls. It is my impression that

proof and shall see you soon." wick, Louise? Trust, my dear! Aspire to inghere about the fear of God or the danger some one who kneels according to Delsarte of the awful judgment day. But all of this and loves like a gentleman," So counseled is tame in view of the astonishing asher cousin, the beautiful, the deluded Clari, sumptions and self deification of the Cathand added: "What, another volume by Ger- olic Congress lately in session in the city shom? Let me have it, dear, for there is a of Baltimore. In view of the life-battle treat in store for me. I will go to the ham- of the church against the progress of scimock and spend a few delightful hours with ence, the authority of reason, the right of

She tripped over the lawn with the book | their tacit justification, even now, of their under her arm, and Louise, the sly minx! murder of the grandest man in history-Gilaughed softly to herself.

Swinging in her hammock with the waving trees above her, the fragrance of the woods on every zephyr and the birds at song among the branches, Clari perused the poems of her ideal. It chanced she turned to the title page, at last, with dreamy eyes and saw these words:

"The Heart of the World, by Imel War wick," and underneath, in parentheses, this explanation of the name of her adored one: (Walter Gershom.)

Poor girl! It was a long and weary peni tence she suffered that summer afternoon, all alone in her hammock. Why had she treated him so? Why had she not discovered the poet in him? She could not answer. Was it too late to undo the past? Could she not pay homage at the shrine of his intellect and be forgiven? Ah, no. Her cousin was before

Even as she lay in the hammock launched in dreamy thought, voices were borne to her ears. She started hastily and looked about | trated into the wilderness, tracked the streams her. Louise and Imel were walking arm-in- and gave sainted names to localities, bays, arm in the shadow of the wood. How noble, how commanding, how passionate he seemed! | the true God was the holy sacrifice of the "Yes," cried Clari, "I was wrong. The esthetic and the effeminate are not the metes and bounds of a poet's stature. They are the phases of his soul!"

est fuss about little things. He will fume and one of larger capacity. No one, perhaps, can able to avid showing it.—Golden Gate.

FACTS AND FIGURES.

Catholic Congress at Baltimore-Important Claims that Should be Analyzed.

To the Editor of the Religio-Philosophical Journal.

At the Semi-annual Convention of the Ministerial Association of the Cleveland district of the North Ohio Methodist Conference, lately in session, some facts and figures were presented that may be well to study. Rev. B. J. Hoadly of Medina, speaking of the "Epworth League and its work" said, (as reported in the *Leader*) "This is an age of improvement and even innovation. Old methods are displaced by new ones. This does not prove a displacement of the spirit. In fact it is the best spirit of the age that has survived, although it has taken new forms and new methods of work. The latest movements are in behalf of our young people. The church that does not look after its young people has no future. The aim of the Epworth League is to interest the young people in healthful directions. The young people's societies are good for old as well as young. Years do not necessarily make age. One may be young at eighty, and old at twenty." All of this is healthfully progressive, but dangerous to the authority of orthodox standards. But what can the Reverend Dr. mean by saying that "years do not necessarily make age"? Has he been studying spiritual philosophy and losing his grip on the eternal supremacy of matter as the soul's dependence in a physical resurrection? Has he learned from Spiritualism that eternal youthfulness accompanies eternal progress? But the facts and figures hold a lesson for us.

Rev. E. O. Buxton is responsible for the following: "There are 150,000 Protestant Sunday-schools with 10,000,000 scholars. There are 11,000,000 children not in Sunday-schools. There are 537,000 not in Sunday-schools in the United States and 40,000 here in Cleveland. Our statistics show us that 83 per cent. of our church members come from the Sunday-school. We can reach children much easier than adults." If 83 per cent. of church members come from the Sundayschool, and there are 10,000,000 to recruit from, the apostasy of progressive adults ought not to seriously affect the membership. Adults that reason, cannot remain orthodox. Children naturally ascept as authority the lessons impressed upon their expanding minds by those in whom they have confidence. Hence these 10,000,000 trusting innocents are mostly at the mercy of the grim dogmas and blasphemous travesties upon the character of God and man which the Sunday-school directors see fit to impose upon them. But the one saving grace in all this survival of metheology, is the spirit of a growing toleration, inspired by the humanitarian impulses and benevolent spirituality diffused through every branch of religious growth by the omnipresent impact of the Spirit-world and the moulding touch of the spiritual philosophy They appeal to the superior emotions as more effective than the freezing creed. Thus: "Three things are essential for a Sundaycoof and shall see you soon."

"Still sighing for that strange Mr. Warthe best results can be accomplished where
the teacher teaches from the heart." Noththis poet, my poet, if you please, for I have private judgment in religion; secular edlearned to love him." ucation and the common schools—and ordano Bruno-because he dared to affirm the truth of science against the assumptions of moral pirates; in the face of these facts the claims set up by Daniel Dougherty, the leading orator of the day, will strike strange echoes in American ears.

After recounting the persecutions the Catholics had suffered in Colonial days (he does not seem to remember that the Catholics set the example by the horrors of the inquisition, the sweet charities and saving grace that inspired Torquemada and kindred illustrations of "Holy Catholic" love), he congratulates the church thus: "We assert that we are pre-eminently Americans; that there would be no America—that the continent would be to-day unknown had it not been for Roman Catholics and the Roman Catholic Church; that the liberty which is the essence of all liberty—the freedom to worship God-was first established in America by Roman Catholics and Roman Catholics alone. It was priests, ave Jesuit missionaries who first sought and explored our land, penelakes and rivers. The first worship here of mass. Catholic nations were the first to come to the rescue of our revolutionary fathers in the war against the greatest of Protestant powers. A Roman Catholic was It is your small man that makes the great- Catholic who signed that document where est fuss about little things. He will fume and fret, and abuse his wife, about the lost of a this continent? L. C. H.) "The name of Archgimlet, and work himself into a rage over bishop Carroll is forever linked with Benjatrifles—that would not ruffle the repose of min Franklin in the mission to Canada.... one of larger capacity. No one, perhaps, can help being small, but surely he ought to be learning. She it was who rescued the inestimable jewels of classic lore from the ruins

of the Roman Empire, preciously preserved them through the convulsions of a thousand years and gave them to the printer's art to enrich the learning, elevate the style and adorn the literature of every language to the end of time. She is the pioneer of civilization" (!?). She was the founder of States, the framer of laws, the conservator of order, the champion of the people against the encroachments of tyrants. She it was that struck the chains from the white serfs of the old world. She it is that beholds kneeling around her alters the black and the white, the rich and the poor, the savage of the forest, the royalty of the palaces, the statesman of the cabinet and the philosopher of the school. She is the patron of art and the theme of the poet. it is the Catholic Church that guards the home, sanctifices marriage, elevates woman and placed the blessed mother nearest the Sa-

The orator continues with Columbus and

the discovery of America, all the direct work of Catholics, and he would have us believe it was the Catholic religion and influence of the church that did it all! Yet in the proportion that the Roman Catholic Church dominates a nation does it sink in the scale of civilization. This congress is a significant "sign of the times" and is likely to awaken such a discussion on the issues raised as has not been in many years. They unhesitatingly affirm their purpose to Catholicize America, but insist on their supreme loyalty to the government and fraternal attitude towards all protestant Christians! But they want Catholic influence extended in official stations, and complain that they are not represented in just proportion to their numbers in the affairs of government. In their platform, unanimously adopted, they ingeniously evade the square issues they have made against our public school system, in these words: "We recognize, next in importance to religion itself, education as one of the chief factors in forming the character of the individual, the virtue of the citizen and promoting the advance of a true civilization. Therefore we are committed to a sound popular education which demands not only physical and intellectual, but also the moral and religious training of our youth. As in the State schools no provision is made for teaching religion, we must continue to support our own schools," etc. But suppose in the State schools there was such provision, would they accept it if it were not under the dictum of the Catholic creed and the supervision of the Roman Catholic Church? Every Protestant, Free thinker, and Spiritualist should carefully read this document and study its lessons and bearings upon the problems of the time and the destiny of this country, whose conservators we are. Blind partisanship and narrow devotion to a pet creed are poor preparation for the large work that great questions involving our liberties and the destiny of this Republic, require at our hands. "Eternal vigilance is the price of liberty." Let us give full justice to every sect and every claim, but keep our eyes open when Jesuits boast of loyalty to our free institu-

LYMAN C. HOWE.

Maggie Fox Retracts and Returns to Spir-

Once more the widely known Maggie Fox has come before the public. For many years, as one of the founders of Spiritualism, she occupied a position that challenged public attention and invoked a comment that was general and sometimes not very complimentary. She and her sisters, Kate and Leah. gave to the world a new religion, if it might be so called, and a new set of phenomena. Through good repute and evil repute they struggled on for many years.

Until within a few years ago Maggie was one of the wonders of the world. Then came a startling denouement. She came to this city, and, associating with Dr. Richmond upon the public platform, both in this city and in Boston, she made an unqualified retraction of all she ever had said or done. She confessed that she and her sisters had traded upon the credulity of the public, and that Spiritualism was a fraud and a humbug. In an open letter her sister Katie indorsed what Maggie said.

The scene now has changed again. Maggie Fox wishes to recant her confession. She charges she was led to it by designing men and women, and that now she is prepared to again go upon the stage and in humility atone for what she terms her apostasy.

In the parlors of Mr. H. J. Newton, 128 West Forty-third street, she made to a reporter of The Press the confession which is now given out for the first time, and followed it with an open letter, over her own signature, which is given below, verifying the interview:

HER HUMBLE RECANTATION.

"Would to God," she said in a voice that trembled with intense excitement, that I could undo the injustice I did the cause of Spiritualism when under the strong psychological influence of persons inimical to it. I gave expression to utterances that had no foundation in fact. This retraction and deamong the signers of the declaration of in- nial has not come about so much from my own sense of what is right as from the silent impulse of the spirits using my organism at the expense of the hostility of the treacherous horde who held out promises of wealth and happiness in return for an attack on Spiritualism, and whose hopeful assurances were so deceitful."

"When," Mrs. Fox-Kane was asked, "did (Continued on Eighth Page.)

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

2. How long have you been a Spiritualist?
3. What convinced you of the continuity of life beyond the grave, and of the intercommunion be tween the two worlds?
4. What is the most remarkable incident of your

experience with spirit phenomena which you can satisfactorily authenticate? Give particulars. 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

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

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

RESPONSE BY THOS. HARDING.—FIFTH PAPER. 3. Minds like mine which had been educated to believe that all supernatural appearances or phenomena, and in fact every demonstration of the existence of a future or continued life were nothing more than baseless imagination, and belief in them naught but vulgar superstition, find it hard to accept any theory tending to prove them true. Had I been a Catholic I could have received every statement made by a priest, monk or circumstances which have been very intereven by a devout communicant, because that church believed in the interblending of the our minds some important matters of the two worlds. Had I been a materialist I should have had to surmount the so called scientific objections only; at least I should not have been bigoted if I had been a true material scientist, for such are supposed to investigate, without prejudice, every claim for a new discovery in any department of nature. But having been educated a Protestant and taught from my earliest childhood that all stories of a supernatural character were based in popish superstition and that none but the more ignorant of the Catholics themselves lent an open ear to such recitals, it was hard for me to receive the statements I had read, although coming from undeniably respectable sources.

A man who has to overcome all influences of early education and set aside the strongest parental, home and society prejudices before he is free to accept a fact, is not in a favora-ble condition to receive light. His mind must be set free, and the hard shell of his character broken before he can justly ponder the reasonableness or unreasonableness of a new philosophy, and weigh in impartial bal- as I had heard it time and again at my fathances the evidence presented. He alone is free whom his divinity hath enfranchised. but the prejudiced person whose mind is concentrated from a single aspect cannot be a

free man. Such was my condition when I read the book "Incidents in My Life." I found it hard to understand what I read, and doubly hard to accept such extraordinary and unusual

or less degree; that it tallied with the letter of scripture, old and new, and, to a not in-considerable extent even with the spirit of the Bible when liberally interpreted. It must be admitted, however, that much of what I had seen of its working in private gatherings (including the repellent and often disgusting antics particularly of women under what they called "control") was not calculated to attract reasonable people, although it seemed to be particularly acceptable to, and produced much fun for, those who laid the loudest claim to the name of Spiritualist - blatant persons, -who conferred praise and glory, and sometimes money on the "wonderfully gifted mediums" who, made faces ugly enough and noises loud enough to These were the very words, in which he used scare burglars from the premises had they to address me, and which I had long since been there. And what often surprised me | forgotten. I was an only son, and my fathwas that men and women who uniformly er's guests always noticed me and spoke to seemed possessed of fine taste and good judgment, could tolerate and even enjoy (as they appeared to do) such gross exhibitions. Many twelve years old when Mr. Shephard died, it be that this Spiritualism demoralizes its | she has no remembrance of ever having seen votaries?" But I did not then know that its him; yet for the time, it seemed to me (inthepossibilities may reach very high or very low, darkness of that midnight, that she was his and that in it was no exception to the rule | counterpart, or that he, himself, was actual that "Birds of a feather flock together."

I presume I am but telling the story of thousands when I relate how I had been convinced that the underlying philosophy of Spiritualism was reasonable, if not true, many years before I had the facts demonstrated to my satisfaction. But my prejudices were so strong that for years I rejected. as insufficient, the "tests" given for my convincement; and never, until Spiritualism came unsolicited and totally unexpected in my own house at midnight, was I thoroughly

satisfied of its objective truth. My wife, who has always been exceedingly conscientious, was much opposed to having the subject introduced into the house, and for probably a year or two I avoided it, for peace's sake. When she heard of the separation of a married couple who were Spiritual-"There," she would say, " that is what your Spiritualism does."

"Ah! but," I would reply, "it is not likely to do that in our case.'

"Oh! we don't know; perhaps they were at one time just as good people as we are; I tell you it is a dangerous business and I'll never have anything to do with it, and I wish in my heart you would give it up at once and for ever." And so, for the peace of the house, I abstained from the bare mention of it; but the unexpected happens very often, and divine ways are not like our ways.

One night we had retired at the usual hour, and when all in the house were soundly sleeping I was awakened some time about or after midnight by an unusual movement of the bedstead; it seemed to tremble or vibrate, and on reaching out to discover the cause I found that Mrs. H., though evidently insensible to the fact, was violently agitated; every muscle of her body seemed to labor; of course, awaked out of my sleep at midnight, and in perfect darkness, I was greatly alarmed, supposing her to be in an apoplectic fit. I grasped her arm and shook her, exclaiming, "Minnie! Minnie! for heaven's sake what is the matter?" She soon became conscious and told me that she had had a strange dream or vision, and how the spirit of a large Indian man was trying to control her, and added, "I declare if you had not interfered I believe he would have succeeded in spite of

treated it as a vivid dream without significance, and pretty soon we were both in a | this peculiarity. Swedenborg was of the sound sleep once more. But precisely the spiritual type, in whom the understanding—same thing awoke me a second time; now, the intellect—predominated. Each viewed control began to shout and whoop, by her, so demn not," but to exercise a just discrimination that he could have been heard a block tion in determining truth and the volatile

as Blue Jacket—that being the name he had been known by when on earth, but not that by which he is known in spirit life; he very reluctantly gave the name, assuring me that earth names were of no consequence, bearing no signification to the individual, personal characteristic, or historical, while in the higher life names are exceedingly suggestive, memorizing, instructive and educational. He promised to be a fast friend to Mrs.

Harding and me, and he has kept his word. Up to that night we had never heard that name of Blue Jacket, nor for upwards of a year afterwards, knew that there ever had been such a person,—but one day I happened to be is a strange house in the country, many miles away from my home, when I happened to carelessly throw open a book which was lying on a side table, named "Beyond the Mississippi," and my eye caught the words, Blue Jacket. My attention was riveted at once on the lines, and much of what the spirit told me that night, of his family or tribe, locality, and so forth, agreed with what I read. So many strange and unexpected co-incidences have occurred from time to time, during the past twenty-five or more years, in which the spirit Blue Jacket figures that I am disposed to regard him as an agent of the higher power who orders all things well. At a future time I may refer to some esting and even valuable to us, suggesting to every day life of the soul, the necessity for what the orthodox call "salvation" and that while we may be instrumental in the salva tion of others, "ourselves we cannot save." Thus the instrument with which an artist works and produces gems of beauty and use-fulness, has itself to undergo repairs or be cast away, perhaps, for some inferior opera tors to find and apply to meaner uses. And thus all the intelligences of the universe are hinged one to another dependently.
When Blue Jacket retired on that first

dull care": "My wife shall dance and I shall sing, So merrily pass the day, I hold it one of the wisest things

night, the instrument or medium, Mrs. H.,

began to sing an old song called "Be gone

To drive dull care away." How well I remember that song and the old gentleman who used to sing it when I was a child. I had not heard it probably for 40 years, but so perfectly was it rendered, er's table before I was ten years old, that I recognized the singer instantly by the song.

Old Mr. Shephard, or as my father used to call him, "Charley Shep'," was one of those jolly old fellows who have become nearly extinct with the last generation. They loved to enjoy themselves and see every one around them enjoy themselves too. My father was fond of company and frequently gave gentlestatements as true. Nevertheless, when I compared the spiritualistic philosophy with that of orthodoxy, I felt compelled to accept it, at least, as a more reasonable presentation of a difficult subject.

Though the vines of church and state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the state—it of the man out of his way. And the mur-the mur-the state—it of the man out of his way. And the mur-the mur-the mur-the mur-the state—it of the man out of his way. And the mur-the mur statements as true. Nevertheless, when I men's dinner and supper parties, and, of compared the spiritualistic philosophy with course, his old friend "Charley Shephard" was I had thus been satisfied that truth existed invariably arise into the atmosphere of the within the Harmonial philosophy in greater nightingale after his second tumbler. His favorite song was, "Be gone dull care," and he would suit the action, as well as the note, to the word, and strike the table at every turn of his favorite stanzas; all of which was acted out to perfection, by this Baptist, who emphasized the more jolly portion, just as the original used to do before she was born, and struck her "fist" upon the counterpane in the absence of a table. Ah, how it carried me back to the home of my childhood, and

my father's hospitable table. When she, or he, ceased to sing I said, "Don't I know who this is?" "Well, I should think you ought to know," and then slapping me on the back, in his old familiar way, he added, "Why Tom, my old boy, how are you?" a time I asked myself, in that early day, "Can | and my wife is five years younger than I am; ly present, so perfectly was my every sense rejuvenated and I transported over 40 years Back to my childhood again."

Sturgis, Mich. TO BE CONTINUED.

The One Religion of Humanity. ARTICLE FIVE.

For the Religio-Philosophical Journal

In the preparation of the preceding articles I have confined the discussion mainly to one fact of the one religion of humanitythe 'ill of man. As most of the readers of the JURNAL know that this word "religion" is derived from the Latin religio, to "bind back." it is useless to go into a further elucidation of its significance. The church calls the departure from God a "fall." Boehme calls it by the same term. I hope to show. before I get through, that this "fall" was really a rise; and that without it God's wonders would never have been revealed, nor would His whole character as the Infinite Love have been appreciated by angels, men and devils, for the one religion of humanity has for its sole end and aim the restoration to God of all who have departed from Him. Humanity extant is the "Prodigal Son," and the blessed angels who never fell-who never departed from their "father's house" are the "good sons"-many of whom have been arrested in their development by being too good for this world, and, like Beecher's Methodist brother, who professed sanctification, ought long since to have "gone up."

Before entering upon the redemptive fea ture of the one religion, I will endeavor to bring out in bolder relief the nature of evil. With Boehme, the fall of man was by the will being withdrawn from God and centered in self. In this he differs from Swedenborg. The latter makes the origin of evil in man to consist in the "belief" that man has life in himself, which, he says, is a "fallacy;" that man has no life in himself, but all his "will" and "intelligence" is derived to him. The fact is that both are right. The difference comes from the status of the men themselves. Boehme was a man of celestial genius—a child—in whom the will principle predominated; hence his teaching was colored by evil from his own standpoint-his own state

With Boehme, heaven and hell, as well as good and evil, exist in the "Eternal Nature" as contrasts, and yet in harmonious relation. These contrasting principles in the divine kingdom become, when ultimated as the life of temporal nature and man, contradictions-contrarieties, and finally by man's 'appropriation" of the life of God, to use the language of Swedenborg, forms "selfhood,"-Ihood-self. Here these principles become antagonistic, with all that we know of their results in this life as good and evil.

Boehme having declared in all his writings the necessity of evil and good—hell and heaven as unmanifested potencies of "eternal nature," and having worked out their issues in the creation of a "temporal nature" as the two principles by which man obtains his self-conscious individuality, I may be pardoned if I draw some conclusions later on, directly in the line of this thought.

It is due to Boehme that I here re-state his position as to the "fall" of Lucifer and the "fall" of Adam. Lucifer was the first-born son of God-the head of one of three hierarchies of archangels. Through him his angel kingdom fell. Pride was the bane and the key of his destiny. He and his angels refused obedience to the "Son of God." Adam -man-was created to fill his place. Adam, the first man, was the head of the "man' kingdom-which in Boehme's Theogony is a discrete degree below the "angel kingdom." He, too, fell, by his love of the world and by the seductive power which flowed into him from the Luciferian realm. He was seduced by the senses—desiring a mate. Originally he was an androgyny, but became bi-sexual in ultimates under the law of propagation, like the beasts. Thus has man, according to Boehme, reached in his downward trend the lowest rung of the ladder. From what we see around us it was a terrible fall—a departure, however, which in its final issue in all their contradictions in nature, in man -finally revealing their absolute antagonism, irreconcilable except by the intervention of the God-man, who embodies in Himself these dual principles in the eternal harmony of the divine natural humanity. When we apprehend this view of God, humanity and nature, we begin to have some appreciation of the great uses Lucifer has been to the

universe of created souls.
Whilst the "fall" of Lucifer, and after him Adam. was not in a sense, necessary, yet it has brought great and beneficent results to the universe. Evil, as we know it, has been overruled for man's up-lift and continued exaltation. That whilst the past ages have divided man into saints and sinners, good to work against the best interests of the race; but human life is so permeated by God's control that he who works must work for the interest of humanity, whatever may be his prition where want and wretchedness will be known no more, but all will share in the lips. He stood speechless a moment, eviman's orderly freedom and manhood. If we are wise, this will all come about by the evolution of natural law through the ordinary me!" conditions and life of the race. The visionaries will have to recede and let the world move on in its accustomed grooves in the light of to-day with the added stimulus which each conquest onward brings to our common destiny.

> For the Religio-Philosophical Journal. An Unseen Witness.

"There was a murder committed here last night; they have just discovered the body, said a strange voice at my elbow. Thrilled with horror at the uncanny announcement, and wondering why I should be the chosen recipient of such intelligence from one to me unknown, I turned quickly my startled gaze and encountered that of a young man who stood before me in working garb-one apparently under twenty-five years of age, with smooth face, a clear, fair complexion having a dash of color in his cheeks, light brown hair, brown eyes with a candor in their depths that instantly repelled my first mental query whether their possessor were in any way connected with the crime.

The building where we stood, rough and unfinished and seemingly a freight or baggage room at some small railway station had been recently constructed, and the young man, it appeared to me, was there in the capacity of freight or baggage agent. I remained silent a moment, and then feeling anew the shock of his communication I wondered who was the unfortunate victim of the murderer, the circumstances of the crime and its motive! The young man before me noticed my tremor and read the unspoken questions, to which he made answer in brief that the victim, to him at least, was unknown; and equally unknown the motive for the crime. Death had evidently been caused by a heavy blow upon the head; it might have been from a hammer, or iron bar, or, perhaps, from a sand bag, such as is used by foot-pads —he could not say.

My next consciousness was of being in my own room, where I still pondered upon the terrible event which had so recently been made known to me; and again I asked, mentally, the questions which had occurred to me when in the presence of the young freight agent—Who was the victim? Who the murderer? What his motive for so awful a crime? The daily papers made no mention of the affair, which, considering their usual avidity for procuring news, especially that tinged with mystery and horror, struck me as being rather peculiar. But I finally dismissed the subject from my mind with the reflection that possibly the matter might have been kept from the press by influential relatives of the deceased, who could not endure that a subject so fraught with agony for them should be offered to the morbid crowd as food for idle curiosity and specula-

The next day I again saw the young freight agent and noticed a change in his manner, a something that implied far more than was visible on the surface.

though I knew in my own mind that it was

On questioning the spirit he gave his name | gression the reader will appreciate what fol- | "I never dreamed of such a thing as being suspected—I, who, God knows, never harmed a human being in my life! But yesterday I said something, I scarcely know what—a chance remark expressive of my horror, perhaps, when the matter of the crime was mentioned—and one of those suspicious persons who ever seek to locate evil, whether justly or unjustly, basely insinuated that my horror at the deed suggested a connection with the crime; and it is needless to say that his baseless supposition was eagerly caught at by those who failing to find the murderer elsewhere, would find him in me. An intimation of this feeling caused me unfortunately to change my manner. If they take the horror which any one would naturally feel and show at such an awful crime to be evidence of guilt, I will seek to appear indifferent, I said. But I only found myself more cruelly judged than before. Fear of the consequences made him show terror,' they said; 'he now seeks to cover the admission unintentionally made by an assumption of indifference. But he cannot deceive us. "Still," I exclaimed. "you are here. You are free. They have not dared to accuse you

openly. You are not under arrest?" "Not yet, but their refraining from so doing does not deceive me, for I know that it is only temporary. And then-Oh! God, the horror of it! An innocent man to stand accused of this most terrible of crimes?" And his head dropped upon his breast, while his face was convolsed with agony. But his brown eyes shone clear and unflinchingly; he looked so boyish, so utterly incapable of committing any crime that my whole soul was in malediction against the brutes who, clamorous with a morbid curiosity to see the murderer. were ready to carelessly sacrifice an innocent man, for he was innocent—of that I was convinced beyond the power of anything on earth to persuade me to the contrary-and as I started forward to assure him of my belief in his innocence and my readiness to stand will reveal good and evil-heaven and hell- by him at whatever cost, there came, as if in as eternal contrasting principles in God. In no other way could their working be known vision so startling that thrill after thrill of terror swept over me; my eyes filled, my utterance was choked, and I could only stand speechless and motionless as the fearful panorama was passing before me.

The young man seemed to feel it ere he raised his head, and then with one bound was at my side. "Great God! What is it?" he exclaimed. "What do you see? You see something that l

cannot; I know it from the awful look in vour eyes. "There! There!" I gasped, pointing to some bushes outside. "There, in that shrubbery, the assassin was concealed, and as the victim was passing, after leaving the train, he struck him one swift, death-dealing blow upon the head, and then fled away in the and evil—intensifying these conditions darkness. His motive was not robbery, but through the offices of church and state—he to get the man out of his way. And the mur-

The young freight agent stood before me as white as the dress I had on. I expected that he would have stopped me with the usuvate plans and predilections. That man is al, commonplace assertion that fright had fast tending to a point in his social evolu- unnerved me, and that my imagination was at fault; but no such platitudes fell from his common bounty with no restrictions on dently under the influence of intense emotion, and then his face was simply transfigured as he exclaimed: "You, you will save

> "How can I?" I cried, longing so to believe and yet forced to incredulity.

> "By your testimony." "But," I said, "they would not accept such

> evidence as this in a court room. He shook his head. "Perhaps not in the way they would had you in person been a witness of the crime; but no one could doubt

> your sincerity; and the accurate description which you give of the murderer will be a clue that will lead to investigation, and in time, I feel assured, will discover the murder-

> er himself."
> Under the influence of a something which could neither explain nor withstand, believing in his innocence and sharing his enthusiasm, I could only murmur fervently "God grant that it may be so? Time will tell," CALLIE L. BONNEY.

> > The Nampa Image.

The Scientific American publishes an account (accompanied by an engraving) of the extraordinary find of a rudely carved image in Nampa, Idaho, brought up from a depth of 320 feet below the surface by a sand pump which was used in the ordinary operations attendant upon the boring of an artesian well Says the above newspaper:

In a lecture before the Brooklyn Institute, October 31, by Prof. G. Frederick Wright, of Oberlin, Ohio, upon "The Ice Age in North America, and its Relation to the Antiquity of man," a brief account was given at the close, of a very remarkable discovery recently made in Idaho. Prof. Wright's attention was called to it in a letter from Charles Francis Adams, President of the Union Pacific Railroad, written the 17th of September last.

The letter related to an image found about the 1st of August, by Mr. M. A. Kurtz, of Nampa, Idaho, who was engaged in boring an artesian well at that place. Nampa is a station upon the Oregon Short Line Railroad, about twenty miles from Boise City, and between the Boise and Snake rivers. This region, like much in the vicinity, is covered by extensive lava deposits of posttertiary or quaternary date. The image in question was described by Mr. Adams "as apparently the figure of a female, one leg and arm being missing, made of baked clay. It is just such a production as an ingenious boy, with a taste that way, might now produce."

The image is about one inch and a half in length, and came up in the sand pump in the ordinary way from a depth of about 320 feet below the surface. Mr. Cumming, the general manager of the Union Pacific lines in that district, was at Boise City the day after the discovery. He is a graduate of Harvard College, a thoroughly trained man, and well known in Boston. Mr. Adams and others who

the case as conclusive in respect to the facts Mr. Kurtz was on the ground watching the "Surely they do not suspect you!" I cried, progress of the work with much solicitude. unnecessary to ask the question for I had my | tents through his hand as it was dumped out, | graveyard, situated near the main entrance. took hold of her with beth hands, calling out her name and begging her to wake up. But this time I was flung away violently while she called out: "Don't touch her, she is influenced." I could scarce below the content of the window and learns to the content of the window and inquired and washing it, saw its character. The only of the content of these convictions which at times flash knowing what it was, supposing it was a fact, it is a misfortune common to all men; they judge others from their own states. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it, saw its character. The only of the window and inquired and washing it was a tree washing it was a the image in his had on the image in upon us with such force that we feel we have no need of verbal confirmation. "Surely," I and washing it, saw its character. The only what in the name of goodness was the matter. Their mental methods are colored by their state in God. The wise man learns to "condemn not," but to exercise a just discrimination in determining truth and the volatile shades of human character. With this di-

bringing up the image, the valve being th. and one-half inches on the inside.

The following are the different strata bored through as reported by the driller: 60 ft. of soil, 12 to 15 ft. of lava rock, 100 ft. of quick-sand, 6 in. of clay, 40 ft. of quicksand, 6 ft. of clay, 30 ft. of quicksand, 12 to 15 ft. of clay, then clay balls mixed with sand, then coarse sand in which the image came up, then vegetable soil, then the original sandstone.

To the suggestion that the image may have fallen into the well, or been thrown in, it is replied that the hole is tubed with a heavy six inch pipe from the top, and any light substance thrown in would have been ground to pieces by the action of the sand pump; furthermore, on subjecting the image to the scrutiny of Professor Putnam of Cambridge and Professor Haynes of Boston, it oecame evident that it was not a clay image, but had been carved from a light pumice stone, and that the coating of red material enveloping it was a cement of oxide of iron that must slowly have collected upon its surface.

An evidence of its genuineness exists in some particles of sand cemented into the crease between the arm and the body. These could not have been where they are if it had. been recently manufactured. Taking the evidence altogether, Professor Putnam and Professor Haynes are entirely convinced of its genuineness.

The subsequent questions to be determined relate to its age. A communication to Prof. Wright from Mr. S. F. Emmons, of the United States Geological Survey, expresses it as his opinion that the beds from which the image is supposed to have been developed are probably of far greater antiquity than any deposits in which human implements have heretofore been discovered. The occurrence of the beds is readily accounted for by inspection of the region. Through obstructions in the lower part of the valley of Snake River, probably caused by lava overflows, the water was dammed up and a lake formed. Into this lake the Snake River brought a rapid accumulation of material, doubtless from the melting glaciers near its head waters, so that a comparatively short time, a few hundred years perhaps, or a few thousand at most, would be ample for the accumulation of the sediment, when a lava outflow covered over the whole and sealed it up. Doubtless if we could freely excavate the old surface at this great depth, many interesting things would be found.

Before accepting, however, the extreme antiquity which Mr. Emmons is inclined to give to the image, we must wait for more detailed study of the region. It is proper to say, however, that it is in the line of the various discoveries of human remains reported by Prof. Whitney as made in the gold bearing gravels of California, which, in many instances, are overlaid by extensive lava deposits. The Calaveras skull was one of

these. The discovery of so good a specimen of art farther developed on the Pacific slope in the earliest times than it was on the Atlantic coast or in Europe, and the discovery will bear with strong weight against those who assume an unvarying and gradual evolution of the human species. It points rather to the degeneration of certain races. Orthodox theologians would be inclined to regard the image as a relic of antediluvian art.

Terrorized by a Specter.

(Philadelphia Times.)

There is a real live ghost frightening the inhabitants of Centerville, N. J., and for the past week the residents of this small country town have been terrorized by a canny spook which frequents Evergreen cemetery.

Men as well as women have been frightened out of a year's growth by this ghost, and the utmost excitement prevails in and about

The ghost was first seen on Tuesday night, October 29th, by an old colored woman, Jane Brown, who was passing the Evergreen Cemetery at about eleven o'clock. Mrs. Brown, with bated breath, tells this tale: "I was passing that place about eleven o'lcock at night, when I saw a thing all done up with white clothes on. It was a ghost, sure, and I was scared to death. I gave one big, loud scream and ran, and that thing ran, too, and I saw it coming, and I was paralyzed with scare. and the ghost it disappeared. I ran to my house and told my man Billy, but he said he had heard of a ghost being in that thar cometary, and wouldn't go out there for nothing."

Two exceptionally brave men arrived at Kaign's Point about 10:30 o'clock last night, and, boarding a street car, asked the driver if it would take them near the Evergreen Cem-

"You ain't goin' ter go to that place at this inquired the driver. time of night, are you?" inquired the driver. "Yes. Why not?"

"Because there's a ghost out there," he replied. "One of our drivers, Billy Hunter, while passing there last night on his way from work, was frightened by the ghost, and you can bet I wouldn't go there at this time of night for a half interest in this road."

When the car stopped the bold pair found they had a good half mile to walk to reach the cemetery. When about two squares away from the grave yard the pair were startled by being accosted.
"Say there, young fellers, where you goin'?

near that cemetery this time of night? There is a ghost out there, sure. The gravedigger, Tom Smith, told me about it, and you'll be killed, sure." The adventurers found a group of four col-

ored men standing on the corner talking excitedly about the adventures of the ghost, and ascertained that Tom Smith, the gravedigger, lived but a short distance away.

A loud knock at Mr. Smith's door caused him to get out of bed, and, coming down stairs, he asked what was wanted. When told about the ghost, he said that he had heard about the scare and decided to go along to he cemetery. Getting dressed, he secured a revolver and accompanied the party.

A short walk and the trio reached the cemetry gate, which was open. Preparing their revolvers, the men stealthily entered the burial ground, the rays of a full moon shedding the only light over the silent graves of the many hundreds buried there. The main drive to the graveyard was first traversed, but no know him are ready to take his evidence in | signs of the ghost were visible. A thorough search of the cemetery failed to reveal the identity or whereabouts of the uncanny being, and a visit was then paid to the house and as the sand pump came up, ran the con- of Mr. Beaver, the superintendent of the

hour was near midnight, and after a

young ladies from Camden the Misses!Hutchinson, who sai that a strange-looking figure had chased their carriage and frightened them."

When asked when the spook had last been seen, Mrs. Beaver said that on the same evening a strange man was seen in the cemetery. Thursday. "I was covering the grave of a child," he said, "in the evening, when a wildlooking man came running up, and, shaking a stick at the grave, spat on the coffin. I made a grab for him, but he laughed a wild, shricking laugh and ran away with the speed of a deer. I gave chase, but he got away from me, and has been frightening the people ever since."

"Is there not some place where he might secrete himself and stay until late?" was

"Only the vault," replied the grave-digger.
"Let us go to the vault," bravely demanded the heroic two.

Keeping a sharp lookout for the spook, they walked to the vault. When they reached this temporary shelter for the dead the doors were found to be wide open.

with ready revolvers, entered the cold, dismal dead-house in the center of the ceme- I do not know of one which does not keep in tery. No signs of a ghost were perceptible. The elevator used for the lowering of the of sisterhood which naturally grows out of bodies was all right and everything apparently untouched.

made a slight noise at the top of the door was heard, and the two strangers, followed closely by the grave-digger, made a rush for the entrance. As the two emerged at the top of the steps a figure was seen, white in disclosed, retreating around the end of the

"Shoot! Shoot quick, and bring him down!" exclaimed the digger. One of the men had already raised his revolver, and, calling loudly, "Who are you?" without any attention being paid to him, fired. The bullet evidently had no effect, and the three men ran after the figure. When they reached the curve of the path the figure was seen disappearing amid the tombstones, and all traces of him were lost. The figure was tall and slim. It was enveloped from head to foot in a flowing garment of soft white material, which fluttered in the moonlight with an

A vigorous search failed to reveal his hid ding place, and the two adventurous youths returned to their homes firm in the belief that they had seen and found a veritable visitant from some unearthly resort.

The male portion of Centerville has sworn vengeance against his spookship, and shotguns and revolvers are being prepared for a grand ghost hunt, which will take place soon unless the ghost hunts up some other locality for his nocturnal ramblings.

Woman's Department.

TO ALL WOMEN.

Ab, sisters, if we only knew each grief That rends the other, we could never hate Nor ever this Remorse could come too late, So she brought with her a more kind belief, Most surely Prejudice is a foul thief Who steals Love's blossoms through the very

Which we would shut against him. It is fate That hands which might extend us sweet relief Press down upon its thorns our coronet, And when we sob for water reach us gall, And when our hearts ache thrust our sides with

Oh, women, women, do ye then forget How all must stumble, though some only fall? How ye might stay with hope the feet forlorn? -Amelia Rives.

ELIZABETH CADY STANTON'S REMINISCENCES IN WOMAN'S TRIBUNE.

A friend of mine, Eliza Murray, and I had classes of colored children in the Sunday school. On one occasion when there was to be a festival, speaking in the church, a procession through the streets, and other public performances for the Sunday school celebration, some narrow-minded bigots objected to the colored children taking part. They approached Miss Murray and myself with most persuasive tones on the wisdom of not allowing them to march in the procession to the church. We said, "Oh, no! that won't do to disappoint the children. They are all dressed with hadges on, and looking forward with great pleasure to the festivities of the day.' Besides we would not cater to any of these contemptible prejudices against color. We

were all assembled in the court house preparatory to forming the line of march. Some were determined to drive the colored children home, but Miss Murray and I kept our little brood close behind us, like two defiant hens, determined to survive or perish in the struggle. At last some milder counsels prevailed, and it was agreed that they might march in the rear. We made no objection and fell into line, but when we reached the church door, it was promptly closed as the last white child went in. We tried two other doors, but all alike were guarded. We shed tears of vexation and pity for the poor children, and when each in turn asked us the reason why they could not go in, we were embarrassed and mortified with the explanation we were forced to give. However I invited them to my father's house, where Miss Murray and I gave them refreshments, and entertained them the rest of the day. As the chief actors in this scene lived to be ashamed of the part they took in the outrage, and they now all sleep in their graves, for the sake of their descendants. I suppress their names. And all these were church members, in good standing, and would no doubt have

was American Christianity in 1842. Mrs. Alice Freeman Palmer of Cambridge, Massachusetts, ex-president of Wellesley, has been nominated as a member of the Board of

told those little children that Christ died to

save them, and yet His followers would not

allow them to enter his "Holy Temple." Such

Education. Mdlle. Popelin, the accomplished young Belgian lawyer who was lately refused admission to the bar of Brussels because of her sex, is organizing a woman's club in that city, with the co-operation of her sister, who other leading publishing houses—a man of wide is a successful pharmacist.

Mrs. Eliza Archard Connor, the well known journalist, believes that thinking pre-supposes breathing, and that to produce a race of women like the deep-breasted Dianas and deep-breasted Dianas and Junos of antiquity, we must eschew corsets, tight waists and high heels. Her interest in the health of women as promoted by physical culture will lead her to lecture on cover—by Cora L. Stockham and Emily A. Kellogg, the subject.

to maintain each year at least one young woman, already a graduate of an American college, belonging to the association, and who gives promise of following in the footsteps of Darwin or Huxley, at a foreign university. The scheme is in part Mrs. Franklin's own, and its object is to lend some assistance in the settlement of the vexed question, will women ever add an important discovery to the world's stock of knowledge, by establishing a fellowship for the support of young women likely to become capable of This seemed to enliven the grave digger's sistance in the settlement of the vexed quesmemory, and he said he had also seen a tion, will women ever add an important disstrange-looking man in the grave-yard on covery to the world's stock of knowledge, by young women likely to become capable of original research, while they obtain the best preparation possible for working alongside the world's scholars. Mrs. Franklin's idea is to get hold of just the right young women with scientific proclivities and back them during from one to three years' study in Europe.

CLUBS FOR WOMEN.

Much as I have considered women to have gained by the position and opportunities secured to them in America, I have yet to name an important item which is both a condition and a mark of their improvement. This is the fact of their ever-increasing tendency to associated action.

The women's clubs which are springing up A search for a match, and then the three, all over the country are marks of this study most, beautiful of the many holiday gift books. and discipline. I know of many of them and view serious and worthy objects. The feeling club intercourse among women tends to put out of sight the inordinate ambitions of the While the search in the vault was being | few and the self-distrusting passivity of the

In the club it is soon found that one woman cannot do everything. All must help, and tasks are constantly found which give scope to the activity of each and all. A gencolor with arms extended and the legs partly erous and far-reaching sympathy tends more and more to take the place of fantastic aims and illusory relations.

The women's clubs are, as I see them, the sign and seal of the advance of woman in health, in sound life, and in rational enjoyment and service.—JULIA WARD HOWE in Chicago Tribnne.

NOTES. Mrs. Mona Caird, the author of "Is Marriage a Failure?" is undergoing a "sure cure" and studying Buddhism.

point. Her eyes are dark blue-grey, the nose is straight and the brows arched. She wears her light brown hair in the style known as la Pompadour, and she dresses in rich garments. Mrs. Dow is not only a model wife and mother, but she is a crack shot and a bold swimmer.

Mrs. Louise Chandler Moulton has been to the beauty of the place or the charm of her hostess. Lady Ashburton is one of the most charitable of ladies, and she has not only established several homes for poor girls had been several homes for poor girls had been several homes for poor girls had several homes for poor girls had been severa established several homes for poor girls, but she has set up coffee stands about London where the poor can get a bowl of good coffee for a penny.

Miss Ida Stowell is one of the most successful real estate agents in St. Paul. She sold one lot recently for \$150,000. Miss Stowell came from the East to teach school in St. Paul, and saved enough out of her salary to buy a little land. She bought judiciously, and made money by the operation.

Mrs. Annie Louise Cary Raymond recently said to a friend that when the history of the musical art in America was written, it is to Adelaide Phillips that the highest rank as an artist will be assigned. Mrs. Raymond gave as reasons that not only had she a glorious and almost incomparable voice, but that to this supreme endowment she added great dramatic power, and that she would have been distinguished in histrionic art alone, even had she not been so in lyric art. This is very generous and noble in one great artist toward another, and is but a typical instance of the sweetness of spirit, the generous and beautiful feeling that always characterizes Annie Louise Cary.

BOOK REVIEWS.

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

THE LIFE-WORK OF THE AUTHOR OF "UNcle Tom's Cabin." By Florine Thayer McCray. New York: Funk & Wagnalls. Price, \$2.00. No writer will pass down to posterity with more love and gratitude than Harriet Beecher Stowe. The heavy blows dealt at slavery in "Uncle Tom's

Cabin," cannot possibly be estimated at this early date; and while she has written a great deal nothing has ever compared with this famous story. This book is not strictly a biography, but rather a sketch of Harriet Beecher Stowe's literary career, with an outline of each of her works, including a commentary and criticism on them, and such facts and incidents as led up to their preparation and resulted from their publication. It contains an account of Mrs. Stowe's travels, ovations, methods of work, and personal appearance.

"The Life-Work" is written in a fluent, popular vein, which will make it fascinating to the young, while its inspiring lessons will be profitable to all. The author's admiration for her celebrated friend does not close her eyes to certain defects and eccentricities, for which great writers are often noted. In a word, this is a most entertaining volume, and most admirably adapted to help those who have not the time to make for themselves so thorough an acquaintance with the literary life of Harriet Beecher

Mrs. McCray, enjoyed the intimate friendship and confidence of her famous friend, until mental paralysis threw a cloud over the scene. Mrs. Stowe gave Mrs. McCray full permissson to write this book, and furnished valuable assistance, as did her son, Rev. Charles E. Stowe and various other members of the Stowe and Beecher families; and besides being very interesting it is authentic.

PENS AND TYPES, or Hints and Helps for those who write, print, read, teach, or learn. By Benjamin Drew. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.25.

This is a new edition of a valuable book-with several new chapters and addresses—which had a large sale and never should be out of print. It is just what the title indicates, and was first intended for persons connected with the press, but will be found a valuable reference book for teachers and pupils everywhere.

The author, Mr. Drew, is an old newspaper correspondent of the Boston Post, and afterwards principal of the public schools of St. Paul, Minnesota. After twenty years' of teaching he returned to Boston as proof-reader at the University Press and experience and authority upon matters which are

THE MOTHERS' PORTFOLIO: A book for every mother. Chicago: Alice B. Stockham & Co. Price, \$2.25.

This is a royal quarto volume of over 400 pagescontaing 185 illustrations besides sixteen full-page engravings bound in exquisite double lithograph editors of the Kindergarten. This book will be a great aid to mothers in the training of young chil-Mrs. Christine Ladd Franklin, who was made fellow of Johns Hopkins University for her mathematical achievements, takes a deep tnterest in the plan of the collegiate alumnæ

IN A FAIR COUNTRY. Illustrated by Irene E. Jerome. Essays from "Out-Door Papers." By Thomas Wentworth Higginson. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price,

No artist's painstaking work meets with a warmer or more cordial reception, than does that of Irene E. Jerome. We have delighted in her creations in the past, and declared them perfect, but this last work surpasses all others. Mr. Higginson's charming papers offer, to be sure, an unusual inspiration. The essays, "April Days," "Out-Door Study," "Water Lillies," "The Life of Birds," "The Procession of the Flowers," and lastly "Snow," all prose poems of themselves, as we said before offer prose poems of themselves, as we said before, offer an unusual opportunity for the display of a genius such as Miss Jerome's. There are over fifty full-page illustrations. The book is gotten out in the highest style of art and must prove one, if not the most beautiful of the many holiday gift books.

The beautiful holiday souvenirs are all ready appear ing in profusion. Among the most artistic, an exquisite calendar "Hurrah for the New Year," "A Happy New Year to You," and "One Merrie Christmas Time," illustrated by J. Pauline Sunter in her happiest manner. They are printed in colors with rings, ribbons and chains and will make beautiful Christmas gifts. They are said the temporare Christmas gifts. They are sold at the low price of 75 cents each and it is sufficient to say they are brought out by the enterprising publishing houses of Lee & Shepard, Boston; A. C. McClurg & Co. Chicago. One of the most unique of its class is "Our Baby's Book," from the same publishers. The days of the week are told off in the old fashion that we all remember so well.

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New Books Received.

The Heroes of the Crusades. By Amanda M. Doug-Dover, N. H., Horse Railroad, is a woman of medium height, slightly inclined to embon-point. Her avec are dark black to embon-Mothers' Portfolio. A book for every mother, containing messages from Froebel and the Kindergarten. Chicago: Alice B. Stockham & Co. Price, \$2.25.

The Faith of Faiths and its Foundation. By Minot J. Savage, Samuel R. Calthorp, Henry M. Simmons, John W. Chadwick, William C. Gannett, and Jenkin Lloyd Jones. Chicago: Chas. H. Kerr & Co. Price, paper cover, 50 cents.

Herndon's Lincoln. The True Story of a Great

\$1.00. A Knight of Faith. By Lydia Hoyt Farmer. New York: J.S. Ogilvie. Price, \$1.00. The Lament of Dives. By Walter Besant; Buttons in which is added Bootle's Baby. By John Strange Winter. International Series. New York: Frank F. Lovell & Co. Price each, 30 cents.

Magazines for November Received Late.

The Nineteenth Century. (New York.) Three otable papers open the November issue of this monthly. The first is by Frederic Harrison upon The New Trades-Unionism, which is followed by The New Tories, by the Duke of Marlborough, and The New National Party by Montague Crackanthorpe. Australia Fifty Years Ago is a vivid and graphic sketch of life in the early days of that island. Lady Gaskell shows how exhausting modern social life is to the woman who enters thoroughly into it. J. Norman Lockyer tells the History of A Star. Other valuable and instructive matter is found in this num-

Wide Awake. (Boston.) An article by Susan Coolidge tells us of Helen Hunt Jackson who was such a friend to the children; a portrait accompanies the sketch. The boys will enjoy reading Jack-knives, of which there are twenty-one pictures. The Big Gun's Game is also for boys. A Novel Postman is good November reading. Mrs. Fremont tells one of her Californina stories. Other good papers, notes and poems complete a delightful number.

The Statesman. (Chicago.) Hon. Chas. C. Bonney contributes An International Court of Justice, and Prof. Oscar J. Craig, A. M. writes of the Formation of Federal Government. The Ministry and Economic and Social Questions; Practical Labor Reform; Forces which make for Temperance; Asylum for the Insane, and Drainage and the Single Tax are strong articles.

The English Illustrated Magazine. (New York.) Mrs. Oliphant's story of Margaret of Scotland will interest many readers, also My Journey to Texas. Other articles are Cracow, The Dockers Story, Bombay, St. Michael's and the Ring of Amasis.

The Kindergarten. (Chicago.) This monthly has a good table of contents for November—An engraving of Froebel surrounded by children graces the front page and the articles are instructive and en-

The Phrenological Journal. (New York.) Good articles upon the Science of Health fill the pages for November. Also:

Christian Metaphysician, Chicago. The Unitarian Review, Boston. The Esoteric, Boston.

The Phrenological Journal, London. Horticultural Art Journal, Rochester, N. Y. Sphinx, Germany.

CATARRH. Catarrhal Deafness-Hay Fever.

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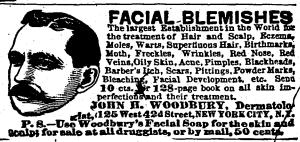
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Maggie Fox's Latest.

The Journal's readers will re-call our prediction made at the time Maggie Fox took it into her head to denounce Spiritualism and confess herself a life-long liar and trickster. We then prophesied she would eventually give the lie to her "confession," declare that she was not responsible and had been forced to do it by Catholic influence. We further predicted she would go to Mr. Henry J. Newton, and that a grand flourish would be made over her return to Spiritualism. All this has come about, but has been delayed somewhat longer than we anticipated. We learned several months ago that Maggie Fox was striving to pave the way to once more secure the confidence and dollars of Spiritualists, hence we have been looking for the account which appears on another page from the New York

Now we expect to displease some enthusiastic partisans in our comments, but we ask our friends to remember that we are not a partisan, not building for to-day, and not easily dazzled by any sort of party fire-works or buncombe. We strive to look at current events as they actually are and not as painted by commercial dealers or fanatical enthusiasts to whom the sensational and spectacular is current coin of Spiritualism, whether it be the falsehoods and sham spirits of a Wells, or a Roberts, or the doings of a Fox. When the poor, depraved victim of alcoholism, actuated apparently by envy, malice and the desire to gain notoriety and money, proclaimed her mediumship a fraud, Spiritualism a gigantic delusion and the output of hell, slandered her sister Leah, and did all that lay in her power to disgrace Spiritualism, she did not shake the faith of a single Spiritualist. She did, however, cause them all deep chagrin and furnish the opponents of Spiritualism a fleeting source of congratulation, of which they made the most. Spiritualists should now be slow to rival their opponents in self-congratulation over the recantation and return of Maggie Fox. There should be no undue exalting of this piece of wrecked humanity. Her denial of mediumship did not affect the truth, neither will her re-affirmation of Spiritualism. No matter in what direction she veers in her erratic course, it is to Spiritualism inconsequential. Fortunately, Spiritualism is not based on the asseverations of such as Maggie Fox. but is able to demonstrate its central claim in numerous ways and innumerable instances wholly independent of forked tongues and wayward lives.

sured beyond all reasonable doubt; that a long life of dissipation and immorality has debauched her mediumship, rendered it dangerous to her and an ever impending menace to the welfare of the Spiritualist movement, to which she has returned, is equally certain. The written statement published as an "interview" and endorsed by her in a letter "to the public" as "a correct rec ord of her words and truthful expression of her sentiments" should be critically studied in order to discover the real animus of her latest step. That her versatility in subterfuge and mendacity is unlimited was known to Spiritualists prior to her denunciation of Spiritualism, and was scarcely accentuated by that vagary. The spirit picture hoax of long ago, in which, with the connivance of Alfred Baker she succeeded in palm ing off upon M. C. Smith 'as the likeness of his "spirit bride" an oil painting copied from a handkerchief box, would, if detailed, show her genius. Her Press "interview," when shorn of its spangles and sentiment breeders and read "between the lines," should appear about thus:

"I, Maggie Fox, was in great need of money; and I was also full of vindictiveness toward my sister, Mrs. Underhill, and other Spiritualists who had ceased to condone my offenses and supply me with money. Leah and her husband had borne with my sins until they had given up all hope. Repeatedly had they been called up at night to take me in off the street where, maudlin drunk, I was in danger of the police station; and repeatedly had they fitted up apartments for me on the strength of my promises to reform, promises quickly broken. Other mediums, younger than I, had eclipsed me. Rank frauds were coining money out of Spiritualism, too. My love of liquor had grown to be a disease which I could not master. I had long been in more or less close affiliation with the Roman Catholic Church. All these and other causes led me to stand up before the world and declare my life-long professions a sham. I had been led to expect great fame and honor and profit out of the venture; but to my surprise and that of the pelf-seekers who were working with me the venture was a dismal failure. The daily press, while not sympathizing with Spiritualism, declared in effect most sacred treasures of conscious existence. The Spiritualist press was not greatly disturbed. Leah's friends still had faith in her and did not credit my stories. Soon I sunk into neglect and obscurity—absolute penury. I cast about for some chance to restore myself to the old footing with Spiritualists and thus open a way to their rostrum and a revenue. I have been careful to say just enough in my 'interview' to tickle Spiritualists, and excite their curiosity as to the revelations I have in store, without satisfying them. I seek again adulation, and honor, and profit from those I have villified and traduced. I long to stand on the platform and have Mr. Newton tell that I am one of the original Fox sisters, led away at times, it is true, but not responsible. I long to thus stand and see the fice. I'm not going to bother with any small business; if the outside world wouldn't lionize me I'll show it that, I can go back to the Spiritualists who will no doubt be glad to put me on a throne, so to speak, crown me with laurel, sing my praises, condone my

sinning and fill my purse." falsehood, and we wonder that even Mr. Newton could have been so blind as not to have seen it, and so indiscreet as not to have expunged it. That Margaret Fox has been, for a quarter of a century, under Romish influence is well known; that she will so re main the rest of her life is almost certain. but cardinals and bishops don't write letters to such as she; they have discretion, at

What we have said may seem severe, but it is within the strict lines of justice and even | of this all-important topic. of fraternity and charity. No greater sin against this poor woman can be committed than to foster her scheme and abet her plans as portrayed in the "interview." No greater offense against Spiritualism can be perpetrated than to foist this morally insane person upon it as a representative. For the depraved specimen of womanhood and of mediumship we have profound pity; for her, as a diseased and suffering woman, we stand ready to do our part, to the end that her last days may be days of peace, of returning sanity, of preparation for that solemn change which shall relieve her degraded spirit from its worn out physical body. We have not a tinge of animosity toward her. In mercy to her and in love for Spiritualism we lay bare the worthlessness of this flotsam and jetsam upon the psychic sea. No, no, Margaret Fox, we have no ill will toward you. We want to see you saved from yourself and from fool friends; we want to see you made comfortable in a safe retreat, where, free from temptation and the means for dissipation, you can ripen for a glorious life in the beyond. As a frail woman, our tears fall for you; but we cannot be coaxed or coerced into parading you as a representative of Spiritualism.

An English View of the Agitation.

Mr. Stainton-Moses, President of the London Spiritual Alliance and editor of Light, in the issue of his paper for November 9, devotes three columns to comments upon the JOURNAL'S movement toward organization. of the Spirit." Your creed, proposed, is simand extracts from its editorials and contrib- ple, but I do not see why it is not sufficiently uted articles pertaining thereto. Four years

That Maggie Fox was once a medium is as- ago the editor of Light brought the subject size the spiritualism as little as your conof organization or confederation to the attention of the London Alliance in a very able paper, which we republished in the JOURNAL at the time. The late Congress of Spiritists and Spiritualists at Paris was largely the result of the agitation and interest created by that presentation. At the last meeting of the Alliance, October 29, Mr. Stainton-Moses called the attention of members to the present discussion going on in the Journal and read our editorial of October 12 on "Unity," following it up with pertinent remarks. He said he was "not about to discuss the reasons why it was more difficult to organize the forces of Spiritualism than those concerned in any other propaganda. Sooner or later however, it would have to be done, if the full benefit that it offered."

In his leader of Nov. 9th, above referred to, and headed "organization," the editor of Light opens thus:

The RELIGIO-PHILOSOPHICAL JOURNAL of October 19th contains an important mass of opinion on organization, elicited in response to the article 'Unity" already transferred to these columns. and alluded to by the President at the recent meeting of the London Spiritualist Alliance. The appeal has evidently elicited much attention. Organization has been in the air ever since the London Spiritualist Alliance issued its manifesto on the matter. I formed a prominent subject of discussion at the Paris Congress, and now it is engaging the attention of some of the best thinkers within the ranks of Spiritualism in America. We gather that the four teen elaborate opinions given in the Journal of October 19th form only a first instalment. We shall know in the end the result of the poll. For it must be remembered that this is a subject that divides Spiritualists. Some consider that the time is not ripe for it. Some see in the plan a danger of crys allizing and thereby interfering with liberty of thought and freedom of action. Some fear to be bound again in the fetters from which they have escaped in old and effete organizations out of which the spirit has departed. Some are afraid of putting power into a leader's hands. Some think that the world of spirit is against the scheme, at any rate as yet. And many are unable to take comprehensive views, being occupied with their own interests exclusively. There is a deal of individualism among piritualists: there is also a deal of selfishness there is also a deal of faddiness.

Hence it arises that there are many incoheren and incompatible objections to a plan which need much trouble to work it out: the sacrifice of private fancies: and the altruistic regard of one's neigh bor and not merely of oneself. And this quite independently of what may be held and defended as a reasonable view, that it is not sufficiently certain that organization is desirable at all: and that the various kinds of possible organization have not yet been clearly defined.

Referring to the numerous expressions of opinion in the Journal of October 19, Mr. Stainton-Moses says:

Enough has been adduced to show that a free and comprehensive discussion will be necessary in the first place before a categorical answer can be given to the questions propounded. We shall want to know whether the majority— the great majority it should be-of educated and influential opinion among Spiritualists is in favor of organizing. If so, we shall need to discuss the area over which it is proposed to extend it-our proposal was world-wide. Lastly, we must know exactly what is the nature of the proposed organization. To these points we shall recur when we have a complete account of the Journal's correspondents' opinion, two examples of which, instructive and explicit, we append.

He then publishes largely from the letters of Miss A. M. Beecher and Mr. L. C. Howe, and refers especially to Mr. Howe's statement and our accentuation thereof as to the necessity for giving prominence to the central thought of Spiritualism—the continuity of life and the immanence of the spirit-world in direct communion with this, and adds: "No plan that did not put that point clearly dimes and quarters pouring into the box of- | could receive our support." To which we again say Amen.

The editor of Light concludes his extended consideration of the Journal's effort in these words: "It is wholly unnecessary to add that we view with great interest all attempts to solve this problem, and that the JOURNAL may rely on our cordial co-operation The woman's story that she had a letter | in its present efforts, and our support in all from Cardinal Manning is a transparent agreed upon in the direction of unity, so far as our judgment approves."

> We thank our able contemporary for such prompt and cordial co-operation in what seems to us the imperative demand of the hour. We hope our American contemporaries will arouse from their silence and discuss the matter seriously, calmly, strictly on its merits, and in that large, comprehensive, and fraternal spirit so essential. Let all petty jealousies and cowardly fears be sternly relegated to the rear in the consideration

A Unitarian View.

That the discussion of organization among Spiritualists who can agree upon some such basis as proposed by the Journal is attracting wide and most sympathetic attention among liberal, religious people we have daily evidence. The following letter from Rev. J T. Sunderland we feel at liberty to publish. Mr. Sunderland is the editor of that vigorous and successful periodical, The Unitarian, and has as associates Brooke Herford, Robert Collyer, John Snyder, T. G. Milsted and others. While in this letter he speaks for himself alone, we feel assured that in some par ticulars, at least, his views would be indorsed by his associates:

OFFICE OF THE UNITARIAN. ANN ARBOR, Mich., Nov. 14. Dear Mr. Bundy: I am greatly interested n your movement for organization. It seems to me there is an open door before you. The work you propose is one that doubtless ought to have been done by Unitarianism; but the leaning of some of our men to Agnosticism. and our insane fear of all creeds, no matter how simple or reasonable or broad, has pre vented our doing it, and it is a question whether our opportunity in that direction has not now passed by. At least, you see the opportunity and seem to be in a condition to enter upon it.

I bave read with great interest the correspondence that has appeared in the Jour-NAL. I am glad you see clearly that an or ganization can live only by being homogeneous—by being made up of men and women who in their central faith and purpose are essentially one. I like your name, "Church

explicit. Go ahead carefully, but go ahead. Emphastituents will allow, and the spiritual as pect to succeed. Certainly I for one wish you a very hearty God-speed, and shall watch your progress with very great interest.

J. T. SUNDERLAND.

Cordially yours, We have little use or respect for "isms" in only "ism" to which we give unquestioning fealty is patriotism. We want the essence of spirituality, and propose to appropriate and utilize it wherever found. We desire that the Church of the Spirit shall be an association of congenial people whose freedom is in no way restricted; but who, having convictions in common upon great questions, shall cooperate in those activities tending to bring about that universal brotherhood of man so world were to derive from Spiritualism the | devoutly longed for. We commend the candid words of our representative Unitarian brother to all true Spiritualists.

The Great Organizer.

Reforms and unifying processes are usu-

ally of slow accomplishment. A very small

arabic numeral will perhaps embrace all

about in the world with any great rapidity-

some by the sword and some in a sudden re-

vulsion of feeling that was contagious.

Among the former might be mentioned the

spread of Mohammedanism (which to the

Arabians, if not to us, seemed reform) and

among the latter the change of views

brought about through Luther. The Chris-

tian religion was of slow growth at the be-

the reforms that have ever been brought

ginning and its sway is by no means universal to-day, as the whole world knows. Universal unity is not to be expected, and when either unity or organization is talked of only unity among those of similar ideas is meant. Such a thing as complete unity is absolutely impossible. The history of all religions proves this assertion. The Christian re ligion, in its incipiency, was consolidated by persecution and for a few centuries enjoyed a state of union, but as it grew in strength and in its following, segregation took place and sects without number sprang into existence. New ideas and progressive teachings produced still further division among the sects. A reformative leaven has seldom, if ever, leavened the whole lump or body of religionists—the few have had to start out independently, or patiently wait for the laggards to die. The Wesleys could not wait for a reform in the Church of England, and thus the Methodists took rise. The same might be said of the Presbyterians, and of other recognized sects. But as time in its onward march reveals new truth to those who search after it or rather uncovers truth which had hitherto been obscured, new departures are brought about from what has before been regarded as fixed. The innovation creates a commotion in the old congregations and the advanced thinkers are compelled to retire. They take with them the young and the vigorous who have no old prejudices to outgrow and who allow themselves to be guided by reason and common sense. Old ideas and beliefs die hard, but they die at last and leave open a free course to progressive thought. This is why the churches of to day are not what they were forty years ago—they have reached out and now occupy more nearly the position of what then was regarded as radicalism. The old fossils are dead; and in dying have given the younger thinkers a chance. Death is the only great organizer after all, melancholy as it may seem. "Reason and death," says Professor Swing, "have often been partners in rebuilding our Christian civilization. While reason was reforming the young, death was lulling the old to sleep. It is not cruel to say this....because we are all in the same world, and to carry forward the harmony of truth death will kindly remove us all and leave reason to inculcate her nobler ideas to only our children." The young in Spiritualism who are yearning after organization and unity may perhaps draw some comfort from this. What is desired will come at length— if true Spiritualists are alive to their duty and the situation, it will come speedily. It would seem, from present indications, that a sufficient number do real ize the need of early but deliberate and determined action. "Two paths lead to unity," says the professor. "The one way is to make all doctrines and forms exactly alike," which, in the present state of Spiritualism, can not be, for those who think they know it all will never agree to anything of the kind — they are too set and angular to compromise on any one thing- "the other way is to grow greater men, on whose powerful minds the little shall not encumber the great. The one method is to permit many dogmas to die; the other method is to permit many human hearts to go back to dust. Nature or God are combining these two methods. Many ideas which once made discord are being withtect the existing harmony have also been time to get in his work, but he makes a sure thing of it. The "old timers" in Spiritualism who came out of the churches, throwing off ing gathered in by "the reaper, Time." A fresher blood is stepping into their places. They appreciate the comfort and satisfaction that Spiritualism affords, and want others as teachings. They want it propagated; and the professor. The new hall must have been

knowing that no effective work is ever done without organization, they will not be slow much, and I do not see why you may not ex- to adopt the means and methods that have made other great movements successful, and go on from conquering to conquest. A power stands behind them that is irresistible and all that is needed is the instrument which general. As we asserted some weeks ago, the | organization supplies, and that instrument will inevitably be furnished.

Ever since 1832 the beautiful little lake of

Itasca has enjoyed the reputation of being the source of the "Father of Waters." For over half a century the school children of these United States have thus been taught, and all the geographies have steadfastly supported the claim. But we are living in an age of advancement and positive issues; there was no doubt of the constant advance of the Mississippi waters, but the source of their issue was becoming uncertain. Things in these times must be kept moving; the source of the great river was obstinately stationary. Everything else is subject to change—why not the headwaters of that famous stream? Creeds grow obnoxious and need revision; bibles are found to be faulty and are revised: geographies and atlases fall under the ban of the critic and are corrected to suit the times. The "Great American Desert" of our childhood had been wiped out of the maps; the vast unknown region of the northwest had been marked off into States, but the source of the Mississippi had all through these years of change been securely slumbering in the placid lake of Itasca. But this condition of in statu quo could not always be tolerated. In order to keep pace with the great onward march of progress a new source for the Mississippi was absolutely necessary. A party of intrepid explorers, with Capt. Glazier at their head, proved themselves capable of supplying the demand. They penetrated the wilds of northern Minnesota, not long ago, and have presented us with a little gem of a lake situated far above and beyond lake Itasca, and having dubbed it with the name of Lake Glazier, it must henceforth be accepted as the true source of the great river, or at least until a new one is required. It nestles among the pines of an unfrequented region many miles from the nearest white settlement, just on the dividing ridge which forms the great water-shed of North America, and report says that it "is about two miles in diameter, and would be oval in form but for a single promontory whose rocky shores give it in outline the shape of a heart." This is an important announcement, if true, for it will prove to the world what we have always suspected, and that is that this grand old country of ours really has a heart—and it may now with eminent propriety be entered in the geographies that Lake Glazier, away off in the northern fastnesses of Minnesota, is the "heart" of America.

Mr. C. Payson Longly is the author of many a sweet song that has became popular among musical people. Hitherto, White. Smith & Co. of Boston, and Pond & Co. of New York, have been his publishers, but he has recently become his own publisher, at 9 Bosworth street, Boston, Mass., and from him we have received the following pieces of his latest compositions which, both as to words and harmony are of great excellence, pure and spiritual, and admirably adapted not only to home and fireside use but to Spiritualist societies and circles, for which purposes we can heartily recommend them. The titles of the pieces before us are as follows and indicate their character: We Will Meet You in the Morning; Little Birdie 's Gone to Rest; Open the Gates; Beautiful World; Echoes from Beyond the Veil; Sweet Summer Land Roses: Gentle words and Loving Hearts: Your Darling s Not Sleeping; Vacant Stands Her Little Chair; Back from the Silent Land; What shall be My Angel Name? Ever I'll Remember Thee; Love's Golden Chain; I Love to Think of Old Times; Love's Golden Chain (re-arranged); We'll All be Gathered Home. Mr. Longly must have been at times in close rapport with the spirit realms and caught the melody of angelic choirs, for his harmonious and soul-satisfying notes seem often to carry the listener above and beyond his mundane surroundings and make him for the moment feel that he is no longer of earth. These new songs will soon become as popular as the many of the author's former compositions, and deservedly so, for they have genuine merit. The price per sheet is forty cents. We have also received from the same author and publisher his National Temperance Ode, inscribed to Miss Frances E. Willard, entitled "The Grand Jubilee; or, Marching Away." Price five cents. All of the above music can be forwarded on application to this office. Price thirty cents, each.

The first of a course of popular scientific lecturés under the auspices of the Chicago drawn and many minds which could not de- | Institute, took place in Rehearsal Hall of the New Auditorium building on Friday withdrawn from this life." Death then is evening, Nov. 22. Prof. E. W. Claypole. of the greatest organizer. It takes him a little | Akron, Ohio, was the speaker, having for his subject "The Development and Destiny of the Earth," which was treated in an original and entertaining manner, eliciting the closcreeds and rules and dogmas, and who have est attention of a large and intelligent aubeen in a tremor ever since lest they should, | dience who evinced an eager interest in the unwittingly or otherwise, give assent to some | subject matter of the discourse. Many of the formula or law that should in some way re- facts presented were familiar to old scholars strain their liberties, and who therefore have but they were honored with a new and pleasever opposed organization, one by one are be- | ing dress, while recent discoveries through scientificand astronomical research were new more vigorous race of men and women of to all alike and added immensely to the enjoyment and benefit received. The subject was handled in a masterly and scholarly manner, its unfoldment giving evidence of well as themselves to enjoy its beneficent careful study and hard work on the part of

inspiration for it is a poem of itself-s gem of æsthetic and artistic beauty that must be seen to be appreciated. It will seat nearly five hundred people and on this occasion it was well filled.

Some weeks since we made note of the fact that Prof. E. N. Horsford of Cambridge, Mass., was constructing a tower on a spot of land in Weston, Mass., which he believes to be the site of a Norse settlement made A. D. 1000. The structure was lately dedicated with interesting ceremonies. We were aware that the Professor had been a great many years employed in deep research so as to make no mistake in fixing the location, but we had no idea of the great length of time he had been so engaged or that he was a man of exceeding great age until we saw the following in the Newton Graphic of the 22d inst., a paper published within a few miles of the historic ground: It says, "Prof. Horsford was convinced of his identification of Fort Norumbago nearly five hundred years ago, and then communicated with the geographical who are without homes of their own and society." This is no doubt the most wonderful case of longevity on record since the days of Methuselah, as it antedates the discovery of America by Columbus by over one hundred years.

A course of twelve lectures upon how to make "The Word Flesh" will be given by Mrs. Ursula N. Gestefeld at room E, Central Music Hall, Chicago, on Monday, Wednesday and Friday evenings of each week, at 8 o'clock, beginning Monday evening November 25. These lectures are open to those who have already received primary instruction in Christian Science and to those who have not. For many of the former they will answer questions which their previous teaching has left unanswered; for the latter, they will give a presentation of Christian Science which is comprised of a series of logical necessities. Terms for the course, \$25 in advance.

On the 6th page of the JOURNAL our readers will notice a translation from l'Aurore of Paris, in which Mr. Henri La Croix is spoken of as having been the American delegate to the Spiritist and Spiritualist Congress at Paris. For the information of l'Aurore, we would state that no one here seems to know anything about that gentleman's having received any such appointment. Perhaps he could have shown his credentials if asked for them, and if he had such it would be interesting to Spiritualists in the United States to know by whom they were issued.

GENERAL ITEMS.

Mr. Bundy has gone to New York and points further East.

Mr. T. Ormsbee of Topeka, Kansas, was in the city during the first part of the present week, looking as hale, happy, and hearty as

A new method of voting, known as the "Australian ballot system," was employed in the recent election in Massachusetts, and is pronounced a success. Ali parties are unanimous in its approval.

Mr. W. F. Noe, of Cleveland, Ohio, director of the society to which L. C. Howe is now ministering, made us a pleasant call one day last week. He reports Spiritualism as being on the upward grade in that city and growing in influence and strength.

The Sunday meetings of Chas. P. McCarthy at Spencer Hall, 114 West Fourteenth street New York, are said to be a great success' drawing good and intelligent audiences. On the occasion of his late lecture, which was published in last week's Journal, many of the city press reporters were present to witness his experiments upon sensitives in animal magnetism, in which direction the re-

sults were eminently satisfactory.

A gentleman from abroad gives a very pleasant report of the meeting at the hall on the corner of Monroe and Peoria streets last Sunday evening, at which he happened to be present. Mrs. De Welf and Mrs. Flora A. Brown conducted the exercises. The tests given by Mrs. Brown were all recognized and some of them exceptionally fine It is pleasant for us, when we have such re ports from reliable sources, to give our readers all the information obtainable.

We call attention to Luther R. Marsh's work entitled, Glimpses in the Upper Spheres: being conversations with the chief characters of/the Bible, price, \$1.50 and, also, From Over the Border, by Benj. G. Smith. This is a book Duffey. The story is told in a most Interesting and of prophecies and fancies concerning the life to come, price \$1. These works are just from the press and no doubt will meet with a large sale, and we are prepared to fill all orders.

In the Right Direction!

To the Editor of the Religio-Philosophical Journal. It is gratifying to note the trend of the JOURNAL management and the character of many of its correspondents in ventilating the great civil and social questions of to day that are forcing themselves upon the public mind and "will not down at a bidding,"-questions

that relate to life and living here and now. I would not depreciate any just and well matured discussion of metaphysical or psychical problems. No; for these are well in their place and occupy a prominent and important position in matters temporal, as well as spiritual. But the questions that more directly and vitally concern us than all others are those relating to and teaching us how to live and be happy here and now. I feel a great deal more concern about my present condition and surroundings than I do about anything that is to come or may come hereafter. If humanity can be wrought into proper conditions now, and henceforth directed aright, we would in this have a perfect guarantee of future prosperand happiness. But to begin the of trying to make men "spiritual" or "spir-

itually minded," that they may become the recipients of "life and peace" while they are deprived of every physical comfort, and yet see others about them enjoying all that wealth could bestow or luxury demand, is working the machine of human reason backward. First, perfect the physical conditions as nearly as possible by teaching the subject how to live and then, by a wise and judicious ordering of the civil and social compacts that naturally grow out of the inherent qualities in man, place the means of living within his reach and you will have accomplished all that his nature demands to make of him a wise and useful and conse

quently happy man. I have been very much interested in the discussion, through the columns of the JOURNAL, of a certain economic question by Whitworth and Stebbins, in which the one affirms that "The rich are growing richer and the poor poorer," while the other as stoutly asserts that such is not the case. The readers of the Journal are familiar with the arguments of both of the above named gentlemen, and I should be consuming time unnecessarily were I to reiterate the propositions of either. But I think I may be indulged in an opinion to the effect that the poorer people to be found in a community are those unable to procure them. "Home," with a'll of its endearments, is the synonym of all that a true man holds as sacred upon earth; a spot that he may reckon as his own and that cannot be alienated except by his own election; a place at the threshold of which loved ones meet, greet and welcome him as he is received nowhere else. Without some such place, it is utterly impossible that a man should be characterized by that high order of patriotic citizenship which must be the ruling passion of the masses of the population of a country, to insure stability to its government and peace and safety to its citizens; for where the man is deprived of that sacred spot that he may call "home" and his own, he is in some degree an alien from the common interest of the commonwealth in spite of bimself and feels that he is, and therefore cannot feel that patriotic interest in his country and its government that he would if he were allied to it by the posses sion of a part of it that could not be taken from him but by and through his own consent. And this brings us to the "single tax" question that is so agitating the public mind to-day—au idea which, if I understand it, has for its object the withdrawal of the land from the hands of the monopolists and placing it within the reach of the populace, which is well! But the wisdom of the meth od is questionable. I very much doubt if it be wise to exempt any species of property from taxation, by whom or whatsoever held, whether individuals or corporations.

"The Tax Payer" is the sign manual of the true and bona fide citizen, and exempting him from this duty, you place him as the imbecile, and in just so much you destroy his manhood and his patriotism.

The "bloated bondholder," with his millions exempt from taxation, is not and cannot be a patriotic and loyal citizen of the country. In fact, the scheme of exempting United States bonds from taxation was inaugu-

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(Continued on Eighth Page.)

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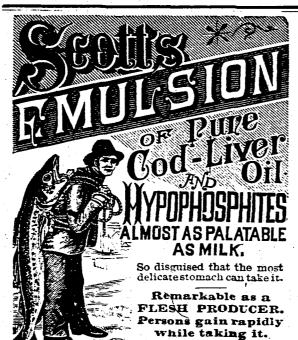
cipe free of charge. Niagara Falls.

In the summer of 1888, Mr. Charles Graham, of New York, one of the finest aquarellists in the country, produced a water-color of Niagara Falls, re-markable in its accuracy of drawing, in its marvelous coloring, in its masterly bandling of tones and effects, all of which have been perfectly reproduced. As the point of veiw of this picture is near the Michigan Central's station at Falls View, and represents its vestibuled limited train at that point in the foreground, it obtained possession of the watercolor and the copies made therefrom. The latter are printed in color, 15½ by 22 inches, upon paper 2214 by 28 inches in size, and when framed cannot be distinguished from a genuine water-color save

by an expert. They bear no advertising, save what is involved in the title, "Michigan Central Train Passing Niagara Falls." A limited number of them will be furnished to the public at Fifty Cents each, which is every much below their commercial or their artistic value. They will be securely sent by mail upon a paste-board roll, without extra charge, but not more than two copies will be sent to any one address.

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Parties seeing articles in the secular press treating of Spiritualism, which in their opinion should be replied to are requisted to send a marked copy of the paper to either of the officers of the Alliance.

Prof. Henry Kiddle President, 7 E. 130th Street, N.Y. Mrs. M. E. Wallace, Rec. Secy., 219 W. 42nd St., N.Y. JOHN FRANKLIN CLARK, Cor. Secy., 89 Liberty St., N.Y. The American Spiritualists' Alliance meets at Spencer Hal

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How stand we to-day with the year that is past, Now that Thanksgiving greets us again? Have we nourished our souls with the bread that

will last? Are we nearer the stature of men?

Has the love that we felt as we gazed each to each Been angmented and sweetened by time? Have the forces that mold us been brought within reach?

Do we good with the evil entwine?

Do we kindliness feel toward the things that annoy? Have we learned to transmute them to gold? Do they form for us, yet, but the basic alloy The gem of the future to hold?

Do we live for the body that's transient and weak? Or the soul that is strong and endures? Do we con then, with pleasure, our lessons, and seek.

For the love that our progress insures? If we do, then the days are but breaths of the soul-With an inhaling, exhaling force; Redeeming us slowly from self's poison goal, To the Godlier, life-giving source.

> For the Religio-Philosophical Journal The Wrecker's Light.

ELIZABETH LOWE WATSON.

A ship far out upon the sea With all her snowy canvas set, Rides o'er the billows joyously, Her prow enwreathed with shining jet.

Now ripples o'er time's purple wings The song and laughter of the crew, While sunbeams dance in circling rings In changeful radiance ever new.

But suddenly with sky o'ercast, A shudder runs throughout the ship; Down goes the sails from every mast. And silence seals each quivering lip.

Night settles on the storm-lashed sea,--The good ship reels with sudden shocks, The port is near-Oh! can it be She must be lost upon the rocks?

A beacon fire to guide them right? Now blessings be on that brave band That kindled there the Harbor-light! On sweeps the ship, storm-driven still,

What is that light upon the land?

But now the belin begins t'obey, The light that gleams on yonder hill, Points out to them the tortuous way.

But hark! what is that thunderous roa And that faint gleam of ghostly white? Dear God! 'tis the rocks upon the shore: They followed the treacherous wrecker's light!

The truth has dawned-too late! too late! Rudder and wheel are all in vain, The proud ship plunges to her fate, And ne'er will hoist the sail again!

On life's wide sea an innocent soul, Freighted with hopes, vocal with song, Starts bravely toward some beautiful goal, With brow unshadowed by earthly wrong.

Little she knows of storm or night, And naught of sand-bar or of shoal; The universe is spanned with light And near her seems the shining goal.

She glides from out the port of dreams. Her sweet thoughts, like white sails outspread; Bright on her path love's glory streams While cloudless is the sky o'erhead.

Oh! beautiful days when hearts are free, And every harp-chord sounds in tune,— She dreams with joy of th' sweet To Be. And drifts along toward life's glad noon.

But storms o'ertake, and th' wrecker's light Of evil passions kindling far, Lures that frail boat on through the uight, She's lost without love's guiding star.

She drifts and drifts to th' cruel rocks, This creature once so gay and fair, While th' heartless wrecker stands and mocks, Till th' welcome grave hides her despair.

() pitying Christ! how long! how long! Wait we for triumph of the right, When innocent souls shall ne'er sail wrong. Misguided by the wrecker's light!

OUR POLYCLOT EXCHANGES.

La Revue Spirite of Paris is the oldest Spiritist publication in France, being in its thirtysecond year. It is a bi-monthly of 32-pages, in magazine form, and was founded by Allan Kardec, the originator of the modern re-incarnation theory. A back number of the Revue copies the following articles from a Turkish newspaper of July 19, published at Constantinople. We give it an English

The Dream and Death.—A strange event took place day before resterday in the morning. We tell the story without comment, having our authority from an officer of Pera. The night-watch of the Doymaz-Déré department at Cassim-Pacha was taking a quiet nap, having gone the round of his beat when a dream caused him to shiver under his covering. An old man with a white beard in a dismalby-way appeared to him, and with a slow ge-ture said to him. "Why don't you come to take care ofe me in mystomo? You well know that my place of repose is in the cemetery," and he gave the location as at such a spot and such a number, and disappeared. The watchman was startled from his sleep. arose, rubbed his eyes and searched his room for intruders but found no one. "Pshaw! it is a dream." he said and again composed himself to sleep. Again the old white-headed man appeared beside his cot and repeated the same words that he spoke before. The watchman jumped up a second time, but found no one about. He immediately betook himself to prayer and having his conscience at rest he again

reclined and fell asleep. A third time the spectre appeared and repeated to the guardian what he had already said, with the same accent, the same gesticulation, but this time with a blow. The watchman sprang up with a bound for he was now thoroughly-terrified. "It is not a dream," he said, "it is a warning from heaven." His wife in vain tried to calm him. He dressed himself in great haste and ran to report the matter at the Department station, and from Having been a victim of that kind of teaching and thence it was communicated to the Chief of Police | having suffered so much through all my younger who dispatched to Cassim-Pacha the proper coroners for holding an inquest. Preceded by the watchman they went to the Turkish cemetery between Cassim-

come greatly hardened and had taken the appearance

After having raised by means of a lever, fragments of hewn rock, a coffin was laid bare, the wood of which was crumbling from great antiquity. On opening it a spectacle truly astonishing was presented to their view; the shroud in which the corpse had been buried was still white and without a rent. The watchman cut it open with a pair of scissors and the body was revealed. He could not be decieved—it was of the white bearded old man of his dream. For 345 years he had there been having his last sleep—the inscription upon the grave stone left no doubt upon that point-and he had remained all that time as well preserved as on the first day of his sepulture, that is, since the year 1544.

of calcareous rock.

To be well assured that the body was not a wooden one or the product of any kind of composition. the watchman took it by the bust shook it lightly and pulled the beard. It was a human body, without any coubt, and sorcery played no part in the question. In the presence of those facts and numerous witnesses, the agents sent to investigate the matter made an official report to headquarters of their work. We learn at the last moment that by superior order verses of the Koran have been recited up to yesterday over the tomb of the venerable dervish (for we forgot to mention that the body is that of a dervish named Suleiman.) A monument will be erected over the grave.

L'Aurore du Jour Nouveau (The Dawn of the New Day) - organ of Esoteric Christianity. This is a monthy magazine under the direction of Lady Caithness, Duchess of Pomar, and is issued at 58 rue Saint-Audré-des-Arts, Paris. It is a superb publication of fifty-four pages, in large, handsome brief sketch of the "International Spiritist and Spiritualist Congress" which in September last was held in Paris, and the conclusion of the article's resume is as follows:

"Upon the whole we may say that the Congress was a success, the Spanish delegates above all, having distinguished themselves by their eloquent speeches breathing an elevated and wholesome philosophy; but it is much to be regretted that England and the United States, countries in which Spiritualism is widely extended and which publish so large a number of remarkable works and reviews, should have been so poorly represented. England was content with sending a reporter (Mr. Everitt) whose chief merit is that of being the husband of a noted medium, and who could neither speak nor understand a word of French. As to the United States, where Spiritualism had its birth in 1848, (a long time before Allan Kardec's works were published and which could have sent us so many distinguished men, one could almost believe that they wanted to play a trick upon Europe in sending a certain Henri Lacroix as delegate whose senseless harangues and queer hallucinations (his pretended marriage, for instance, with Delphine Gay, Madame de Giradin), provoked such peals of laughter in the assembly that the president had to call him to order and finally made him take his seat. This unsuitable choice for delegate from the United States was as unfortunate as his discourses were stupid, for they excited the mirth of newspaper reporters, in attendance, who did not throw away so good an op-portunity for casting ridicule upon Spiritualism, so that a Congress, which in all other particulars was satisfactory and orderly, was made the but of jest and sarcasm by the paragraphers of Figuro and

psychological, moral and social studies is published other days may oft be near us and we know it not. in Cienfuegos, Island of Cuba. It copies from a contemporary a paragraph which rendered into English reads as follows:

"Live for something! Thousands of men breather move, and end their days without leaving anything behind to be remembered. Why? Because no one ever received any benefit from them; nobody can refer to them as helpers in their pilgrimage through the world. Nobody remembers a word of what they taiked or wrote about. Of their deeds no trace remains. Their light went out in darkness and not the slightest memento of them is preserved. Of what use is such a life? Of what use is it to travel over the weary cause-way of life, the heart overlaid with frosty egotism? Better would it be not to travel it at all. Man should be a brother to his fellow-men on this earth. He ought to be a sincere and faithful member of God's great family. Live for something! Ever do all the good you can-more than you can. Leave behind you an example of your good deeds, and your mem-ory will keep bright forever. Virtue and charity are imperishable monuments which tempests nor centuries can ever destroy. On the other hand the evil actions, the wicked deeds of men grow darker as the years go by. The memory of Nero grows more execrable with every day that passes and the crime of Cain more horrible. By means of kindness engrave your names on every heart; with the pencil of love write them upon every soul, and you may be sure that they will never be effaced. Good actions shine with more brilliancy upon the earth than the stars in the heavens."

Reformador.—This is a bi-monthly organ of the Brazilian Spiritist Federation and comes to us from Rio de Janeiro, Brazil, and the language of it is Portuguese. One of its exchanges of Buenos Ayres congratulates the people of Brazil on having been granted, by the Imperial government, the free exercise of all religious forms of worship, saying that "After having abolished slavery it was but fitting that this concession should be made." To this the Reformador replies in the following words:

"Unhappily we are under the necessity of disabusing our contempory of his fond illusions. Probably he refers to a bill passed by the Brazillian Senate permitting all denominations or sects to give their houses of worship 'the exterior form of temples. This was a step, though late, toward the true liberty of worship but it found an insuperable barrier in the opposition of the House of Deputies, and therefore did not become a law.

Journal du Magnetisme - Founded in 1845 by Baron du Potet, monthly organ of the Magnetic Society of France. The wonders of magnetism and mesmerism have, ever since the incipiency of the science, occupied more the attention of savants in Europe than in American-and particularly in France--where there are several journals dedicated exclusively to its study. The above named periodical, being in its forty-fourth year, is perhaps the oldest of its class in the world. Mesmerism is again coming into prominence in this country as a therapeutic agent, and it is time that its importance should be recognized. Forty years ago it was a matter much discussed throughout the United States and it is a little singular that interest in it should have so completely died out during all the intervening years until now. From this on it will probably begin to take the rank it deserves, as a growing interest is manifest.

Lux-Bulletin of the Natural Academy for Spirt and Magnetic Investigation. Several numbers of | To the Editor of the Religio-Philosophical Journal. this interesting monthly have reached our table. It is published in the city of Rome, Italy, and belongs to the Allan Kardec school. The copy before us is of neat typographical appearance and the two concluding articles are translated from the RELIGIO-Philosophical Journal.

About Jonathan Edwards.

To the Editor of the Religio-Philosophical Journal. In the JOURNAL of to-day I read an article by Jennie Chandler, written just after she had been reading the life of Jonathan Edwards. She calls it a book of remarkable interest and admits its influence has not yet been eradicated from the theology of to-day. years by such horrible blasphemy, I can hardly resist having a word to say when the name of Jonathan Edwards is mentioned. If I micrake not, he i They then went to a trench, dug into it about two and witnessing the agonies of the damned, and that metres with great difficulty for the earth had be infants not a span long were there who were born "creme de la creme" is said to be gathered under the

of unconverted parents. Few men or women who have arrived at years of maturity but know how weak and foolish it is to get mad, or rather, "if reviled, revile not again." Where is the person who would not rush to the relief of any human being crying in agony, or, in fact, would not step aside and let the reptile live? Can it be possible that a saint could be happy in heaven, or that infinite love, wisdom and power would tolerate the e ernal wails of even guilty humanity to appeare his wrath? I have studied the teachings of theology, as made up by the schools, have noted the variety of interpretations of the "letter," and now have the blessed privilege of the mild and loving inspirations of the day and generation of Spiritual resurrection, and lo' old things have passed away. We arise in newness of life to shake off the dark mantle of superstition, and hope and life are crowned in victory. Life is a divine gift, but oh! could there be a greater curse bestowed upon us if, after battling with the conditions of earth and the temptations of the wilv being provided to attend our weaker years, than that nine-tenths of humanity are to wail in eterpal misery. No worse character can possibly be pictured than the Jonathan Edwards or Orthodox God. The Christ within, or elements of eternal growth may be but in the germ, but is resurrection s certain. There are no retrograde movements in nature and certainly no mistakes. The operation of spirits through mediums, or prophets, as they were called, are conspictions on every page of the Old Testament and naturally enough adapted to the age. Every other system of religion, as well as the Christian, had its own spiritual guides, but each and all claiming the especial favoritism of God. The Jews are hated by almost all civilized nations to-day, but were the chosen of the Christian system. It is an unjust parent who has favorites in his family or who punishes except to reform. Eternal punishment can only be for revenge, for sin punishes itself. Infinite print, heavy paper, and is a credit to the publisher love can only pity the erring. To be punished for an and to France. The October number opened with a honest opinion is unjust. My convictions will not admit the required test necessary to salvation according to the universal solution. ing to Jonathan Edwards or T. D. Talmage. is to keep the fire going for my punishment? Is that to be the business of infinite love or the gentlemen above named? They may declare my opinions erroneous, but I would expose myself very much in an effort to rescue either of them from a burning fire. I do not know of a human being so bad that I would not, if I could, relieve him, if suffering. It is human needs, not God's, for which we ought to come up to the help of the Lord against the mighty. To work for humanity is the only way we can work for God. The love of God is a more pleasing theme than His wrath, and the human soul, touched to sympathy, even to

Mourn the hapless daisy's fate, As, underneath the furrow's weight.

It finds a tomb. To be watchful for human needs and prompt to help is more important than to hold a threatening waichfulness for wrongs in others and then how like a revival sensationalist about the fearful looking for and the wrath to come. Jenny Chandler believes that Edwards set back for a century the progress toward liberal thought. I believe, however, that burning at the stake days were then past and he was not allowed to enjoy what Calvin did. She wonders why he is not heard from. Why, Jenny, he is in heaven very busy singing psalms. Ignatius Loyola has been heard from and is trying yet to put a stop to spiritual communications, because they do not indorse the order of the Jesuits. Edwards may not be a Spiritualist yet. There are strong-minded men still on the orthodox platform all over the world. The spirit has not yet made alive what the letter

killed so completely.

But enough of Edwards and Loyola. The sweet lines of my namesake in last week's JOURNAL would inspire if the susceptible element were here. Burns

Ceredo, W. Va., Nov. 3.

Inspired Words of a Quaker.

To the Editor of the Religio-Philosophical Journal. Some weeks since, on a Sunday morning, I was sitting down to my table to write a letter to a friend at Trenton. In the letter it was my purpose to discuss the subject as to whether Jesus of the New Testament was a real person, or an ideal character clothed with legendary garments, much the same as had been wrapped about other god-men of the past As I was taking up my pen the door-bell rang, and I let in Samuel Taylor, an inspired speaker in the 'Friends' Society." He said that he felt deeply impressed to call on me before going to meeting. told him that he had come just at the right moment for I would like to know what the inspiring force, attending him in his public ministrations, would say about Jesus being a myth. In a few minutes Mr. Taylor fell, into a trance state and commenced speaking. He said, among other things, that "Jesus was the son of Joseph and Mars. He never claimed to be God-never claimed to be the savior of the world, or to be king of the Jews, and Pilate knew that he had made no such claim He never taught the doctrine of endless punishment— had never said, 'If a man come to me, and hate not his father, and mother, and wife, and children, and brethren and sister, and his own life also, he cannot be my disciple. He never said--'This people's heart is waxed gross, and their ears are dull of hearing and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them'....All such absurd statements were made by priests for priestly purposes." Mr. Taylor closed his remarks with the following poetry:

"Oh, comrades, look backward no longer. The false must give place to the true, The fruit that has ripened and fallen, Gives place to the bloom of the new.

We have looked on the old in its glory, We have seen it grow rusty and gray, We have watched the proud stars of its chaplet Grow pale in the light of to-day.

The wine-press of truth must be trodden, Our souls for the conflict are strong, The needs of the future are many, And evil hath triumphed too long.

Hark! down through the on-rushing ages Peal out the glad notes of-to be; Press on! break the chains of oppression-Fill earth with the shouts of the free,

Cling not to traditions that vanish When the winds of reality blow, Nor store in the old musty bottles The glorious wine of the new.

I have known Samuel Taylor for about twenty years, and I regard him as a strictly honest man, and have never heard a word from any one against his integrity. In this instance he was so leaply entranced that I found it necessary to relieve him of the influence, with passes. When he came to himself he did not know that he had said anything. I made a copy of the verses and gave them to him. I questioned him, whether he had ever heard them before, and he said that he had not. W. C. WATERS. Bordentown, N. J.

Theosophy and the Socialists

The latest convert of important individuality to theosophy, that is to say, the Blavatsky lodge, London, has caused a flutter among socialists and others. The erstwhile joint editor of the National Reformer, author of certain voluminous publications, etc., a convert to adcialism of late years and an avowed active partizan of neo-Malthusianism, has been received with an ovation by her new colleagues, as F. T. S., and she forthwith expounds theosophy in an ultra radical evening half-penny news sheet. [Vide Star, London, July 2, 1889.

Atheists, socialists, Malthusians and other such, who looked up to this lady as the one educated woman among their prominent speakers and writers. waxed wroth with this desertion, and the secularist papers contain bitter comments thereon.

There are several socialist coteries here. The of Humanity and the Church of the Spirit.

Fabian Society. There are the Social, Democratic, and Socialist Leagues, but of a lower grade socially, Subjects. educationally, etc., for socialists even have their aris-

tocracy. It may interest western readers. Spiritualists and theosophists, to learn of this new development here; and as one in the swim of public movements here in London, I assure readers on your side that this bodes little good for theosophy in the higher sense; indeed it is but a feather that shows how the wind blows, recent secessions from theosophy of several of its best informed, erstwhile fellows being taken into account. There is the theosophical publication, of which the secretary was Mr. Richard Harte, "late president Aryan Theosophical Society, New York, U. S. A. [vide first issue of circulars of T. A. S. last year], and later locum tenens and acting editor of the Theosophical Aryan during the absence of the president founder (?) Col. H. S. Olcott. This now publishes Lucifer, Secret Doctrine, etc., besides "occult" works that are more of the catchpenny than theosophical—and in *Light*, July 27, page 363, they are called "foolish talk, tending to darken without knowledge, an impertiuence, grote-que travesty, etc.," by a late prominent theosophist, a young man of scientific repute, the scion of aristocracy and son of a distinguished anthropoloist and gallant mili-

Theosophy is being attacked here on all sides and the "Esoteric Section" is much to blame for its fatuitous behavior; while in India it is in its senile decay already, though but a dozen years old. The fact that the sopphy and esoteric, Buddhism, with fantastic reincarnation, karma, etc., theories, in their Occidental phases, are unfamiliar to experienced residents in the Orient, will be treated of in another contribution.

Successful Prophecy.

To the Editor of the Religio Philosophical Journal.

The possibility of prophecy in the nineteenth cen. tury is so often disputed, and more often by those who willingly concede the correctness of the prophecies in both the New and the Old Testament scriptures, that I am prompted to give a recent experience, hoping thereby to add one more to the list of proofs positive which are daily accumulating for the benefit of psychical societies, and also of individuals who, even had they seen the prints of "the nails in his hands" and the "spear in his side," would probably still have doubted.

Prior to our coming from San Francisco to Seattle, in March last, we had made, by correspondence with our son who was then in Chicago, all arrangements to meet him here at a certain date, with the intent and purpose of a business partnership between himself and his father. Being intimately acquainted with Mrs. H. E. Robinson of San Francis co, whose abilities as a psychometrist none can question, I took advantage of a pause in a conversation with her upon entirely foreign subjects, to inquire of her of the "business outlook in the Puget Sound country." She replied, "Your son will meet you there all right and the business outlook is good; he and his father will unite their efforts in business but they will meet a third party, with whom they will form a connection, and after the business has run for a little time number two of the firm will go We did meet our son here and in less than a week, in the most unlooked-for manner, they met a gentleman who had the controlling interest of the only vacant store then in the city, and was working in the same line they were figuring upon-the purchase and sale of cattle-and the stranger proposed a partnership, which in due time was consummated The stranger being my son's senior, his name wa placed second upon the firm name, and although the first of the friend's prophecy had been fulfilled we did not then dream of a complete fulfillment, but in less than three months, by mutual consent, the "number two of the firm" withdrew, literally fulfilling the entire prophecy of my friend. A still more ecentrexperience will serve to add new luster to in

friend's name and more proof for the doubter. Having bought a home here, the grounds of which are larger than we need, I asked her by crorespondence if we "should build upon our lots and how many houses," not saying anything relative to business at all. After replying as to houses, etc., she wrote, "I see a change coming in the business - an adding to, enlarging, which will increase the income and be a financial advantage." At that time there were no visible signs of the correctness of this prediction, but in less than a month an opportunity did present itself, wholly unsought by either my husband or son, whereby they could add largely to their business, open an exclusively wholesale market where heretofore they had combined the wholesale and retail in one, much to their disadvantage), and increase their business facilities very much. Thi has been consummated and bids fair to be all that my friend predicted. In justice to psychometry and to Mrs. Robinson, I submit these experiences. Who will say that prophecy belonged to the early ages alone?

MARY V. PRIEST.

Authority for the Statement.

To the Editor of the Religio Philosophical Journal. Your correspondent, whose name I have forgot ten, requests "Athene" to give authority for the statement that the oracles closed with the advent of the Hebrew child (Christ). In a book entitled "On the Dangers of Modern Spiritualism," by William B Hayden, on the last page headed "Appendix," will be found the following: "We regard the demoniaca possessions mentioned in the gospels as literally real and presume the fact of the great change in respect to them wrought by our Lord's advent will not be generally questioned. Their prevalence distinctly appears to have been broken up and their occurrence reduced to a few sporadic instances, which no doubt may be said to have continued down to our times.

"With respect to the oracles, it is true that the authority of some of them began to decline before the coming of the Lord. But after His advent the change certainly was more marked and rapid. Eu sebius refers to this circumstance as well known in his day and attributes it to the advent of the Messiab, maintaining that He had, when on earth, sent the responding demons away. A similar view was maintained by other early Christian writers, and for several centuries it is alleged to have been the current Christian belief. Ennemoser (Hist. Magic, Vol. 1 pp. 433, 434), says; This idea was strengthened by some occasional answers of the oracles themselves and among others, Porphyrius received this response: The voice comes no longer to the priestess; she is condemned to a long silence. To Augustus, too, who, according to Suidas and Nicophorus, sent to the oracle to inquire what successor he should have, it was answered: The 'Hebrew Child, whom all the gods obey, drives me hence.

Ennemoser still believes, however, that the oracles did not cease with Christ, as we find frequent mention made of them afterwards. This is undoubtedly true; they continued for some time to be consulted But the great fact remains as held by the early Christians--and they were living in the times to behold it and could not have maintained it in the face of the pagan world if it had not been true—that they very rapidly sank into disrepute and in no great length of time, certainly by the time of Constantine, had disappeared altogether. This is clear unless the scattered attempts to seek communication from the other world, which we believe have existed in all ages, can be called 'oracles.' "

ee also the articles on the subject in Chambers and the New American Encyclopedias.

The Religious Feeling.

To the Editor of the Religio Philosophical Journal.

Your article on the "Religion of Humanity and Church of the Spirit," calls for a response from piritualists and others. I would give it as my humle opinion that the introduction of religious exercises, in meetings held for the purpose of giving expression to the religious feeling, would be of great benefit to many. I would suggest bible readings and the reading of good authors in social reunions. There are many good Spiritualist works and among those not Spiritualist there are many which are in full accord with our philosophy, such as Emerson, Longfellow, Whittier, Alexander, Pope, Byron etc Beautiful hymns might be selected and sung, and such prayers used as the Lord's prayer, Pope's universal prayer, together with what would come to | current events. each spiritually minded person out of the warm aspirations of his or her soul, looking heavenward. What is the signification of this jubilation among thus, without using any creed save the Fatherhood ber 10, after having climbed the extinct volcano of the Blavatsky coterie over the accession to their ranks of such an element? For it must be borne in inter-communion between the two worlds, giving the once before been accomplished. Mr. Whitehouse mind that the lady in question has her following, largest liberty of thought and the expression of re-Pacha and Ok-Meidan. There the watchman repeated his story and told them the number of the tomb.

The formula is mentioned. It is missing the case in the man who said the greatest enjoyment of the spirit phenomena, all would combine to fill a height of 14,000 feet. With the party was the discretion among them.

The expedi-WM. MASON

Subjects.

William Nickel is the proprietor of a 5-cent store in Butler, Pa.

There is a growing demand in England for human skin leather. The Czar of all the Russians plays a handsome silver cornet.

A petrified alligator was recently found on the beach at Cutler, Me. It is said that it is American English that salutes the ear all over Paris.

During the last eighty years 8,000,000 people have died of phthisis in France.

It has been discovered that one of the most valuable oils used by the old masters was walnut oil. In Paris the remains from the dissecting-rooms are now sent to the crematory at Pere la Chaise.

John Masgatt, aged 76 years, of West Ellsworth,

Me., drove forty miles to be initiated a Good Templar. A former teacher of Latin in one of the high schools in Indiana is now driving a dirt cart in

Wichita. "Show me a man who rides a velocipede or bicycle and I'll show you a case of spinal complaint," says

Dr. Agnew. A canal 250 miles long is to be built for navigating purposes in New Mexico. It will be thirty feet

A marble statue of the Princess of Wales, by a French sculptor, is to be executed for the erection at

Copenhagen. A Roman aqueduct has been lately cleaned and

put in order at Sahelies, Spain, and now supplies the town with water. An Augusta, Me., lady started out to collect 1,000,-

000 postage stamps. She has accumulated 200,000, and is ready to sell out. A number of diamonds are said to have been found in a meteoric stone which has recently fallen

near Novce Urie, in Russia. Harrison, the "boy preacher," is worth about \$60,000. What a fortune he will have when he gets

to be a man! A Worcester (Mass.) journal claims to have a lady subscriber who has been reading the paper for eighty-four years.

Eighteen tons of steel disappear daily on the single system of the London and Northwestern railway, through wear and rust.

A French criminal judge collects tattooes, viz: "Illustrated" morsels of the skin of executed criminals, which he secures in an album.

John Templeton of Adams county, Pennsylvania, 76 years of age, has a jacknife that he has carried since he was sixteen years old.

A liquor officer, in searching a house in Boston, found behind a large picture an opening in the wall which concealed fifty bottles of lager beer.

A woman at Reading, Pa., hanged herself because she had a severe toothache. She told a friend the day before she couldn't bear it any longer. A salesgirl employed by a New York dry goods house was polite and agreeable to an aged custom-

er, who has just died, leaving her \$6,500 According to an exchange, the number of church es burned last year was 182, and all but twelve of them took fire from their own furnaces.

An old copper cent bearing date of 1809 was found by one of the workmen while clearing ground for the market building in San Augustine, Fla.

When Sara Bernhardt went into mourning she discharged her white page and engaged a black one, so that every thing would be in harmony. The New Hampshire girl who drank chalk-water

to make her look pale fooled the doctors nicely. It took two post-mortems to tell what she died of. There are altogether about 17,000 Arabs in this country, and not 10 per cent. of them have a settled home or any other means of support than peddling. A projected canal across the upper part of Italy, connecting from the Adriatic to the Mediterranean, would take six years to build and cost \$125,000,-

There is a spot in Siberia about thirty miles square where the ground has not thawed out for the last 00 years, and where it is frozen to a depth of sixty

A village in Northern France has the shortest name in the world. It is the little commune of Y, in the department of the Somme. It has 200 inhabitants.

A plague of monkeys afflicts Taniore in Southern India. The creatures do so much mischief that an official monkey catcher receives a rupee for each monkey captured

Something was thought to be wrong with a hydrant in an Indianapolis house. An investigation showed that a dead snake four feet long was in the water-pipe.

At the meeting of the five academies which form the Institude of France Comte de Franqueville, in his paper, said: "I wager that the political women will eventually win the day." A young woman from the west who was visiting

a seashore resort was told that man-eating sharks could be caught there. "Where do the sharks get the men?" she exclaimed. At a wedding in Arizona the other day the bride received, with other gifts, a furnished house, a

mule, a heifer, a barrel of beer, a cask of wine, some whisky and a corkscrew. Few people know that the government issues a stamp of the denomination of \$60. Such stamps are used on second-class mail matter, and are rarely seen by the general public.

Micajah Owens, one hundred years old, living near Rochelle, Ga., walked to town the other day a distance of five miles. Only three years ago he walked twenty-eight miles in one day. Of the 35,000 tons of wire fencing annually im-

ported into the Argentine Republic it is said that Belgium furnishes half, Great Britain about a quarter and France somewhat less. The Japanese are learning how to eat meat. In 1884 only 30,000 head of cattle were slaughtered in

all Japan. In 1885 the number increased to 116.-000; in 1886, to 130,500; in 1888 to 200,000. Emperor William has suggested that every high school in Germany should be equipped with a phonograph as a sort of a vocal mirror, in which the speakers can perceive their own vocal imperfec-

The whole of the sewage of Paris will soon be used for the purpose of market gardening. Genne-villier now absorbs and purifies a third of the Paris sewage water. Achires and Mery will soon ut lize

An intelligent canine that spends much 'of its time around a railroad crossing in Boston takes a position near the safety gates when a train approaches and refuses to allow persons to pass until

all danger is over. Some boys of the Princeton college tore up a hundred feet of sidewalk for a widow named Nevis. and she sent them a great big sweet cake with enough poison in it to have killed twenty-five people had they eaten it.

Pompous English Author—My ambilion, sir, is to

be buried in Westminster Abbey, beside the great men of England's past." American Person-Indeed! Mine is to remain alive and kicking among the ordinary men of America's present. Visitors to the vaults of the Pantheon in Paris re-

member the echo which the guide used to produce by shouting and pounding on a drum. This has been forbidden by the minister of the interior as "a desecration of the abode of the illustrious dead." The court in the Cronin case decided that the tes-

imony of a witness cannot be excluded because he had read the newspapers. At this age of the world, when every intelligent person reads news, it is absurd to exclude jurymen and witnesses from performing their duties in courts of law because they have sufficient mental activity to take an interest in

H. Remsen Whitehouse, United States Charge d'Affaires, returned to the City of Mexico, Novemwas obliged to cut over 2,000 steps in solid ice in ortion was undertaken at the request of the Alpine

Club.

by all good grocers.

A Dream. ADAM SCHOLES.

I was in a slumber, dreaming; All around was perfect bliss. When suddenly I heard a voice, In song. The song was this— The melancholy song was this.

No wonder I am feeling sad! All I loved from me have flown! This sacred hour there is no heart That I can call my own.

That I can truly call my own." Thus I heard the voice complaining,--And the solemn midnight hour, And the notes of anguish waiting, Had a wond'rous power-A saddening, soul-depressing power.

Another voice said: "Cheer up brother! Behold you glorious golden light! There we shall meet our loved, once more, And where there is no night-No blasted hopes, no dreary night."

I never can forget the dream! * -I never can forget the night. When all to me so real did seem The bliss, the pain, the light!--.. The promised joy, the glorious light. Detroit Commercial Advertiser.

Under Mesmeric Trance.

The famous experiments performed many years ago by Dr. Esdaile, in which that well-known surgeon operated on Hindoos during what was called mesmeric sleep, are now, being repeated with, it is said, a successful result. The latest news we have said, a successful result. The latest news we have of an operation under the meemeric trance is from Paris, where, in the Hotel Dieu, a young woman is stated to have he n subjected by Dr. Mesnet to a painful cutting operation, "of the class called dangerous, and requiring great delicacy of manipulation," she being at the time "wholly insensible to pain, showing no sign of suffering, and awakening," not from an anæsthetic of the ordinary kind, but from a mesmeric sleep, "wholly oblivious to what had taken place." We want the full particulars of this operation before any satisfactory expression can be offered in respect to it; but we may say at once that similar results have often been reported with little after effect in the advancement of the supposed practice of aniesthesia by mesmerism. The phenomena are exceptional. They are usually observed in persons of hysterical type, and offering, for the moment, the greatest hopes, are quashed quickly by the miserable failures with which they are attended so soon as the mesmeric plan is applied to patients at large. The fact is that ancesthesia differs according to constitution, not largely, but in some instances exceptionally, to a degree little understood by the public generally. There is a form of hysterical anæsthesis, just as there is of hysterical hyperæsthesis, and when the representatives of the first class come under the hands of the mesmerist they are such perfect specimene for his sussion that they give him the most triumphant returns. These cases call for a special study in regard to anæsthesia, since until they are elucidated there can be no sound progress. We would give an earnest warning on this matter of mesmeric hypnotism, assuring our readers that they must not expect more from it than exceptional results, and these due not to true anæsthesia, but to individual peculiarity.—London Lancet.

An Extraordinary Photographic Story

A well-known photographer will vouch for the following facts: He was called in one day to take a photograph of a young girl of about twenty, who had died a few days before. The corpse was laid out upon a bed with the hands clasped over the breast. Death had come very gently to her, and, except for the stillness, she lay there as if in sleep. Some flowers had been strewn over the body and on the floor by the side of the bed, and standing out in black relief against it, was the coffin. The photographer silently adjusted his lens and took the photograph. During the ten minutes needed for the exposure the photographer paced up and down in the long corridor outside the room where the dead girl lay. When he returned he saw that on the lid of the coffin was a flower, which was not so before. How did that flower come there? No one had entered the room, the windows were closed and there was not a breath of air stirring. Why was the flower now lying on the coffin, when a few minutes before it was on the bed between the hands of the corpse? The photographer listened, but he could hear no sound except the beating of his own heart. In a few moments, however, he determined to dismiss the question from his mind, and busied himself with packing up his instrument. Then he paused; possibly the falling flower had left a trace on the negative, or, as the day was gloomy, the photograph might not be quite successful. He would try again. A second photograph was taken and the artist returned home. That night, sitting up late in his stulio, he developed the two negatives. The position of the corpse was not the same in the two negatives The photographer strained his eyes, half distelleving the evidence of his own senses, but there were the two negatives before him, telling, in their silent, unmistakable truthfulness, that between the taking of the two photographs the arm of the dead girl had distinctly moved. The mystery of the flower on the coffin was solved, but it was succeeded by a mystery more terrible still.—London Tablet.

A fact. A Baltimore parrot has been taught to say: "Take Dr. Bull's Cough Syrup."

Salvation Oil is a genuine preparation for the cure of all pain. Nothing like it. 25 cts.

Oregon, the Paradise of Farmers.

Mild, equable climate, certain and abundant crops. Best fruit, grain, grass and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

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

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pair, cures wind colic. 25c. a

A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the ibrary of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best ex-

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and well worth the money.

How to Magnetize by Victor Wilson is an able work

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Giles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress from Poverty an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper 25 cents.

RELIGIO-PHILOSOPHICAL JOURNAL Tracts, embracing the following important subjects: The Summerland; The True Spiritualist; The Responsibility of Mediums; Denton and Darwinism; What is Magnetism and Electricity? Etc. A vast amount of reading for only ten cents. Three copies sent to one address for 25 cents.

Harry Watson of Rupert, a six year old boy, is suffering from the bite of a vicious pig. The little fellow was on a visit to his grandparents at Hebron, N. Y., and was playing in the yard. One of the pigs made an attack and fastened its teeth in the child's leg, tearing the fleeh and inflicting an ugly wound.

New Sweden, in Aroostock county, Me., where the Swedish colony was planted in 1870, in a way very similar to what is proposed in Vermont, has a history of growth and prosperity which the cavilers at Commissioner Valentine's plan, will do well to study. The first colony consisted of fifty-one persone, twenty-twe-men, eleven women and eighteen children. Seventy families came the second year and they kept coming until the population is now over 1,000 and it is as thrifty, sober and well behaved a community as can be found anywhere. The colony is said to have "prospered beyond the most sanguine expectations," and to use a Hibernicism, this is only what was to have been expected, for it has been almost the universal experience with Swedish in the control of the dish immigration.

Early last summer a young girl at Summerside, Prince Edward Island, wrote her name and address upon an egg, which subsequently found its way to Boston, Mass., among other shipments. The parents of the young lady visited Boston recently, and, strange to say, were introduced to the young Bostonian who had received the egg and asked them if they knew the young lady—their own daughter. Explanations followed and a correspondence was opened. The wedding is to take place in December.

A farmer, while hunting in the woods about six miles from Sparta, Wis., found a man hiding in a cave on the banks of the La Crosse river. He was covered with rags, and looked like a veritable wild man of the woods. He writes that he had a quarrel with some Indians over their traps and he broke an Indian's arm, and had been in hiding ever since last April. His inability to talk is attributed to paralysis of the fensils.

A new heat motor has lately been introduced which operates without valves or exhaust, using the same air ver and over again at each stroke, and except for a small amount of leakage would run indefinitely by the simple application of heat and the cooling medium.

The English are just beginning to awaken to a realizing sense of the advantages to be derived from lighting the river steamboats with electricity.

Sufferers

CROM Stomach and Liver derangements-Dyspepsia, Biliousness, Sick-Headache, and Constipation-find a safe and certain relief in



Ayer's Pills. In all cases where a cathartic is needed, these Pills are recommended by leading physicians. Dr. T. E. Hastings, of Baltimore, says: "Ayer's Pills are the

est cathartic and

each of my profes-

Dr. John W. Brown, of Oceana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them excellent I urge their general use in

"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G S.

Wanderlich, Scranton, Pa "I have used Ayer's Pills for the past thirty years, and am satisfied I should not be alive to-day if it had not been for them. They cured me of dyspepsia when all other remedies failed, and their occasional use has kept me in a healthy condition ever since."—T. P. Brown. Chester, Pa.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills. and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them." A. W. Bowman, 26 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas F. Adams, Holly Springs, Texas.

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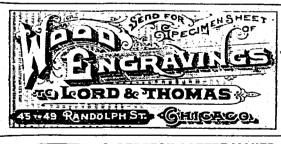
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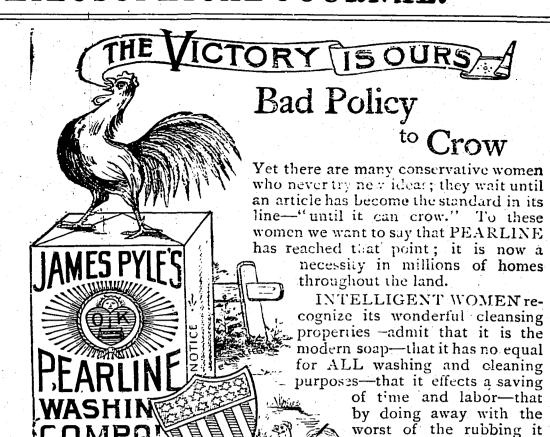
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of the wear, and besides is absolutely harmless to fabric or hands. Peddlers and someonscrupulous grocers are are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not, and besides are dangerous. PEARLINE is never peddled, but sold

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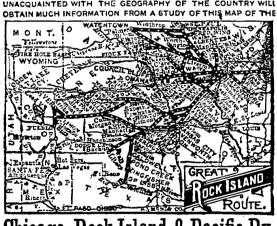


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URGANIZATION.

ORGANIZED UNITY-HERMAN SNOW. Should we seek to combine Spiritualism into a denominational or party movement? As it seems important that all phases of this topic be now presented through the columns of the Journal, the present writer cheerfully adds his word to the general contribution, asking that his impressions be received simply for what they may seem to be worth in the sight of earnest and intelligent advocates of spiritual truth.

My leading thought upon the subject is that if it were possible for Spiritualists generally to be combined into a partisan shape, such a movement would not be conducive to the interests of truth and love in their more advanced and unselfish manifestations; for, from the very nature of our modern Spiritu-alism, its work can best be done diffusively and quietly. This, we may well believe, is the designing wisdom of the unseen guiding influence under which the movement is being led forward toward ends far higher and more beneficent than most mortals can un derstand and appreciate.

The laws of action, under which this wonderful influx from the spirit world has been moving forward with a success so astonishing, are widely different and in advance of the old order of sect and party - an order which has ever been heavy with shackles, both upon individual manhood and upon a right evolution in the advancing kingdom of divine truth.

The high spiritual truths we advocate do not lie at "the bottom of a well," nor are they to be laboriously excavated from mountain ridges by the help of complicated machinery. They are everywhere in the infinitude of spiritual space, ready to gain entrance to all open and aspiring minds, even as the rays of the material sunlight are penetrating into all open spaces of the earth. It is only needful that hindrances be removed: only that ignorance and narrowness and selfish party ends be banished; only that the skylight of man's upper brain be kept free from the dust of low, earthly contentions and be kept clear and bright for the entrance of the spiritual sunlight; only these, and then shall we see and know the truth and the truth shall make us free. And in order rightly to carry out to its legitimate ends a work like this, measures are needed peculiar to the genius of our cause; measures which are indeed now in action, could we but see and recognize them, through which the old and effete systems of false theology and reform are being shaken to the very center and made ready to fall.

Among the various causes of the religious and theological revolution of the last halfcentury is one peculiarly belonging to our movement, the full force of which is not yet understood even by Spiritualists. This has been the quiet creeping in, among all classes of recognized Christians, of those experimental tests so well known among recognized Spiritualists as decided proofs of the truth of our leading claim. For, although it be true that the constant appeals to prejudice and the fears of Satanic agency may hold in check certain classes in recognized Christian congregations, yet there are others of more freedom of thought, especially such of them as have had large experience in the school of bereavement and whose departed loved ones have been, through an iron bound creed, coneigned to unending despair—such having long been crushed in heart and restive in spirit under the cruel tyranny of their position, are at length quite ready to test the new claim and its methods, provided it can be done away from any open connection with Spiritualism. In secret, therefore, and among themselves, they make the trial, and lo! it is a success. Through a telegraphic use of the alphabet, word comes to the sorrowing ones that the loved ones still live in hope and faith; that they have found no hell but that which they may have brought with them in their own darkened or perverted earthly experiences, and that the fire of this hell can only last till the dross of evil is burned out. And so real and natural does all this come to them, often with decisive personal tests, that the earthly friends cannot but believe in the genuineness of the message, and oh the relief which thus comes home to them! They do not cease from the good work, but this, the beginning, is to end only in a full escape from the spiritual bondage under which they have long suffered; for almost all the thought which thus comes from the unseen life is of a character to disturb and eventually overthrow the peculiar doctrines of the old evangelical orthodoxy; and thus is the work going on in almost all the churches, the "common people" hearing gladly what the religious teachers at first openly condemn.

The newly recognized spiritual power is wonderfully fitted to carry on this kind of reform, as it meets human life in all the conditions of intellectual growth and has various ways of doing its work wisely and well. Shall we not help on this quiet work in the churches, rather than by a needless display of our badges of party frighten away the timid and provoke a belligerent attitude on the part of others who might be open to a mild and peaceful presentation of the truth? With the creed-makers themselves we may have no sympathy. But with the suffering victims we should be indignantly sympathetic, and be ready in all possible ways to second the unseen workers in breaking the bondage of a dark and crushing theology.

But there are other directions beside the churches in which Spiritualism has a great work to do and in which different methods may be advisable.

Organization is good, but first let it be known to what good end it is to be directed. For it is one of the dearly purchased lessons of history that knore of evil than of good has thus been advanced. By Spiritualists it is needed—for what? The phenomenal facts and the general belief that follows are bring rapidly extended in all directions in their own mysterious way, with no necessity for external organized machinery; better indeed, as many believe, than with such doubtful expedients-doubtful I mean when the moral and spiritual truths belonging more especially to our faith are concerned. The simple and natural spread of Spiritualism gets along very well without organization. But how rightly to understand and use this wonderful force of the nineteenth century? This does seem to require special methods, different in some respects, at least, from the old religious rou- controllable desire to make a clean breast of tines and which shall be in wise harmony with the special ganius of the movement. alism, but, try as I might, the irrepressible Under the action of the higher spiritual laws | spiritual influence urged me to this course shall we appeal to a form of words to hold true souls together in working order? In "If I could consult my own desires I would that unseen world to which we are hasten- not again come before the public. So far as ing, all such belong together and cannot be a feeling of revenge being a factor in the separated; nor could they be here were it not | premises, that idea can be very easily set at | gation of this subject. for certain blinding artificialities in their rest by the fact that there is no way by which surroundings. All attempts to hold men together by a form of belief, however simple, are far more of an earthly mentality than of a heavenly spirituality. If honesty and independent thought provail these formulaes of the first of the fact that there is no way by which I, being familiar therewith, wish to direct attention to as a propose. It is that twenty-five or thirty years ago what we might term a heavenly spirituality. If honesty and independent thought provail these formulaes of third provail the second spiritualities and the results and plotters of a professional land renter, one who made a professional land renter, one who made a dependent thought prevail, these formulas | Spiritualism and to right a wrong." cannot answer their end but for the brief

for spiritual verities are widely various, and should ever be enlarging. Yesterday's cup of the water of life is not large enough for to-day, and the Eternal Fountain is unbounded and exhaustless! It will never cease from a full supply of our growing wants as we aspire and move onward in our upward career!

It would seem that all we need as a basis of combined action in spirituality and reform is an earnest and general seeking to know the truth and to/follow it; and all such, be they Spiritualists,\or whatever else may be their party signal, are my brothers and my sisters, and I hope ever to rejoice in standing by their side working for mutual good and use in humanity's field. What is wanted is a genuine unity of the spirit. But an artificial unity, grouped around certain specified and often compromised points of belief, is not the unity that prevails in that higher sphere whence our inspiration should come. There, all artificial barriers and coverings disappear, and we shall know and be known as to our actual personal belonging, and there is true unity. In this life, just so far as we ignore or set aside artificialities and technicalities and fix our thoughts upon spiritual realities, in ourselves and others, just so far do we prepare for the action of a unity not of name only, but of natural necessity.

For what is it that keeps kindred souls apart but the want of a right knowledge of each other? A mere difference of opinion or name could not do this so long as a true spiritual freedom and love of the truth should be seen and acknowledged. It is because they do not truly know each other that highly developed souls are kept apart in sympathetic and angelic labors in this earthly sphere. All extraneous obstacles being removed, happy and harmonious blending in beneficent action must follow with such. With them the spirit of love will ever be "the one working rule of life," and like a magnetic nucleus, there will be, with them, a gentle but strong tendency to draw others into their sphere of

And now one train of thought touches at length the great problem, to rightly solve which would make our movement what it ought to be, the enlightening and saving power of the world. How and through what means is this spirit of love to find entrance into the human hearts within our sphere of action? All else is easy compared with this and this should be the primary aim of all wisely shaped combinations of Spiritualists, as well as of other religious bodies. Organization in itself is no panacea for this, nor can "free thought" alone touch deeply the point in view, for all now know much better than they do. There is but one true remedy; our innermost souls must be opened up toward the Divine Fountain in earnest, longing aspiration, and they shall be filled and become transformed into instruments of angelic use. For those who are en rapport with the higher spirit conditions are enshrouded within an atmosphere of celestial light and love, and they have only to open up their yearning spirits to receive that which shall

h.lp lift up themselves and others. What, then, is the outcome of our train of thought?" Should there not be some stated action of a distinctively religious character in the vast flood of spirit power and influence now sweeping over the world? By all means, yes, since Spiritualists alone practically recognize as a clearly proven fact the nearness and activity of the Spirit-world in human affairs. We know, also, that there are certain essential conditions for a near approach into the presence of noble and helpful spirits. Let us study to understand and rightly use these conditions constantly striving to enlarge their capacity. Let home circles be the starting point, to be steadily enlarged in their power of good by the reception of other sincere enquirers, as the mediumistic | but even this cannot bear close investigapower shall be increased in its capacity for good, as it surely will be if a right elevation of tone and purpose be kept up, and the laws of harmony preserved. So shall such central magnets steadily draw to themselves those by spiritual affinity rightly belonging there; and so in time, in favorable locations, harmonious congregations may be the result, not necessarily wholly made up of Spiritualists, but also often of such who only feel at home there and are ready to join hands with the workers.

Here, in such congregations, let worthy mediums and lecturers find an enlargement of their usefulness and a liberal support. Here let a practical study of the nature and uses of Spiritualism be pursued under such simple organizations as may be suited to the wants of each congregation, all of whom should be of an independent and progressive character, with names suited to the tastes and inclination of the members, only let those names not be of a narrow and partisan character thus falling back into the old sec-

tarian order of things. It is to be hoped that, ere long, congrega tions of this kind may be established at all the leading localities of our land -congrega tions which, though without a creedal yoke of any kind, shall yet be strong in sympathetic co-operation and associated action in every good work of truth and love. Such action is now being largely initiated outside of Spiritualism, though having within the congregations a large representation of firm believers in our faith, as for instance those of Swing and Thomas of Chicago, and Kerr of Bockford, Ill. And why should not Spiritualists find a religious home with such a people when location and the laws of spiritual harmony seem to favor it? And why should not such people find a home with Spiritualists when conditions favor it, since, in both these instances there would naturally follow a mu-

tual exchange—the higher good? To the mind of the present writer it is to a gradual increase of such independent and generally harmonious congregations-Spiritnalist and others—that more than to all other causes we are to look as the leading power in the world's salvation from party narrowness and selfish ends, and for a final triumph of the kingdoms of truth and right.

> (Continued from First Page.) Maggie Fox's Recantation.

you decide to explain the position which you took or were made to take in the alleged ex-

"It is not of recent date," she replied. "I is months since I was first urged to do this thing. I did my utmost to repress the unthe whole treacherous onslaught on Spirituwith great vigor.

"You say that you, being the best-known | men's lands for part of the crop, was a rare

space of their creation. Human capacities | exponent of the phenomena of Spiritualism, were psychologized by the enemies of that religion with the object of doing it an injury. How do you know that some Spiritualist may not be adopting the same method to secure this retraction of your former attitude?"

"I am perfectly aware of the fact that it is not the case. Long before I spoke to and person on this matter I was unceasingly reminded by my spirit control what I should do, and at last I have come to the conclusion that it would be useless for me to further thwart their promptings.

THE SPIRITS MOVE HER TO IT. "Were there no overtures made by a spirit

in the flesh?" "No; I will tell you how I came to make it known to my heople. I was walking on Sixth avenue, in this city, one day, when I met Mrs. H. J. Newton. The meeting was altogether accidental apparently, but I do believe it was brought about by the intervention of the 'good spirits,' and I told Mrs. Newton so. I related to her some of the facts concerning the whole affair. An arrangement was made to meet at Mr. Newton's house, and the result is that I meet you tonight."

"Has there been no mention of a monetary consideration for this mistat ment?" 'Not the smallest; none whatever." "Then the financial gain is not the end

which you are looking for?" "Indirectly, yes. You know that even a mortal instrument in the hands of the spirit must have the maintenance of life. This I propose to derive from my lectures. Not one cent has passed to me from any person because I adopted this course.'

"What cause led up to your exposure of the spirit rappings?" "At that time I was in great need of money, and persons, who for the present I prefer not to name, took advantage of the situation; hence the trouble. The excitement, too, helped to upset my mental equilib-

"What was the object of the persons who induced you to make the confession that you and all mediums traded on the credulity of

people?"
"They had several objects in view. Their first and paramount idea was to crush Spiritualism, to make money for themselves and to get up a great excitement, as that was an element in which they flourished."

"Was there any truth in the charges you made against Spiritualism'3' "Those charges were false in every particnlar. I have no hesitation in saying that."

SAYS SHE WAS BRIBED TO THE CONFESSION. "Won't you name any of those who were instrumental in causing you to make such sweeping charges against the methods of 'your people?'

mention that persons high in the Catholic church did their best to have me enter a con-"Was the offer made by any one in this country?"

"I do not wish to just now. But I will

"No; in London. I had a letter from Cardinal Manning advising me to abandon this ally illumined minds, are kings and priests of their own estate, chosen to reign with

death blow' to Spiritualism, you said it saw coming down from God out of heaven in would prove a curse to any one having any- which there shall be "no more death," a matthing to do with it. Your opinion is changed, of course?

"No, my belief in Spiritualism has undergone no change. When I made those dreadful statements I was not responsible for my words. Its genuineness is an uncontrovertible fact. Not all the Herrmanns that ever breathed can duplicate the wonders that are produced through some mediums. By deftness of fingers and smartness of wits they may produce writing on papers and slates, tion. Materialization is beyond their mental caliber to reproduce, and I challenge any one on earth can produce the 'raps' in the same way as they are through me.'

Do you propose to hold scances?" "No. I will devote myself entirely to platform work, as that will find me a better opportunity to refute the foul slanders uttered by me against Spiritualism."

'What does your sister Katie say of your present course? "She is in complete sympathy with me

She did not approve my course in the past." SISTER KATIE WAS ALSO WEAK.

"Did not your sister sign a paper indorsing your abuse of Spiritualism?" "It is possible she may have, but such sig nature must have been secured by fraudulent devices and misrepresentations. She has always been an unfaltering Spiritualist." "Will you have a manager for your lecture

tour?' "No, sir; I have a horror of them. They too, treated me most outrageously. Frank Stechen acted shamefully with me. He made considerable money through his management for me and left me in Boston without a cent All I got from him was \$550, which was given me at the beginning of the contract."

HER OPEN LETTER TO THE PUBLIC. To give greater authenticity to the interriew, at her suggestion, the following open letter was written, to which she placed her signature:

NEW YORK CITY, Nov. 16, 1889. To the Public- The foregoing interview having been read over to me, I find nothing contained therein that is not a correct record of my words and truthful expression of my sentiments.

I have not given a detailed account of the ways and means which were devised to bring me under subjection and so extract from me a declaration that the Spiritual phenomena, as exemplified through my organism, was a fraud. But I shall fully atone for this incompleteness when I get upon the platform. MRS. FOX KANE. [Signed.]

HENRY J. NEWTON, Witnesses. MARY A. NEWTON, J. L. O'SULLIVAN,

(Concluded from Fifth Page.)

In the Right Direction.

rated with a view to inducing foreign capital to invest in them, capital which was in the hands of men who had no sympathy whatever with our form of government, but had a longing eye fixed upon the real estate of this country, public and private, and they are fast getting possession of it, while thousands of native born Americans cannot possibly reach it under existing circumstances. Some. one may be inclined to call in question the truth of this statement. If so, I would be right glad to join such a one in an investi-

A state of things exists here in Texas that business of renting and cultivating other

thing in this country, while now three fifths of the tillers of the soil pay tithes for the privilege of cultivating other men's lands, with little prospect of ever doing any better. With this undeniable fact before us, I assume to say that, whether "the poor are growing poorer" or not, the poor are increasing in number, and that therefore there is an increase in poverty. And if, as Brother Stebbins (in order to get over the fact that there has been and is now an increased and constantly increasing number of wealthy men in the United States), says, "There is a vast increase of wealth," I ask, since the number of the poor is vastly increased, showing an

increase of poverty, while yet, as he says, 'there is a vast increase of wealth," is not this increase of wealth accumulating in the hands of the wealthy, showing that, at least, "the rich are growing richer?" It may, in order to avoid the force of the argument here brought forward to show that "the rich are growing richer," be said that there is a vast increase of population, among which this increased wealth is distributed; but this will not suffice in the face of the fact that twentyfive years ago there were not a half-dozen millionaires upon this continent, while now they are numbered by the score, and some of them owning millions upon millions of property untaxed, while the producer of raw material and mainly the consumer of the manufactured products is taxed to protect the wealthy manufacturer to the very utmost that will preserve the life of "the goose that lavs the golden egg."

I regard this increase of tenant labor, or occupancy by sufferance, as it might justly be styled, as a fearful menace to our republican or democratic form of government and its institutions, in that it is utterly impossible to make patriotic and loyal citizens of a serfdom that is dependent upon the petty gods that lord it over them; for here are the hot beds that yield anarchy, nihilism and socialism in their dangerous forms. It also points to an insurmountable obstacle to intellectual and moral progress, in that the struggle for life and "the battle for bread" naturally degenerates into that of brute force, where all the higher instincts that indeed make for "life and peace" are lost sight of and man becomes little better than the

brute and far more to be dreaded. I do not wish to be understood as looking alone upon the dark side of the picture of human life! No! far from it! I am entirely hopeful and believe the great forces at work as a power behind the throne occupied by such reigning priests and kings unto God in these latter times as Bros. Whitworth and Stebbins, with such a channel of communication to the world as the Religio Philosoph-ICAL JOURNAL, cannot fail to sound the trumpet that shall make the sleeping nations hear and heed the admonition of the apostle which saith, "Awake, thou that eleepest, and arise from the dead, and Christ shall give thee light."

When I speak of Bros. Whitworth and Stebbins as "reigning priests, and kings unto God," I mean no disrepect, but to indicate that, to my mind, they, and all such spiritu-A year ago, when you were dealing your | God in that new Jerusalem which John ter understood to day by none but Spiritualists in the strict sense of the term-those who having been quickened into "newness of life" by "the law of the spirit of life in Christ Jesus" that maketh "free from the law of sin and death," have "passed from death unto J. B. CONE.

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No. 15

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> For the Religio-Philosophical Journal. IMEL.

WILLIAM WALLACE COOK.

"Read the last verse again, Louise." The girl in the hammock raised upon her arm and locked at her companion with intense interest.

"Stealing, pealing, softly feeling
Through the mosty woodland, reeling
Like some drunken ghost a-roaming
Like a ghost of sound it trembles
Quivers, snivers and dissembles,
Fades and merges in the gloaming,"

"Is it not beautiful?" cried Louise, dropping the book in her lap to gaze dreamlly over the s on the lawn and away into

woodland.' "What a grand mind the author of such verses must have!" 'Gershom' is the name of the author, is it

"Yes, the title of the book is 'Poems, by Walter Gershom.'

"A very simple prelude to so much beauty. Listen, Louise, while I give you a word pic-ture of this master mind. Walter Gershom is not like the world. Nature has chiseled him of a different material. This much I gather from his themes-from the delicacy and sympathetic movement of his verse. I would have him slight of form, with a sensative face, finely cut and fashioned by the hands of his own rare muse. His head is surrounded with a halo of brown curls and from his eye, pure and bright as heaven, I could see the flash of that divine inspiration which guides him so beautifully through the mazes of poetic thought. Such songs as he sings are only accompanied by the harp of a bright heart, keenly alive to the joys and beauties of the world. Such is my beau ideal, Lonise. This is the man I could love with all the fervor of a faithful soul, happy in the sublime shadow of his monarch mind!

"Ah, Clari, you are a poetess. You are able to distinguish those shades of difference in brother workers which I, poor and unsophisticated as I am, would have to pass from the very lack of judgment that, while not daring an attempt to catalogue the outward poet would yet do silent homage to the intellect that makes him."

'But would your poet not be like mine?"

"Perhaps he would; perhaps-Clari shook her finger at Louise playfully. "Ah, my dear, I have it. You are light while I am dark. Your Gershom would have black eyes and raven hair-really not to be thought of in a poet. Brunettes are physically active; per contra, blondes are intellectually so.

"You are wiser than I, cousin. You can write and express what you think while I, unfortunate soul, can never express my

thoughts."
"Imel!" jaculated Clari in anything but a pleasant n dertone, as she caught sight of a young man walking towards them across the lawn, "Why does he come here?"

"Really, Clari, I think it too bad the way you treat bim. What makes you dislike him so?"

"He is the exact reverse of my 'poetic prin-

ciple.' All men, in my eyes, are either literteurs or dross. He is too gross of form for the finest thoughts and his language plainly states he never has them.

"But he is a guest of our hostess and it seems to me you might at least be a trifle more friendly."

"Hush, child! You can never understand these things.'

For a man "too gross of form for the finest thoughts," Imel Warwick was strikingly handsome. He was broad-shouldered, tall

make him, in any other eyes but Clari's, the archetype of man. He approached the young ladies with some-

thing of a frown in his face.
"Dreaming away the hours?" he asked;
"you should be engaged in more serious oc-

cupations. Hammocks were made for drones and dreams for idle minds." Clari's lip curled at his discourteous ex-pression, while Louise smiled gaily. This was Imel's way of making himself agreea-

"But we are reading, Mr. Warwick, and improving our minds," said Louise, holding up her book for him to see.
He took it from her hand.

"Poems, by Walter Greshom," he repeated; then, looking sternly at Clari, he asked: "Do you like poetry?"
"It is not likely Louise and I would be reading that book if we disliked it."

Rebuffs passed over Imel's head without casting a shadow.

"Are you of the opinion that such works improve the mind?" he continued. "Am I a living monument to the evils of poetry?" asked Clari with a little fire in her

Indirect answers do not turn away wrath and it seemed that, knowing Clari's dislike of him, Imel was bent upon making it greater. Louise, seeing a battle at hand, made haste to part the combatants and thrust her-

"Mr. Warwick," said she, "please tell me what you think of that first poem, 'Mae; and the Life Eternal.'"

Louise was successful. Imel opened the volume and read, in a strong, impassioned voice, that claimed even Clari's attention, a portion of the strange poem that had enrap-tured the young ladies before he came.

e young ladies before he ca "'Not to the belfry-den, Singing their addios, Vanish the knells again! Never the brazen notes Boost in their dusky throats, Crooning their somber wees! Back from the souls of men, Back to the bells again, Only the echo goes: Soul evermore retains, Spite of all human laws, Prints of the vulture-claws, Bed with eternal stains. Holds, and without surcease, Eigns of the dove of peace—'

"Too ghastly," he said, closing the book with a bang; "too much like Edgar Allen Reminds me, in some way, of Ulalume.

Ugh! Verse, not poetry."
"Now, I'll take issue with you, Mr. Warwick," cried Clari, starting up with the warm blood suffusing her cheeks and her eyes bright with indignation. "I'll take issue."
"No, you won't" said Imel and Louise, the mad cap! laughed immoderately at her cousin's plight. "I came to invite Miss.

Louise to go fishing with me. Will you go?" The young lady smiled.

"I shall be glad of the opportunity, Mr. Warwick." Then, looking at Clari, "would you care to accompany us cousin?" To Clari's fine discrimination, Izaak Walton was "dross."

"No, I thank you," she answered coldly; 'let me have the poems Louise.'

II. "What do you think of the 'poetic princi-ple,' Mr. Warwick?"

They were up among the pines. Fishing rods lay neglected beside them and they sat and gazed at the eddies of the mountain stream. "Originality is the soul of that, as of everything else. Originality means the working of a soul in its natural channels. Hypoerisy

is a stranger to the original man and he is a good man before the lord.' "How would you describe the author of that poem you read to Clari and me?

"A rough, rugged, abrupt man with a heart as sensitive to the beauties of nature as the dusk of evening to the moonlight and the stars. His muse bespeaks his unworldliness and he wanders the world over alone, erratic genius because he suffers individualism to undo him. He has the courage of his convictions, and writes what he feels in the man-ner he feels it."

"Then he is not a slender youth with auburn curls and azure eyes?"

Ittel laughed loudly.
"Miss Louise, do I resemble a butterfly?"

The girl looked at him and smiled. "I know what you think," he continued; you have an idea that I am more of a bear than a butterfly-and you are right."

A silence of some moments intervened, to be broken by Imel with the abrupt remark: I go away to-morrow,

Louise started and turned slightly pale. Then she looked at him with a mute, appealing look in her eyes. Imel gazed directly into the water and did not seem to notice her. 'Is not this very sudden?"

"Yes; but I have nothing to keep me here. People persist in misunderstanding me and I dislike nothing worse than to be misunder-

"Does Clari vex you?" she asked softly with a deep sympathy in her voice. "She does not mean to be disagreeable or unpleasant, Mr. Warwick." "Clari is a mistaken woman, if there ever

was one. Clari thinks a poet should be curly-headed, delicate and be-frilled -bah! "She caught this idea from Walter Gershom's poetry, and some of the poems really do show the touch of a small hand in their effeminate numbers.'

"And some breathe the very atmosphere of battle and others are dank and mouldy with airs of a sepulchre. No woman's hand could dare such verse. Believe me, Miss Louise, Clari is mistaken. The heart of Nature is and of such physical proportions as would not a well-kept lawn with arbors wrought

into strange fancies by the pruning hook. The true sublimity of creation pulses from the rugged dell and floats of the perfume of a flower, sown by chance, and springing from the crannies of a cliff." He drew closer to her side and grasped her imall hand, then continued in a low voice: "Even so with the heart of man. The trues love is in the roughest dress. The honeytongue, the cultured presence, are too often wielded by Lotharios, but rustic passion knows no wiles and suffers no disguise. Miss Barclay—Louise—I feel at this moment the touch of a divine inspiration. Your hand in mine, your eyes to mine, your very soul en rapport with my soul, conspire to overvhelm my heart with love.'

Her hand trembled in his and her head drooped upon his shoulder. She loved Imel Warwick. Where her stately cousin saw naught but to deride, the simple heart of Louise Barclay had gathered flowers of excel-

"One word from you," went on her lover, "one word of love for me, then I shall know I am not misunder tood by one whose favor means my life."

"Then you love me?" she asked with trembling voice and averted eyes.
"Does the sun love the day? Has Diana passion for night? And you care for me?"

'Yes," she murmured. His bosom heaved strongly, a strange light came into his eyes and he arose abruptly from

"Take care, Miss Barclay! Upon your words is hanging the happiness of two lives. Your decision, at this moment, may make or wreck two of God's beings. Tell me again, do you

love me?" She summoned all her courage and arose, as dictatorial as himself.

"You require the proofs of sincerity all from me! is not a woman's life the all suffi-cient tribute to her heart? I love ImelWar-wick and if I err in that love, my life is blighted as well as his."

I was unjust, Louise, I was unjust!" He kissed her queenly forehead. "You have proved your sincerity and when I, rugged, abrupt and uncouth, have proved to you the refinement and nobility of my soul, I shall claim you."

Her eyes grew bright with joy.
"I know it now, dear Imel. No proof—" "Then I owe the proof to myself, for if my theories are false, I could only make you un happy. I shall leave to morrow for the pur pose of showing myself worthy of your hand.'

III. A year had passed since Imel Warwick left Hampton Grange. It was a year of dreams for Louise Barclay for every breeze from the far off city wafted praises of Imel Warwick to her ears. He was a literateur and the boldest genius in the arena of letters. papers told her of his victories, and a book wrought by his intellect to prove the nobility of his soul, had been sent her from the field of conquest. In a note that accompanied the volume her lover said:

Watch for me, little one. I am growing impatient, for I verily believe my theories anent the 'poetic principle' are proving to be truths. Do you not think the inelegant Imel is proving his heart? I am satisfied of the proof and shall see you soon."

"Still sighing for that strange Mr. War-wick, Louise? Trust, my dear! Aspire to some one who kneels according to Delsarte and loves like a gentleman," So counseled her cousin, the beautiful, the deluded Clari, and added: "What, another volume by Gershom? Let me have it, dear, for there is a treat in store for me. I will go to the hammock and spend a few delightful hours with this poet, my poet, if you please, for I have learned to love him."

She tripped over the lawn with the book under her arm, and Louise, the sly minx! laughed softly to herself.

Swinging in her hammock with the waving trees above her, the fragrance of the woods on every zephyr and the birds at song among the branches, Clari perused the poems of her ideal. It chanced she turned to the title page, at last, with dreamy eyes and saw these words:

"The Heart of the World, by Imel Warwick," and underneath, in parentheses, this explanation of the name of her adored one: (Walter Gershom.)

Poor girl! It was a long and weary penitence she suffered that summer afternoon. all alone in her hammock. Why had she treated him so? Why had she not discovered the poet in him? She could not answer. Was it too late to undo the past? Could she not pay homage at the shrine of his intellect and be forgiven? Ah, no. Her cousin was before

Even as she lay in the hammock launched in dreamy thought, voices were borne to her ears. She started hastily and looked about Louise and Imel were walking arm-inarm in the shadow of the wood. How noble, how commanding, how passionate he seemed!

"Yes," cried Clari, "I was wrong. The mesthetic and the effeminate are not the metes and bounds of a poet's stature. They are the phases of his soul!"

It is your small man that makes the greatest fuss about little things. He will fume and fret, and abuse his wife, about the lost of a gimlet, and work himself into a rage over trifles-that would not ruffle the repose of one of larger capacity. No one, perhaps, can help being small, but surely he ought to be able to avid showing it .- Golden Gate.

FACTS AND FIGURES.

Catholic Congress at Baltimore-Important Claims that Should be Analyzed.

To the Editor of the Religio-Philosophical Journal

At the Semi-annual Convention of the Ministerial Association of the Cleveland district of the North Ohio Methodist Conference, lately in session, some facts and figures were presented that may be well to study. Rev. B. J. Hoadly of Medina, speaking of the "Epworth League and its work" said, (as reported in the Leader) "This is an age of improvement and even innovation. Old methods are displaced by new ones. This does not prove a displacement of the spirit. In fact it is the best spirit of the age that has survived, although it has taken new forms and new methods of work. The latest movements are in behalf of our young people. The church that does not look after its young people has no future. The aim of the Epworth League is to interest the young people in healthful directions. The young people's societies are good for old as well as young. Years do not necessarily make age. One may be young at eighty, and old at twenty." All of this is healthfully progressive, but dangerous to the authority of orthodox standards. But what can the Reverend Dr. mean by saying that "years do not necessarily make age"? Has he been studying spiritual philosophy and losing his grip on the eternal supremacy of matter as the soul's dependence in a physical resurrection? Has he learned from Spiritualism that eternal youthfulness accompanies eternal progress? But the facts and figures hold a lesson for us.

Rev. E. O. Buxton is responsible for the following: "There are 150,000 Protestant San-day-schools with 10.000,000 scholars. There are 11,000,000 children not in Sunday-schools. There are 537,000 not in Sunday-schools in the United States and 40,000 here in Cleveland. Our statistics show us that 83 per cent. of our church members come from the Sunday-school. We can reach children much easier than adults." If 83 per cent. of church members come from the Sunday-school, and there are 10 000,000 to recruit from, the apostasy of progressive adults ought not to seriously affect the membership. Adults that reason, cannot remain orthodox. Children naturally accept as authority the lessons impressed upon their expanding minds by those in whom they have confidence. Hence these 10 000,000 trusting innocents are mostly at the mercy of the grom dogmas and blasphemous travesties upon the character of God and man which the Sunday-school directors see fit to impose upon them. But the one saving grace in all this survival of medieval barbarism that clings to the reigning theology, is the spirit of a growing toleration, inspired by the humanitarian impulses and benevolent spirituality diffused through every branch of religious growth by the omnipresent impact of the Spirit world and the moulding touch of the spiritual philosophy. They appeal to the superior emotions as more effective than the freezing creed. Thus: Three things are essential for a Sunday school worker,-love to God, love for his work and love for souls. It is my impression that the best results can be accomplished where the teacher teaches from the heart." Nothing here about the fear of God or the danger of the awful judgment day. But all of this is tame in view of the astonishing as-sumptions and self delication of the Catholic Congress lately in session in the city of Baltimore. In view of the life-battle of the church against the progress of science, the authority of reason, the right of private judgment in religion; secular edand the common schools-and ication their tacit justification, even now, of their murder of the grandest man in history—Giordano Bruno-because he dared to affirm the truth of science against the assumptions of moral pirates; in the face of these facts the claims set up by Daniel Dougherty, the leading orator of the day, will strike strange echoes in American ears.

After recounting the persecutions the Catholics had suffered in Colonial days (he does not seem to remember that the Catholics set the example by the horrors of the inquisition, the sweet charities and saving grace that inspired Torquemada and kindred illustrations of "Holy Catholic" love), he congratulates the church thus: "We assert that we are pre-eminently Americans; that there would be no America-that the continent would be to-day unknown had it not been for Roman Catholics and the Roman Catholie Church; that the liberty which is the es sence of all liberty-the freedom to worship God-was first established in America by Roman Catholics and Roman Catholics alone. It was priests, aye Jesuit missionaries who first sought and explored our land, pene trated into the wilderness, tracked the streams and gave sainted names to localities, bays, lakes and rivers. The first worship here of the true God was the holy sacrifice of the mass. Catholic nations were the first to come to the rescue of our revolutionary fa thers in the war against the greatest of Protestant powers. A Roman Catholic was among the signers of the declaration of in-dependence." (If there was but one Roman Catholic who signed that document where were all the rest that had well nigh created this continent? L. C. H.) "The name of Archbishop Carroll is forever linked with Benjamin Franklin in the mission to Canada. Our grand old church is the protector of learning. She it was who rescued the ines-timable jewels of classic lore from the ruins

of the Roman Empire, preciously preserved them through the convulsions of a thousand years and gave them to the printer's art to enrich the learning, elevate the style and adorn the literature of every language to the end of time. She is the pioneer of civilization" She was the founder of States, the framer of laws, the conservator of order, the champion of the people against the encroachments of tyrants. She it was that struck the chains from the white serfs of the old world. She it is that beholds kneeling around her altars the black and the white, the rich and the poor, the savage of the forest, the royalty of the palaces, the statesman of the cabinet and the philosopher of the school. She is the patron of art and the theme of the poet. It is the Catholic Church that guards the home, sanctifices marriage, elevates woman and placed the blessed mother nearest the Savior.

The orator continues with Columbus and

the discovery of America, all the direct work of Catholics, and he would have us believe it was the Catholic religion and influence of the church that did it all! Yet in the proportion that the Roman Catholic Church dominates a nation does it sink in the scale of civilization. This congress is a signifi-cant "sign of the times" and is likely to awaken such a discussion on the issues raised as has not been in many years. They unhesitatingly affirm their purpose to Cathelicize America, but insist on their supreme loyalty to the government and fraternal attitude to-wards all protestant Christians! But they want Catholic influence extended in official stations, and complain that they are not represented in just proportion to their numbers in the affairs of government. In their plat-form, unanimously adopted, they ingeniously evade the square issues they have made against our public school system, in these words: "We recognize, next in importance to religion itself, education as one of the chief factors in forming the character of the individual, the virtue of the citizen and promoting the advance of a true civilization. Therefore we are committed to a sound popular education which demands not only phys ical and intellectual, but also the moral and religious training of our youth. As in the State schools no provision is made for teaching religion, we must continue to support our own schools," etc. But suppose in the State schools there was such provision, would they accept it if it were not under the dictum of the Catholic creed and the supervision of the Roman Catholie Church? Every Protestant, Free thinker, and Spiritualist should carefully read this document and study its lessons and bearings upon the problems of the time and the destiny of this country, whose conservators we are. Blind partisanship and narrow devotion to a pet creed are poor preparation for the large work that great questions involving our liberties and the destiny of this Republic, require at our hands "Eternal vigilance is the price of liberty." Let us give full justice to every sect and every claim, but keep our eyes open when Jesuits boast of loyalty to our free institu-

LYMAN C. HOWE.

Maggie Fox Retracts and Returns to Spiritualism.

Once more the widely known Maggie Fox has come before the public. For many years, as one of the founders of Spiritualism, she occupied a position that challenged public attention and invoked a comment that was general and sometimes not very compliment She and her sisters, Kate and gave to the world a new religion, if it might be so called, and a new set of phenomena. Through good repute and evil repute they struggled on for many years.

Until within a few years ago Maggie was one of the wonders of the world. Then came a startling denonement. She came to this city, and, associating with Dr. Richmond upon the public platform, both in this city and in Boston, she made an unqualified retraction of all she ever had said or done. She confessed that she and her sisters had traded upon the credulity of the public, and that Spiritualism was a fraud and a humbug. In an open letter her sister Katie indorsed what Maggie said.

The scene now has changed again. Maggie Fox wishes to recant her confession. She charges she was led to it by designing men and women, and that now she is prepared to again go upon the stage and in humility atone for what she terms her apostasy.

In the parlors of Mr. H. J. Newton, 128 West Forty-third street, she made to a reporter of The Press the confession which is now given out for the first time, and followed it with an open letter, over her own signature, which is

given below, verifying the interview: HER HUMBLE RECANTATION.

"Would to God," she said in a voice that trembled with intense excitement, that could undo the injustice I did the cause of Spiritualism when under the strong psychological influence of persons inimical to it. I gave expression to utterances that had no foundation in fact. This retraction and denial has not come about so much from my own sense of what is right as from the silent impulse of the spirits using my organism at the expense of the hostility of the treacherous horde who held out promises of wealth and happiness in return for an attack on Spiritualism, and whose hopeful assurances

were so deceitful.' "When," Mrs. Fox-Kane was asked, "did (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

9. How long have you been a Spiritualist?
9. What convinced you of the continuity of life beyond the grave, and of the intercommunion be tween the two worlds?
1. What is the most remarkable incident of your

experience with spirit phenomena which you can maisfactorily authenticate? Give particulars, 5. Do you regard Spiritualism as a religion? Please state your reasons briefly for the answer you

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

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

RESPONSE BY THOS. HARDING .- FIFTH PAPER. Minds like mine which had been educated to believe that all supernatural appear ances or phenomena, and in fact every demonstration of the existence of a future or continued life were nothing more than base-less imagination, and belief in them naught but vulgar superstition, find it hard to accept any theory tending to prove them true. Had I been a Catholic I could have received every statement made by a priest, monk or even by a devout communicant, because that church believed in the interblending of the two worlds. Had I been a materialist I should have bad to appropriate the received experiments. have had to surmount the so-called scientific objections only; at least I should not have been bigoted if I had been a true material scientist, for such are supposed to investigate, without prejudice, every claim for a new discovery in any department of nature. But having been educated a Protestant and taught from my earliest childhood that all stories of a supernatural character were based in popish superstition and that none but the more ignorant of the Catholics themselves lent an open ear to such recitals, it was hard for me to recoming from undeniably respectable sources.

A man who has to overcome all influences of early education and set aside the strongest parental, home and society prejudices before he is free to accept a fact, is not in a favorable condition to receive light. His mind must be set free, and the hard shell of his character broken before he can justly ponder the reasonableness or unreasonableness of a new philosophy, and weigh in impartial balances the evidence presented. He alone is free whom his divinity hath enfranchised, but the prejudiced person whose mind is con-centrated from a single aspect cannot be a

Such was my condition when I read the book "Incidents in My Life." I found it hard to understand what I read, and doubly hard to accept such extraordinary and unusual statements as true. Nevertheless, when I compared the spiritualistic philosophy with that of orthodoxy, I felt compelled to accept it, at least, as a more reasonable presentation

of a difficult subject.

I had thus been satisfied that truth existed within the Harmonial philosophy in greater or less degree; that it tallied with the letter or less degree; that it tallied with the letter of scripture, old and new, and, to a not inconsiderable extent even with the spirit of the Bible when liberally interpreted. It must be admitted, however, that much of what I had seen of its working in private gatherings (including the repellent and often disgusting antics particularly of women under what they called "control") was not calculated to attract reasonable people, although it seemed to be particularly acceptable to, and produced much fun for, those who laid the loudest claim to the name of Spiritualist—blatant persons,—who conferred praise and glory, and sometimes money on the "wonderfully gifted mediums" who, made faces ugly enough and noises loud enough to was that men and women who uniformly seemed possessed of fine taste and good judgment, could tolerate and even enjoy (as they appeared to do) such gross exhibitions. Many a time I asked myself, in that early day, "Can the that this Spiritualism demoralizes its votaries?" But I did not then know that its possibilities may reach very high or very low, and that in it was no exception to the rule that "Birds of a feather flock together."

I presume I am but telling the story of thousands when I relate how I had been conthousands when I relate how I had been convinced that the underlying philosophy of Spiritualism was reasonable, if not true, many years before I had the facts demonstrated to my satisfaction. But my prejudices were so strong that for years I rejected, as insufficient, the "tests" given for my convincement; and never, until Spiritualism came unsolicited and totally unexpected in my own house at midnight was I thoroughly my own house at midnight, was I thoroughly

satisfied of its objective truth.

My wife, who has always been exceedingly conscientious, was much opposed to having the subject introduced into the house, and for probably a year or two I avoided it, for peace's sake. When she heard of the separation of a married couple who were Spiritualists, "There," she would say, "that is what your Spiritualism does."

"Ah! but," I would reply, "it is not likely to

do that in our case."

"Oh! we don't know; perhaps they were at one time just as good people as we are; I tell you it is a dangerous business and I'll never have anything to do with it, and I wish in my heart you would give it up at once and for ever." And so, for the peace of the house, I abstained from the bare mention of it; but the unexpected happens very often, and di-vine ways are not like our ways.

One night we had retired at the usual hour, and when all in the house were soundly sleeping I was awakened some time about or after midnight by an unusual movement of the bedstead; it seemed to tremble or vibrate, and on reaching out to discover the cause I found that Mrs. H., though evidently insensifound that Mrs. H., though evidently insensible to the fact, was violently agitated; every muscle of her body seemed to labor; of course, awaked out of my sleep at midnight, and in perfect darkness, I was greatly alarmed, supposing her to be in an apoplectic fit. I grasped her arm and shook her, exclaiming, "Minnie! Minnie! for heaven's sake what is the matter?" She soon became conscious and told me that she had had a strange dream or vision, and how the spirit of a large Indian, man was trying to control her, and Indian man was trying to control her, and added, "I declare if you had not interfered I believe he would have succeeded in spite of

I treated it as a vivid dream without sig-nificance, and pretty soon we were both in a sound sleep once more. But precisely the sound sleep once more. But precisely the same thing awoke me a second time; now, surely, I thought, she is in a fit, and again I took hold of her with both hands, calling out her name and begging her to wake up. But this time I was flung away violently while she called out: "Don't touch her, she is influenced." I could scarcely believe it until the control began to shout and whoop, by her, so loud that he could have been heard a block away.

On questioning the spirit he gave his name | gression the reader will appreciate that being the name he had lows. been known by when on earth, but not that by which he is known in spirit life; he very reluctantly gave the name, assuring me that earth names were of no consequence, bearing no signification to the individual, personal, characteristic, or historical, while in the higher life names are exceedingly suggestive, memorizing, instructive and education He promised to be a fast friend to Mrs.

Al. He promised to be a last friend to Mrs. Harding and me, and he has kept his word. Up to that night we had never heard that name of Bine Jacket, nor for upwards of a year afterwards, knew that there ever had been such a person,—but one day I happened to be in a strange house in the country, many miles away from my home, when I happened miles away from my home, when I happened to carelessly throw open a book which was lying on a side table, named "Beyond the Mississippi," and my eye caught the words, Blue Jacket. My attention was riveted at once on the lines, and much of what the spirit told me that night, of his family or tribe, locality, and so forth, agreed with what I read. So many strange and unexpected I read. So many strange and unexpected co-incidences have occurred from time to time, during the past twenty-five or more years, in which the spirit Blue Jacket figures, that I am disposed to regard him as an agent of the higher power who orders all things well. At a future time I may refer to some all countries of the higher power who have been very intercircumstances which have been very interesting and even valuable to us, suggesting to our minds some important matters of the every day life of the soul, the necessity for what the orthodox call "salvation" and that while we may be instrumental in the salva while we may be instrumental in the salva tion of others, "ourselves we cannot save." Thus the instrument with which an artist works and produces gems of beauty and usefulness, has itself to undergo repairs or be cast away, perhaps, for some inferior operators to find and apply to meaner uses. And thus all the intelligences of the universe are

hinged one to another dependently.
When Blue Jacket retired on that first night, the instrument or medium, Mrs. H., began to sing an old song called "Be gone dull care":

"My wife shall dance and I shall sing,
So merrily pass the day,
I hold it one of the wisest things
To drive dull care away."

How well I remember that song and the How well I remember that song and the old gentleman who used to sing it when I was a child. I had not heard it probably for 40 years, but so perfectly was it rendered, as I had heard it time and again at my father's table before I was ten years old, that I recognized the singer instantly by the song.

Old Mr. Shephard, or as my father used to call him, "Charley Shep," was one of those jolly old fellows who have become nearly extinct with the last generation. They loved to

tinct with the last generation. They loved to enjoy themselves and see every one around them enjoy themselves too. My father was fond of company and frequently gave gentle-men's dinner and supper parties, and, of course, his old friend "Charley Shephard" was a constant guest. It is needless to say that those old chaps enjoyed themselves when they came together and Mr. Shephard would invariably arise into the atmosphere of the invariably arise into the atmosphere of the nightingale after his second tumbler. His favorite song was, "Be gone dull care," and he would suit the action, as well as the note, to the word, and strike the table at every turn of his favorite stanzas; all of which was acted out to perfection, by this Baptist, who amphasized the more july portion into a emphasized the more jolly portion, just as the original used to do before she was born, and struck her "fist" upon the counterpane in the absence of a table. Ah, how it carried

me back to the home of my childhood, and my father's hospitable table.

When she,or he,ceased to sing I said, "Don't I know who this is?" "Well, I should think you ought to know," and then slapping me on the back, in his old familiar way, he added "Why Ton my old how how are you?" the "wonderfully gifted mediums" who made faces ugly enough and noises loud enough to scare burglars from the premises had they been there. And what often surprised me forgotten. I was an only son, and my fathguests always noticed me and spoke to me familiarly though a mere child. I don't think I could have been more than ten or twelve years old when Mr. Shephard died, and my wife is five years younger than I am; she has no remembrance of ever having seen him, yet for the time, it seemed to me (inthe-darkness of that midnight, that she was his counterpart, or that he, himself, was actual ly present, so perfectly was my every sense rejuvenated and I transported over 40 years

'Back to my childhood again." Sturgis, Mich. TO BE CONTINUED.

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

ARTICLE FIVE.

In the preparation of the preceding arti-cles I have confined the discussion mainly to one fact of the one religion of humanitythe fall of man. As most of the readers of the JOURNAL know that this word "religion" is derived from the Latin religio, to back," it is useless to go into a further elucidation of its significance. The church calls the departure from God a "fall." Boehme the departure from God a "fall." Boehme calls it by the same term. I hope to show, before I get through, that this "fall" was really a rise; and that without it God's wonders would never have been revealed, nor would His whole character as the Infinite Love have been appreciated by angels, men and devils, for the one religion of humanity has for its sole end and aim the restoration to God of all who have departed from Him. Humanity extant is the "Prodigal Son," and the blessed angels who never fell—who never departed from their "father's house" are the "good sons"—many of whom have been arrested in their development by being too good for this world, and, ment by being too good for this world, and, like Beecher's Methodist brother, who professed sanctification, ought long since to

have "gone up."

Before entering upon the redemptive feature of the one religion, I will endeavor to bring out in bolder relief the nature of evil. With Boehme, the fall of man was by the will being withdrawn from God and centered in self. In this he differs from Swedenborg. The latter makes the origin of evil in man to consist in the "belief" that man has life in himself, which, he says, is a "fallacy;" that man has no life in himself, but all his "will" and "intelligence" is derived to him. The have "gone up. and "intelligence" is derived to him. The fact is that both are right. The difference comes from the status of the men themselves. fact is that both are right. The difference comes from the status of the men themselves. Beehme was a man of celestial genius—a child—in whom the will principle predominated; hence his teaching was colored by this peculiarity. Swedenborg was of the spiritual type, in whom the understanding—the intellect—predominated. Each viewed evil from his own standpoint—his own state. This is a common misfortune of all seers—in they judge others from their own states. Their mental methods are colored by their state in God. The wise man learns to "condemn not," but to exercise a just discrimination in determining truth and the volatile shades of human character. With this discrete the comes of the state of the state in God. The wise man learns to "condemn not," but to exercise a just discrimination in determining truth and the volatile shades of human character. With this discrete the comes of the states in God. The wise man learns to "condemn not," but to exercise a just discrimination in determining truth and the volatile shades of human character. With this discrete the query was uttered, in one of those convictions which at times flash upon us with such force that we feel we have no need of verbal confirmation. "Surely," I rejeat the query was uttered, in one of those convictions which at times flash upon us with such force that we feel we have no need of verbal confirmation. "Surely," I rejeat the query was uttered, in one of those convictions which at times flash upon us with such force that we feel we have no need of verbal confirmation. "Surely," I rejeat, though I knew in my own mind that it was unnecessary to ask the question for I had my the case as conclusive in respect to the facts which at times and not the case as conclusive in respect to the facts which at times and not expressed of the work with much solicitude, and as the sand pump came up, ran the construction of the surface.

"I do not know," he said sadly, with a half terrified expression at the realization of what a confirmation in the volutile was not

With Boshme, heven and hell, as well as good and evil, existin the "Riernal Nature" as contrasts, and at in harmonious relation. These contrating principles in the divine kingdom become, when ultimated as the life of temporalnature and man, contradictions—contrarieles, and finally by man's "appropriation" of he life of God, to use the

"appropriation" of he life of God, to use the language of Swedenorg, forms "selfhood,"— Ihood—self. Here these principles become antagonistic, with 41 that we know of their results in this life a good and evil.

Bookme having delared in all his writings the necessity of will and good—hell and heaven as unmanipated potencies of "eternal nature," and hving worked out their issues in the creatin of a "temporal nature" as the two principles by which man obtains as the two principle by which man obtains his self conscions pdividuality. I may be pardoned if I draw some conclusions later on, directly in the like of this thought.

on, directly in the lie of this thought.

It is due to Boehm that I here re-state his position as to the Tail" of Lucifer and the "fail" of Adam. Judifer was the first-born son of God—the had of one of three hierarchies of archangels. Through him his angel kingdom fell. Pride was the bane and the key of his desiny. He and his angels refused obedience to the "Son of God." Adam—man—was created to fill his place. Adam, the first man, was the head of the "man" kingdom—which in Boehme's Theogony is a discrete degree below the "angel kingdom." He, too, fell, by hislove of the world and by the seductive power which flowed into him from the Luciferian realm. He was seduced by the senses—desiging a mate. Originally from the Luciferian realm. He was seduced by the senses—design a mate. Originally he was an androgyty, but became bi-sexual in ultimates under the law of propagation, like the beasts. This has man, according to Boehme, reached in his downward trend the lowest rung of the ladder. From what we see around us it was a terrible fall—a departure, however, which in its final issue will reveal good and evil—heaven and hell—as eternal contrasting principles in God. In as eternal contrasting principles in God. In no other way could their working be known in all their contradctions in nature, in man —finally revealing their absolute antago-nism, irreconcilable except by the intervention of the God-man who embodies in Him-self these dual principles in the eternal har-

self these dual principles in the eternal harmony of the divine natural humanity. When we apprehend this view of God. humanity and nature, we begin to have some appreciation of the great uses Lucifer has been to the universe of created souls.

Whilst the "fall" of Lucifer, and after him Adam, was not, in a sense, necessary, yet it has brought great and beneficent results to the universe. Evil, as we know it, has been overruled for man's up-lift and continued exaltation. That whilst the past ages have divided man into saints and sinners, good and evil—intensifying these conditions and evil-intensifying these conditions through the offices of church and state-he is now entering upon an era where he is no longer to be classified into separate moral groups; but all are beginning to know that all are mendicants fed by God's unstinted bounty. That selfishness is no longer able to work against the best interests of the race; but human life is so permeated by God's con-trol that he who works must work for the interest of humanity, whatever may be his private plans and predilections. That man is fast tending to a point in his social evolution where want and wretchedness will be known no more, but all will share in the common bounts with no restrictions on known no more, but all will share in the common bounty with no restrictions on man's orderly freedom and manhood. If we are wise, this will all come about by the evolution of natural law through the ordinary conditions and life of the race. The visionaries will have to recede and let the world move on in its accustomed grooves in the light of to-day with the added stimulus which each conquest onward brings to our common destiny.

An Unseen Witness.

'There was a murder committed here last night; they have just discovered the body said a strange voice at my elbow. Thrilled with horror at the uncanny announcement, and wondering why I should be the chosen recipient of such intelligence from one to me unknown, I turned quickly my startled gaze and encountered that of a young man who stood before me in working garb—one apparently under twenty-five years of age, with smooth face, a clear, fair complexion having a dash of color in his cheeks, light brown hair, brown eyes with a candor in their depths that instantly repelled my first mental query whether their possessor were in any way con-nected with the crime.

The building where we stood, rough and The building where we stood, rough and unfinished and seemingly a freight or baggage room at some small railway station, had been recently constructed, and the young man, it appeared to me, was there in the capacity of freight or baggage agent. I remained silent a moment, and then feeling anew the shock of his communication I wondered who was the unfortunate victim of wondered who was the unfortunate victim of the murderer, the circumstances of the crime and its motive! The young man before me noticed my tremor and read the unspoken questions, to which he made answer in brief, that the victim, to him at least, was unknown; and equally unknown the motive for the crime. Death had evidently been caused by a heavy blow upon the head; it might have been from a hammer, or iron bar, or, perhaps, from a sand bag, such as is used by foot-pads—he could not say.

he could not say. —he could not say.

My next consciousness was of being in my own room, where I still pondered upon the terrible event which had so recently been made known to me; and again I asked, mentally, the questions which had occurred to me when in the presence of the young freight agent—Who was the victim? Who the murderer? What his motive for so awful a crime? The daily papers made no mention of the affair, which, considering their usual avidity for procuring news, especially that avidity for procuring news, especially that tinged with mystery and horror, struck me as being rather peculiar. But I finally dismissed the subject from my mind with the reflection that possibly the matter might have been kept from the press by influential relatives of the deceased, who could not endure that a subject so franch with account dure that a subject so fraught with agony for them should be offered to the morbid crowd as food for idle curiosity and specula-

suspected...I, who, God knows, never harmed a human being in my life! But yesterday I said something, I scarcely know what...a chance remark expressive of my horror, per-haps, when the matter of the crime was mentioned—and one of those suspicious persons who ever seek to locate evil, whether justly or unjustly, basely insimuated that my horror at the deed suggested a connection with the crime; and it is needless to say that with the crime; and it is necesses to say that his baseless supposition was eagerly caught at by those who failing to find the murderer elsewhere, would find him in me. An intimation of this feeling caused me unfortunately to change my manner. If they take the horror which any one would naturally feel and show at such an awful crime to be evidence of guilt. I will seek to annear inhe evidence of guilt, I will seek to appear in-different, I said. But I only found myself more cruelly judged than before. 'Fear of the consequences made him show terror,' they said; 'he now seeks to over the admission unintentionally made by an assumption of indifference. But he cannot deceive us."
"Still," I exclaimed, "you are here. Tou are free. They have not dared to accuse you

are free. They have not dared to accuse you openly. You are not under arrest?"
"Not yet, but their refraining from so doing does not deceive me, for I know that it is only temporary. And then—Oh! God, the horror of it! An innocent man to stand accused of this most terrible of crimes!" And his head dropped upon his breast, while his face was convalued with accuse. But his hown areas convalued with accuse. dropped upon his breast, while his face was convolsed with agony. But his brown eyes shone clear and unflinchingly; he looked so boyish, so utterly incapable of committing any crime that my whole soul was in male-diction against the brutes who, clamorous with a morbid curlosity to see the murderer, were ready to carelessly sacrifice an innocent man, for he was innocent—of that I was convinced beyond the power of anything on earth to persuade me to the contrary—and as I started forward to assure him of my belief in his innocence and my readiness to stand by him at whatever cost, there came, as if in confirmation of my intention and belief, a vision so startling that thrill after thrill of terror swept over me; my eyes filled, my utterror swept over me; my eyes filled, my ut-terance was choked, and I could only stand

speechless and motionless as the fearful pan-orama was passing before me.

The young man seemed to feel it ere he raised his head, and then with one bound was at my side.

"Great God! What is it?" he exclaimed.

"What do you see? You see something that I cannot; I know it from the awful look in

"There! There?' I gasped, pointing to some bushes outside. "There, in that shrubbery, the assassin was concealed, and as the victim was passing, after leaving the train, he struck him one swift, death-dealing blow upon the head, and then fled away in the darkness. His motive was not robbery, but to get the man out of his way. And the murdered was not robber and the murdered was n dered man—I can see him now lying there cold and still. And—no! no!—yes, it is," I shrieked aloud, while shudder after shudder shook my frame. It is, O God, I recognize him! It is John ———. Oh, the awful horror of it!"

ror of it!"

The young freight agent stood before me as white as the dress I had on. I expected that he would have stopped me with the usual, commonplace assertion that fright had unnerved me, and that my imagination was at fault; but no such platitudes fell from his lips. He stood speechless a moment, evidently under the influence of intense emotion, and then his face was simply transfigured as he exclaimed: "You, you will save me!"

me!"
"How can I?" I cried, longing so to believe,

"By your testimony."
"But," I said, "they would not accept such evidence as this in a court room."

He shook his head. "Perhaps not in the way they would had you in person been a witness of the crime; but no one could doubt your sincerity; and the accurate description which you give of the murderer will be a clue that will lead to investigation, and in time, I feel assured, will discover the murderer himself."

Under the influence of a something which I could neither explain nor withstand, be-lieving in his innocence and sharing his en-thusiasm, I could only murmur fervently "God grant that it may be so? Time will tell."

CALLIE L. BONNEY.

The Nampa Image.

The Scientific American publishes an account (accompanied by an engraving) of the extraordinary find of a rudely carved image in Nampa, Idaho, brought up from a depth of 320 feet below the surface by a sand pump which was used in the ordinary operations attendant upon the boring of an artesian well. Says the above newspaper:

In a lecture before the Brooklyn Institute, October 31, by Prof. G. Frederick Wright, of Oberlin, Ohio, upon "The Ice Age in North America, and its Relation to the Antiquity of man," a brief account was given at the close, of a very remarkable discovery recently made in Idaho. Prof. Wright's attention was called to it in a letter from Charles Francis Adams, President of the Union Pacific Railroad, written the 17th of September last.

road, written the 17th of September last.

The letter related to an image found about the 1st of August, by Mr. M. A. Kurts, of Nampa, Idaho, who was engaged in boring an artesian well at that place. Nampa is a station upon the Oregon Short Line Railroad, about twenty miles from Boise City, and between the Boise and Snake rivers. This region, like much in the vicinity, is covered by extensive lava deposits of posttertiary or quaternary date. The image in question was described by Mr. Adams "as apparently the figure of a female, one leg and arm being missing, made of baked clay. It is just such a production as an ingenious boy, with a taste that way, might now produce."

The image is about one inch and a half in

The image is about one inch and a half in length, and came up in the sand pump in the ordinary way from a depth of about 320 feet below the surface. Mr. Cumming, the general manager of the Union Pacific lines in that district, was at Boise City the day after the discovery. He is a graduate of Harvard College, a thoroughly trained man, and well known in Boston. Mr. Adams and others who know him are ready to take his evidence in the case as conclusive in respect to the facts Mr. Kurtz was on the ground watching the progress of the work with much solicitude, and as the sand pump came up, ran the contents through his hand as it was dumped out, and so had the image in his hand before knowing what it was, supposing it was a twig; but on dipping it into a barrel of water and washing it, saw its character. The only other persons present at the time were Mr. Duffes, a prominent citizen of the town, and the driller and helper. The drill was not used after passing through the lava deposits, and the sand pump was of ample size fo

bringing up the image, the raire being time and one half inches on the inside.

The following are the different strate through as reported by the driller: 0) 0, soil, 12 to 15 ft. of lava rock, 100 ft. of our sand, 6 in. of clay, 40 ft. of quickwand, 12 to 15 ft. of catthen clay balls mixed with sand, then can sand in which the image came up, then a etable soil, then the original sandstone. To the suggestion that the image neyle failen into the well, or been thrown in

failen into the well, or been thrown in a replied that the hole is tubed with a law six inch pipe from the top, and any he substance thrown in would have been great to pieces by the action of the sand profurthermore, on subjecting the image with scrutiny of Professor Putnam of Cambridge and Professor Haynes of Boston, it ream evident that it was not a clay image, but he been carved from a light pumice stone, so that the coating of red material enveloping it was a cement of oxide of iron that must slowly have collected upon its surface.

An evidence of its genuineness exists in some particles of sand cemented into the crease between the arm and the body. The

crease between the arm and the body. could not have been where they are if it is been recently manufactured. Taking a svidence altogether, Professor Putnam as Professor Haynes are entirely convinced

The subsequent questions to be determined relate to its age. A communication to het Wright from Mr. S. F. Emmons, of the United States Geological Survey, expressed that it as his opinion that the beds from which the import United States Geological Survey, expressit as his opinion that the beds from which the image is supposed to have been developed are probably of far greater antiquity the any deposits in which human implement have heretofore been discovered. The ownersnee of the beds is readily accounted by inspection of the region. Through obstructions in the lower part of the valley of Smit River, probably caused by lava overflow, by water was dammed up and a lake formed. Into this lake the Smake River brought a rapid accummulation of material, doubtles from the melting glaciers near its bed waters, so that a comparatively short lines few hundred years perhaps, or a few through and at most, would be ample for the accumination of the sediment, when a lava outling covered over the whole and scaled in Doubtless if we could freely excavate the discovered over the whole and scaled in Doubtless if we could freely excavate the surface at this great depth, many interesting things would be found.

Before accepting, however, the extremantiquity which Mr. Emmons is inclined a give to the image, we must wait for mandetailed study of the region. It is projeto say, however, that it is in the line of the various discoveries of human remains represed by Prof. Whitney as made in the glibearing gravels of California, which, in many instances, are overlaid by extensive lavablesse.

The discovery of so good a specimen of an extensive lavablesse.

The discovery of so good a specimen of measthis Nampa image is, adds weight to be evidence which Mr. Whitney has present and supports his theory and that of Patanam, that the human race was montanther developed on the Pacific slope in the earliest times than it was on the Atlant coast or in Europe, and the discovery will bear with strong weight against these measume an unvarying and gradual evolution of the human species. It points rather to the degeneration of certain races. Orthore theologians would be inclined to regarity image as a relic of antediluvian art. image as a relic of antediluvian art.

Terrorized by a Specter.

(Philadelphia Times.)

There is a real live ghost frightening the inhabitants of 'Centerville, N. J., and first past week the residents of this small comptown have been terrorized by a canny small which frequents Evergreen cemetery.

Men as well as women have been high and out of a rearrie around her this small control of the same than the same transfer.

ened out of a year's growth by this ghost in the utmost excitement prevails in and about

Centerville.

The ghost was first seen on Tuesday nith. October 29th, by an old colored woman, has Brown, who was passing the Evergreen (seetery at about eleven o'clock. Mrs. Brow. with bated breath, tells this tale: "I was paing that place about eleven o'lcock at nith when I saw a thing all done up with whis clothes on. It was a ghost, sure, and I we scared to death. I gave one big, loud serva and ran, and that thing ran, too, and I will teoming, and I was paralyzed with sense and the ghost it disappeared. I ran to up house and told my man Billy, but he said had heard of a ghost being in that that cuestary, and wouldn't go out there for nothing. Two exceptionally brave men arrived at Kaign's Point about 10:30 o'clock last night and, boarding a street car, asked the drival it would take them near the Evergreen (see etery.

etery.
"You ain't goin' ter go to that place at the time of night, are you?" inquired the driw.
"Yes. Why not?"
"Yes. Why not?"

"Yes. Why not?"

"Because there's a ghost out there," is replied. "One of our drivers, Billy Hunts, while passing there last night on his wy from work, was frightened by the ghost, as you can bet I wouldn't go there at this time of night for a half interest in this road."

When the car stopped the bold pair found they had a good half mile to walk to read the cemetery. When about two squares and from the grave yard the pair were startled by being accosted.

"Say there, young fellers, where you gold near that cemetery this time of night? The accost out there, sure. The gravedings. Tom Smith, told me about it, and you'll killed, sure."

The account results of the corner taking the corner taking the sure of the corner taking t

The adventurers found a group of four of ored men standing on the corner taking excitedly about the adventures of the gloss

excitedly about the adventures of the ghost and ascertained that Tom Smith, the grant digger, lived but a short distance away.

A loud knock at Mr. Smith's door canson him to get out of bed, and, coming down stairs, he asked what was wanted. When to about the ghost, he said that he had head about the scare and decided to go along to the cemetery. Getting dressed, he second a revolver and accompanied the party.

A short walk and the trie reached the cemeters.

A short walk and the trio reached the con-A short walk and the trio reached the curry gate, which was open. Preparing the revolvers, the men stealthily entered the best all ground, the rays of a full moon shedding the only light over the silent graves of many hundreds buried there. The maindriff to the graveyard was first traversed, but it is given by the graveyard was first traversed by the grav ing, and a visit was then paid to the host of Mr. Beaver, the superintendent of the graveyard, situated near the main entrans

The hour was near midnight, and after The hour was near midnight, and after loud banging at the door Mrs. Beaver pair her head out of the window and inquire what in the name of goodness was the matter when told that they were ghost-hunting like Beaver said that she had heard of some of frightening people, and only last even another complaint was made. "The patter this time," said Mrs. Beaver, "where in

young ladies from Camden tithe Misses Hutchinson, who sai that a strange-looking fig-ure had chased their carriage and frightened

When asked when the spook had last been seen, Mrs. Beaver said that on the same evenseen, Mrs. Beaver said that on the same even-ing a strange man was seen in the cemetery. This seemed to enliven the grave digger's memory, and he said he had also seen a strange-looking man in the grave-yard on Thursday. "I was covering the grave of a child," he said, "in the evening, when a wildlooking man came running up, and, shaking a stick at the grave, spat on the coffin. I made a grab for him, but he laughed a wild, shricking laugh and ran away with the speed of a deer. I gave chase, but he got away from me, and has been frightening the people ever since." ple ever since."

"Is there not some place where he might secrete himself and stay until late?" was

"Only the vault," replied the grave-digger. "Let us go to the vault," bravely demanded the heroic two.

Keeping a sharp lookout for the spook, they walked to the vault. When they reached this temporary shelter for the dead the doors

were found to be wide open.

A search for a match, and then the three, with ready revolvers, entered the cold, dismal dead house in the center of the cemetery. No signs of a ghost were perceptible. The elevator used for the lowering of the bodies was all right and everything apparently untouched.

While the search in the vault was being made a slight noise at the top of the door was heard, and the two strangers, followed closely by the grave-digger, made a rush for the entrance. As the two emerged at the top of the steps a figure was seen, white in color with arms extended and the legs partly disclosed, retreating around the end of the

"Shoot! Shoot quick, and bring him down!" exclaimed the digger. One of the men had already raised his revolver, and, calling loudly, "Who are you?" without any attention being paid to him, fired. The bullet evidently had no effect, and the three men ran after the figure. When they received the dently had no effect, and the three men ran after the figure. When they reached the curve of the path the figure was seen disappearing amid the tombstones, and all traces of him were lost. The figure was tall and slim. It was enveloped from head to foot in a flowing garment of soft white material, which fluttered in the moonlight with an uncapped of the state of the

A vigorous search failed to reveal his hidding place, and the two adventurous youths returned to their homes firm in the belief that they had seen and found a veritable vis-

itant from some unearthly resort.

The male portion of Centerville has sworn vengeance against his spookship, and shot-guns and revolvers are being prepared for a grand ghost hunt, which will take place soon unless the ghost hunts up some other locality for his nocturnal ramblings.

Woman's Department.

TO ALL WOMEN.

Ah, sisters, if we only knew each grief
That rends the other, we could never hate
Nor ever this Remorse could come too late,
So she brought with her a more kind belief, Most surely Prejudice is a foul thief
Who steals Love's blossoms through the very

Which we would shut against him. It is fate
That hands which might extend us sweet relief
Press down upon its thorns our coronet,
And when we sob for water reach us gall,
And when our hearts ache thrust our sides with

Oh, women, women, do ye then forget
How all must stumble, though some only fall?
How ye might stay with hope the feet forlorn? -Amelia Rives.

ELIZABETH CADY STANTON'S REMINISCENCES IN WOMAN'S TRIBUNE.

A friend of mine, Eliza Murray, and I had classes of colored children in the Sunday school. On one occasion when there was to be a festival, speaking in the church, a proces sion through the streets, and other public performances for the Sunday school celebration, some narrow-minded bigots objected to the colored children taking part. They ap-proached Miss Murray and myself with most persuasive tones on the wisdom of not allowing them to march in the procession to the church. We said, "Oh, no! that won't do to disappoint the children. They are all dressed with badges on, and looking forward with great pleasure to the festivities of the day." Besides we would not cater to any of these contemptible prejudices against color. We were all assembled in the court house preparatory to forming the line of march. Some were determined to drive the colored children home, but Miss Murray and I kept our little brood close behind us, like two defiant hens, determined to survive or perish in the struggle. At last some milder counsels prevailed, and it was agreed that they might march in the rear. We made no objection and fell into line, but when we reached the church door, it was promptly closed as the last white child went in. We tried two other doors, but all alike were guarded. We shed tears of vexation and pity for the poor children, and when each in turn asked us the reas-on why they could not go in, we were em-barrassed and mortified with the explana-tion we were forced to give. However I in-vited them to my father's house, where Miss Murray and I gave them refreshments, and entertained them the rest of the day. As the chief actors in this scene lived to be ashamed of the part they took in the outrage, and they now all sleep in their graves, for the sake of their descendants, I suppress their names. And all these were church members, in good standing, and would no doubt have told those little children that Christ died to save them, and yet His followers would not allow them to enter his "Holy Temple." Such was American Christianity in 1842. Mrs. Alice Freeman Palmer of Cambridge,

Massachusetts, ex-president of Wellesley, has been nominated as a member of the Board of Education.

Mdlle. Popelin, the accomplished young Belgian lawyer who was lately refused admission to the bar of Brussels because of her sex, is organizing a woman's club in that city, with the co-operation of her sister, who is a successful pharmacist.

Mrs. Eliza Archard Conner, the well known journalist, balleves that thinking pre-supposes breathing, and that to produce a race of women like the deep-breasted Dianas and Junos of antiquity, we must eschew cor-sets, tight waists and high heels. Her interest in the health of women as promoted by physical culture will lead her to lecture on the subject.

Mrs. Christine Ladd Franklin, who was made fellow of Johns Hopkins University for her mathematical achievements, takes a deep

to maintain each year at least one young woman, already a graduate of an American college, belonging to the association, and who gives promise of following in the footsteps of Darwin or Huxley, at a foreign university. The scheme is in part Mrs. Franklin's own, and its object is to lend some assistance in the settlement of the vexed question, will women ever add an important discovery to the world's stock of knowledge, by establishing a fallowship for the support of establishing a fellowship for the support of young women likely to become capable of original research, while they obtain the best preparation possible for working alongside the world's scholars. Mrs. Franklin's idea is to get hold of just the right young women with scientific proclivities and back them during from one to three years' study in during from one to three years' study in

CLUBS FOR WOMEN.

Much as I have considered women to have gained by the position and opportunities secured to them in America, I have yet to name an important item which is both a condition and a mark of their improvement. This is the fact of their ever-increasing tendency to associated action.

The women's clubs which are springing up all over the country are marks of this study and discipline. I know of many of them and I do not know of one which does not keep in view serious and worthy objects. The feeling of sisterhood which naturally grows out of club intercourse among women tends to put out of sight the inordinate ambitions of the few and the self-distrusting passivity of the

In the club it is soon found that one wo-man cannot do everything. All must help, and tasks are constantly found which give scope to the activity of each and all. A generous and far-reaching sympathy tends more and more to take the place of fantastic aims and illusory relations.

The women's clubs are, as I see them, the sign and seal of the advance of woman in health, in sound life, and in rational enjoyment and service .- JULIA WARD HOWE in Chicago Tribnne.

NOTES.

Mrs. Mona Caird, the author of "Is Marriage a Failure?" is undergoing a "sure cure" and studying Buddhism.

Mrs. Mary E. H. G. Dow, ex-president of the Dover, N. H., Horse Railroad, is a woman of medium height, slightly inclined to embonpoint. Her eyes are dark blue-grey, the nose is straight and the brows arched. She wears her light brown hair in the style known as la Pompadour, and she dresses in rich gar-ments. Mrs. Dow is not only a model wife and mother, but she is a crack shot and a bold swimmer.

Mrs. Louise Chandler Moulton has been visiting Lady Ashburton at her country home in Scotland, and her pen cannot do justice to the beauty of the place or the charm of her hostess. Lady Ashburton is one of the most charitable of ladies, and she has not only established several homes for poor girls, but she has set up coffee stands about London where the poor can get a bowl of good coffee for a penny.

Miss Ida Stowell is one of the most successful real estate agents in St. Paul. She sold one lot recently for \$150,000. Miss Stowell came from the East to teach school in St. Paul, and saved enough out of her salary to buy a little land. She bought judiciously, and made money by the operation.

Mrs. Annie Louise Cary-Raymond recently said to a friend that when the history of the musical art in America was written, it is to Adelaide Phillips that the highest rank as an artist will be assigned. Mrs. Raymond gave as reasons that not only had she a glorious and almost incomparable voice, but that to this supreme endowment she added great dramatic power, and that she would have been distinguished in histrionic art alone, even had she not been so in lyric art. This is very generous and noble in one great artist toward another, and is but a typical instance of the sweetness of spirit, the generous and beautiful feeling that always characterizes Annie Louise Cary.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO-SOPHLICAL JOURNAL.

THE LIFE-WORK OF THE AUTHOR OF "UNcle Tom's Cabin." By Florine Thayer McCray. New York: Funk & Wagnalls. Price, \$2.00.

No writer will pass down to posterity with more love and gratitude than Harriet Beecher Stowe. The heavy blows dealt at slavery in "Uncle Tom's Cabin," cannot possibly be estimated at this early date; and while she has written a great deal nothing has ever compared with this famous story. This book is not strictly a blography, but rather a sketch of Harriet Beecher Stowe's literary career, with an outline of each of her works, including a

with an outline of each of her works, including a commentary and criticism on them, and such facts and incidents as led up to their preparation and resulted from their publication. It contains an account of Mrs. Stowe's travels, ovations, methods of work, and personal appearance.

"The Life-Work" is written in a fluent, popular vein, which will make it fascinating to the young, while its inspiring lessons will be profitable to all. The author's admiration for her celebrated friend does not close her eyes to certain defects and eccendoes not close her eyes to certain defects and eccentricities, for which great writers are often noted. In a word, this is a most entertaining volume, and most admirably adapted to help those who have not the time to make for themselves so thorough an acquaintance with the literary life of Harriet Beecher

Mrs. McCray, enjoyed the intimate friendship and confidence of her famous friend, until mental paralysis threw a cloud over the scene. Mrs. Stowe gave Mrs. McCray full permission to write this book, and furnished valuable assistance, as did her son, Rev. Charles E. Stowe and various other members of the Stowe and Beecher families; and besides be-ing very interesting it is authentic.

PENS AND TYPES, or Hints and Helps for those who write, print, read, teach, or learn. By Ben-jamin Drew. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1.25.

This is a new edition of a valuable book—with several new chapters and addresses—which had a large sale and never should be out of print. It is just what the title indicates, and was first intended for persons connected with the press, but will be found a valuable reference book for teachers and

pupils everywhere. The author, Mr. Drew, is an old newspaper correspondent of the Boston Post, and afterwards principal of the public schools of St. Paul, Minnesota. After twenty years' of teaching he returned to Boston as proof-reader at the *University Press* and other leading publishing houses—a man of wide experience and authority upon matters which are

THE MOTHERS' PORTFOLIO; A book for every mother. Chicago: Alice B. Stockham & Co.

This is a royal quarto volume of over 400 pages— containg 185 illustrations besides sixteen full-page engravings bound in exquisite double lithograph cover—by Cora L. Stockham and Emily A. Kellogg, editors of the Kindergarten. This book will be a great aid to mothers in the training of young children, the kindergarten idea is growing rapidly. Among the leading articles may be monthered. Among the leading articles may be mentioned: The Home; Kindergarten in its relation to Mothertnterest in the plan of the collegiate alumnæ ' hood; Its progress in America; Summary of Froe-

bel's principles; The Sand Geden; Hinter or Mother's Clubs; and Fairy and oher stories. Quite an amount of space is given y music. Many of the leading kindergartners in 5e country have contributed essays, among whou we notice the names of Mrs. Alice H. Putmar Miss Harrison and Mary B. Williard. Rev. Florece Kollock and Prof. Parker of the Normal School are also contributors, Froebel's ideas are most chamingly brought out by a large corps of intelligent ten and women whose life work is to benefit the inlidren and by so doing benefit all mankind. We bespeak for it a large saie.

IN A FAIR COUNTRY. Histrated by Irene E. Jerome. Essays from "Ott-Door Papers." By Thomas Wentworth Higgmson. Boston: Lee & Shepard; Chicago: A. C. IcClurg & Co. Price, \$6.00.

\$6.60.

No artist's painstaking wor meets with a warmer or more cordial reception, han does that of frene E. Jerome. We have delighted in her creations in the past, and deciared them perfect, but this last work surpasses all others. Mr. Higgioson's charming papers offer, to be sure, an unusual inspiration. The essays, "Arril Days" "Out-Door Study," "Water Lillies," "The Life of Birds," "The Procession of the Flowers," and lastly "Snow," all prose poems of themselves, a we said before, offer an unusual opportunity for he display of a genius such as Miss Jerome's. There are over fifty full-page illustrations. The book is gotten out in the highest style of art and mus prove one, if not the most, beautiful of the many ioliday gift books.

The beautiful holiday souverirs are all ready appear The beautiful holiday souverirs are all ready appearing in profusion. Among the host attistic, anjexquisite calendar "Hurrah for the New Year," "A Happy New Year to You," and "One Merrie Christmas Time," illustrated by J. lauline Sunter in her happiest manner. They are printed in colors with rings, ribbons and chains and will make beautiful Christmas gifts. They are sld at the low price of 75 cents each and it is suficient to say they are brought out by the enterprising publishing houses of Lee & Shepard, Boston; A. C. McClurg & Co. Chicago. One of the most unique of its class is "Our Baby's Book," from thesame publishers. The days of the week are told off in the old fashion that we all remember so well. we all remember so well.

"The bairn that is born on the Sabbath Day. Is bonny and lucky and tithe and gay.'

A place for baby's weight, aby's name, christening, baby's talks, and lastly taby's picture, and wise sayings. This charming book will be a beautiful present to the little stranger.

New Books Received.

The Heroes of the Crusades, By Amanda M. Doug-las. Boston: Lee & Shepard; Chicago: S. A. Max-well & Co. Price, \$1.50.

Mothers' Portfolio. A boot for every mother, containing messages from Freebel and the Kindergarten. Chicago: Alice B. Stockham & Co. Price,

The Faith of Faiths and its Foundation. By Minot J. Savage, Samuel R. Calthorp, Henry M. Simmons, John W. Chadwick, William C. Gaonett, and Jenkin Lloyd Jones. Chicago: Chas. H. Kerr & Co. Price, paper cover, 50 cents.

Herndon's Lincoln. The True Story of a Great Life. The History and Personal Recollections of Abraham Lincoln. By Wm. H. Herndon and Jesse William Weik, A. M. 3 vols. Chicago, New York and San Francisco: Belford Clarke & Co. Pr.ce, \$4.50.

The Favorite Speaker. By George M. Baker. Boston: Lee & Shepard; Chicago: Brentano. Price, A Knight of Faith. By Lydia Hoyt Farmer. New York: J. S. Ogilvie. Price, \$1.00.

The Lament of Dives. By Walter Besant; Buttons in which is added Bootle's Baby. By John Strange Winter. International Series. New York: Frank F. Lovell & Co. Price each, 30 cents.

Magazines for November Received Late.

The Nineteenth Century. (New York.) Three notable papers open the November issue of this monthly. The first is by Frederic Harrison upon The New Trades-Unionism, which is followed by The New Tories, by the Duke of Marlborough, and The New National Party by Montague Crackanthorpe. Australia Fifty Years Ago is a vivid and graphic sketch of life in the early days of that island. Lady Caskell shows how exhausting modern social life is Gaskell shows how exhausting modern social life is to the woman who enters thoroughly into it. J. Norman Lockyer tells the History of A Star. Other valuable and instructive matter is found in this number.

Coolidge tells us of Helen Hunt Jackson who was such a friend to the children; a portrait accom-panies the sketch. The boys will enjoy reading Jack-knives, of which there are twenty-one pictures The Big Gun's Game is also for boys. A Novel Postman is good November reading. Mrs. Fremont tells one of her Californina stories. Other good papers, notes and poems complete a delightful number.

The Statesman. (Chicago.) Hon. Chas. C. Bonney contributes An International Court of Justice, and Prof. Oscar J. Craig, A. M. writes of the Formation of Federal Government. The Ministry and Economic and Social Questions; Practical Labor Reform; Forces which make for Temperance; Asylum for the Insane, and Drainage and the Single Tax are

The English Illustrated Magazine. (New York.) Mrs. Oliphant's story of Margaret of Scotland will interest many readers, also My Journey to Texas. Other articles are Cracow, The Dockers Story, Bombay, St. Michael's and the Ring of Amasis.

The Kindergarten. (Chicago.) This monthly has a good table of contents for November—An engraving of Froebel surrounded by children graces the front page and the articles are instructive and en-

The Phrenological Journal. (New York.) Good articles upon the Science of Health fill the pages for November.

Christian Metaphysician, Chicago.

The Unitarian Review, Boston.

The Esoteric, Boston.

The Phrenological Journal, London. Horticultural Art Journal, Rochester, N. Y.

Sphinx, Germany.

CATARRH.

Catarrhal Deatness-Hay Fever.

A NEW HOME TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachlan tubes. Microscopic reearch however, has proved this to be a fact, and the result of this discovery is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made at home by the patient once in two weeks. N. B.—This treatment is not a snuff or an ointment; both have been discarded by reputable physicians as injurious. A pamphlet explaining this new treatment is sent Free by A. H. Dixon & Son, 337 and 339 West King Street, Toronto, Canada,—Scientific Ameri-King Street, Toronto, Canada. - Scientific Ameri-

Sufferers from Catarrhal troubles should carefully read the above.

Catarrh.

A new home treatment which permanently cures the worst case in from one to three applications, send for particulars to A. H. Dixon & Son, Toron-

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cess of Hood's Earsaparilla is found in the fact that this medicine actually accomplishes all that is claimed for it. Its real merit has won Merit Wins a popularity and sale greater than that of any other blood purifier. It cures Scrofula, all Humors, Dyspepsia, etc. Prepared only by G. L. Hood & Co., Lowell, Mass.

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REVIEW

OF THE

Seybert Commissioners' Report WHAT I SAW AT CASSADAGA LAKE BY

A. B. RICHMOND, Esq., 12mo, cloth, pp. 244. Price\$1.25, postage free. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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Maggie Fox's Latest.

The Journal's readers will re-call our prediction made at the time Maggie Fox took it into her head to denounce Spiritualism and confess herself a life-long liar and trickster. We then prophesied she would eventually give the lie to her "confession," declare that ible and had been forced to do it by Catholic influence. We further predicted she would go to Mr. Henry J. Newton, and that a grand flourish would be made over her return to Spiritualism. All this has come about, but has been delayed somewhat longer than we anticipated. We learned sev eral months ago that Maggie Fox was striving to pave the way to once more secure the confidence and dollars of Spiritualists, hence we have been looking for the account which appears on another page from the New York

Press. Now we expect to displease some enthusiastic partisans in our comments, but we ask our friends to remember that we are not a partisan, not building for to-day, and not easily dazzled by any sort of party fire-works or bancombe. We strive to look at current events as they actually are and not as painted by commercial dealers or fanatical enthusiasts to whom the sensational and spectacular is current coin of Spiritualism, whether it be the falsehoods and sham spirits of a Wells, or a Roberts, or the doings of a Fox. When the poor, depraved victim of alcoholism, actuated apparently by envy, malice and the desire to gain notoriety and money, proclaimed her mediumship a fraud, Spiritualism a gigantic delusion and the output of hell, slandered her sister Leah, and did all that lay in her power to disgrace Spiritualism, she did not shake the faith of a single Spiritualist. She did, however, cause them all deep chagrin and furnish the opponents of Spiritualism a fleeting source of congratulation, of which they made the most. Spiritualists should now be slow to rival their opponents in self-congratulation over the recantation and return of Maggie Fox. There should be no undue exalting of this piece of wrecked humanity. Her denial of rediumship did not affect the truth, neither SUI ber re-affirmation of Spiritualism. No saider in what direction she veers in her ertook hourse, it is to Spiritualism inconseher nam. Fortunately, Spiritualism is not this time e asseverations of such as Maggie she called asseverations of such as maggie enced." I ble to demonstrate its central control began ous ways and innumerable in-

loud that he cadependent of forked tongues

That Maggie Fox was once a medium is assured beyond all reasonable donbt; that a long life of dissipation and immorality has debanched her mediam-hip, rendered it dangerous to her and an ever impending menace to the welfare of the Spiritualist movement, to which she has returned, is equally certain. The written statement published as an "Interview" and endorsed by her in a letter "to the public" as "a correct rec ord of her words and truthful expression of her sentiments" should be critically studied in order to discover the real animus of her latest step. That her versatility in subterfuge and mendacity is unlimited was known to Spiritualists prior to her denunciation of Spiritualism, and was scarcely accentuated by that vagary. The spirit picture hoar of long ago, in which, with the connivance of Alfred Baker she succeeded in palm. ing off upon M. C. Smith as the likeness of his "spirit bride" an oil painting copied from a handkerchief box, would, if detailed, show her genius. Her Press "interview," when shorn of its spangles and sentiment breeders and read "between the lines," should appear about thus:

"I, Maggie Fox, was in great need of money and I was also full of vindictiveness toward my sister, Mrs. Underhill, and other Spiritualists who had ceased to condone my offenses and supply me with money. Leah and her husband had borne with my sins until they had given up all hope. Repeatedly had they been called up at night to take me in off the street where, maudlin drunk, I was in danger of the police station; and repeatedly had they fitted up apartments for me on the strength of my promises tol reform, promises quickly broken. Other mediums, younger than I, had eclipsed me. Rank frauds were coining money out of Spiritualism, too. My love of liquor had grown to be a disease which I could not master. I had long been in more or less close affiliation with the Roman Catholic Church. All these and other causes led me to stand up before the world and declare my life-long professions a sham. 1 had been led to expect great fame and honor and profit out of the venture; but to my surprise and that of the pelf-seekers who were working with me the venture was a dismal failure. The daily press, while not sympathizing with Spiritualism, declared in effect that the cause was not to be put down by such as I-a self-confessed swindler in the most sacred treasures of conscious existence. The Spiritualist press was not greatly disturbed. Leah's friends still had faith in her and did not credit my stories. Soon I sunk into neglect and obscurity-absolute penury. I cast about for some chance to restore myself to the old footing with Spiritualists and thus open a way to their rostrum and a revenue. I have been careful to say just enough in my 'interview' to tickle Spiritualists, and excite their curiosity as to the revelations I have in store, without satisfying them. I seek again adulation, and honor, and profit from those I have villified and traduced. I long to stand on the platform and have Mr. Newton tell that I am one of the original Fox sisters, led away at times, it is true, but not responsible. I long to thus stand and see the dimes and quarters pouring into the box office. I'm not going to bother with any small business; if the outside world wouldn't lionize me I'll show it that, I can go back to the Spiritualists who will no doubt be glad to put me on a throne, so to speak, crown me with laurel, sing my praises, condone my sinning and fill my purse."

The woman's story that she had a letter falsehood, and we wonder that even Mr. Newton could have been so blind as not to have seen it, and so indiscreet as not to have expunged it. That Margaret Fox has been, for a quarter of a century, under Romish influence is well known; that she will so re main the rest of her life is almost certain, but cardinals and bishops don't write letters to such as she; they have discretion, at

What we have said may seem severe, but it is within the strict lines of justice and even of fraternity and charity. No greater sin against this poor woman can be committed than to foster her scheme and abet her plans as portrayed in the "interview." No greater offense against Spiritualism can be perpetrated than to foist this morally insane person upon it as a representative. For the depraved specimen of womanhood and of mediumship we have profound pity; for her, as a diseased and suffering woman, we stand ready to do our part, to the end that her last days may be days of peace, of returning sanity, of preparation for that solemn change which shall relieve her degraded spirit from its worn out physical body. We have not a tinge of animosity toward her. In mercy to her and in love for Spiritualism we lay bare the worthlessness of this flotsam and jetsam upon the psychic sea-No, no, Margaret Fox, we have no ill will toward you. We want to see you saved from yourself and from fool friends; we want to see you made comfortable in a safe retreat, where, free from temptation and the means for dissipation, you can ripen for a glorious life in the beyond. As a frail woman, our tears fall for you; but we cannot be coaxed or coerced into parading you as a representative of Spiritualism.

An English View of the Agitation.

Mr. Stainton-Moses, President of the London Spiritual Alliance and editor of Light, in the issue of his paper for November 9, devotes three columns to comments upon the JOURNAL'S movement toward organization, and extracts from its edicorials and contributed articles pertaining thereto. Four years

ago the editor of Light brought the subject of organization occonfederation to the attention of the Londo Alitance in a very able paper, which we epublished in the Journal, at the time. The ate Congress of Spiritists and Spiritualists it Paris was largely the resolt of the agitatin and interest created by that presentation. At the last meeting of the Alliance, October 29, Mr. Stainton-Moses called the attention of members to the present discussion gong on in the JOURNAL and rend our enflorialof October 12 on " Unity," following it up with pertinent remarks. He said he was "not bout to discuss the reasons why it was mor difficult to organize the forces of Spirituaism than those concerned In any other propigands. Sooner or later however, it would have to be done, if the world were to derive from Spiritualism the full benefit that i offered."

In his leader d Nov. 9th, above referred to, and headed "organization," the editor of Light opens thus:

Light opens thus:

The Religio-Philosophical Journal of October 19th on any autoperson mass of opinion on organization, elicite in response to the article "Unin," already imperson mass of opinion on organization, elicite in response to the article "Unin," already imperson to been on meeting of the London Spiritualist Alliance. The appeal has evidently elicited much attestion. Organization has been in the air ever lines the London Spiritualist Alliance seved its manifesto on the matter. It formed a prominent sinject of discussion at the Paris Congress, and niw it is sognifing the attention of some of the best thinkers within the ranks of Spiritualism in America. We gather that the fourteen elaborate opinions given in the Journal of October 19th form only a first instalment. We shall know in the end the senit of the poil. For it must be remembered that this is a subject that divides Spiritualists. Some topsider that the time is not ripe for it. Some see in the plan a danger of crystallizing and thereby interfering with liberty of thought and freedom of action. Some fear to be bound again in the fetters from which they have escaped in old and offete organizations out of which the spirit has departed. Some are afraid of putting power into a leader's hands. Some think that the escaped in old and thete organizations out of which the spirit has departed. Some are afraid of putting power into a leader't hands. Some think that the world of spirit is agan the scheme, at any rate as yet. And many are unable to take comprehensive views, being occupied with their own interests exclusively. There is a deal of individualism among Spiritualists: there is also a deal of selfishness: there is also a deal of selfishness:

there is also a deal of faddiness.

Hence it arises that there are many incoherent and incompatible objections to a pian which needs much trouble to work it out: the sacrifice of private fancies: and the ditruistic regard of one's neighbor and not merely af oneself. And this quite independently of what may be held and defended as a reasonable view, that it is not sufficiently certain that organization is desirable at all: and that the various kinds of possible organization have not yet been clearly defined.

Referring to the numerous expressions of opinion in the JOURNAL of October 19, Mr.

Stainton-Moses says: Enough has been adduced to show that a free and comprehensive discussion will be necessary in the first place before a categorical answer can be given to the questions propounded. We shall want to know whether the maj rity—the great maj rity it should be—of educated and influential epinic n among Spiritualists in favor of organizing. If so we shall ittalists is in favor of organizing. be—of educated and influential opinion among Spiritualists is in favor of organizing. If so, we shall need to discuss the area over which it is proposed to extend it—our proposal was world-wide. Lastly, we must know exactly what is the nature of the proposed organization. To these points we shall recur when we have a complete account of the Journal's corresponden's opinion, two examples of which, instructive and explicit, we append.

He then publishes largely from the letters of Miss A. M. Beecher and Mr. L. C. Howe, and refers especially to Mr. Howe's statement and our accentuation thereof as to the necessity for giving prominence to the central thought of Spiritualism- the continuity of life and the immanence of the spirit-world in direct communion with this, and adds: "No plan that did not put that point clearly could receive our support." To which we again say Amen.

The editor of Light concludes his extended consideration of the Journal's effort in these words: "It is wholly unnecessary to add that we view with great interest all attempts to solve this problem, and that the JOURNAL may rely on our cordial co-operation in its present efforts, and our support in all from Cardinal Manning is a transparent agreed upon in the direction of unity, so far Swing, "have often been partners in reas our judgment approves."

We thank our able contemporary for such prompt and cordial co-operation in what seems to us the imperative demand of the hour. We hope our American contemporaries will arouse from their silence and discuss the matter seriously, calmly, strictly on its merits, and in that large, comprehensive, and fraternal spirit so essential. Let all petty jealousies and cowardly fears be sternly relegated to the rear in the consideration of this all-important topic.

A Unitarian View.

That the discussion of organization among Spiritualists who can agree upon some such basis as proposed by the JOURNAL is attracting wide and most sympathetic attention among liberal, religious people we have daily evidence. The following letter from Rev. J. T. Sunderland we feel at liberty to publish. Mr. Sunderland is the editor of that vigorous and successful periodical, The Unitarian, and has as associates Brooke Herford, Robert Collyer, John Snyder, T. G. Milsted and others. While in this letter he speaks for himself alone, we feel assured that in some particulars, at least, his views would be indorsed by his associates:

OFFICE OF THE UNITARIAN, ANN ARBOR, Mich., Nov. 14. Dear Mr. Bundy: I am greatly interested in your movement for organization. It seems to me there is an open door before you. The work you propose is one that doubtless ought to have been done by Unitarianism; but the leaning of some of our men to Agnosticism, and our insane fear of all creeds, no matter how simple or reasonable or broad, has pre vented our doing it, and it is a question, whether our opportunity in that direction has not now passed by. At least, you see the opportunity and seem to be in a condition to enter upon it.
I have read with great interest the corre

spondence that has appeared in the Jour. NAL. I am glad you see clearly that an or ganization can live only by being homogeneous—by being made up of men and women who in their central faith and purpose are essentially one. I like your name, "Church of the Spirit." Your creed, proposed, is simple, but I do not see why it is not englished. ple, but I do not see why it is not sufficiently

Go ahead carefully, but go ahead. Empha-

size the spiritualism as little as your consize the spiritualism as little as your con-stituents will allow, and the spiritual as much, and I do not see why you may not ex-pect to succeed. Certainly I for one wish you a very hearty God-speed, and shall watch your progress with very great interest. Cordinity yours. J. T. Sunderdand.

Cordinily yours, We have little use or respect for "isms" in general. As we asserted some weeks ago, the only "lam" to which we give unquestioning featty is patriotism. We want the essence of spirituality, and propose to appropriate and ntilize it wherever found. We desire that the Church of the Spirit shall be an association of congenial people whose freedom is in no way restricted; but who, having convictions in common upon great questions, shall cooperate in those activities tending to bring about that universal brotherhood of man so devontly longed for. We commend the candid words of our representative Unitarian brother to all true Spiritualists.

The Great Organizer.

about in the world with any great rapidity-

brought about through Luther. The Christian religion was of slow growth at the beginning and its sway is by no means universal to-day, as the whole world knows. Universal unity is not to be expected, and when either unity or organization is talked of only unity among those of similar ideas is meant. Such a thing as complete unity is absolutely impossible. The history of all religious proves this assertion. The Christian religion, in its incipiency, was consolidated by persecution and for a few centuries enjoyed a state of union, but as it grew in strength and in its following, segregation took place and sects without number sprang into existence. New ideas and progressive teachings produced still further division among the sects. A reformative leaven has seldom, if ever, leavened the whole lump or body of religionists-the few have had to start out independently, or patiently wait for the laggards to die. The Wesleys could not wait for a reform in the Church of England, and thus the Methodists took rise. The same might be said of the Presbyterians, and of other recognized sects. But as time in its onward march reveals new truth to those who search after it or rather uncovers truth which had hitherto been obscured, new departures are brought about from what has before been regarded as fixed. The innovation creates a commotion in the old congregations and the advanced thinkers are compelled to retire. They take with them the young and the vigorous who have no old prejudices to outgrow and who allow themselves to be guided by reason and common sense. Old ideas and beliefs die hard, but they die at last and leave open a free course to progressive thought. This is why the churches of to day are not what they were forty years ago-they have reached out and now occupy more nearly the position of what then was regarded as radicalism. The old fossils are dead; and in dying have given the younger thinkers a chance. Death is the only great organizer after all, melancholy as it may seem. "Reason and death," says Professor building our Christian civilization. While reason was reforming the young, death was lulling the old to sleep. It is not cruel to say this....because we are all in the same world, and to carry forward the harmony of truth death will kindly remove us all and leave reason to inculcate her nobler ideas to only our children." The young in Spiritualism who are yearning after organization and unity may perhaps draw some comfort from this. What is desired will come at length- if true Spiritualists are alive to their duty and the situation, it will come speedily. It would seem, from present indications, that a sufficient number do realize the need of early but deliberate and determined action. "Two paths lead to unity," says the professor. "The one way is to make all doctrines and forms exactly alike," which, in the present state of Spiritualism, can not be, for those who think they know it all will never agree to anything of the kind - they are too set and angular to compromise on any one thing- "the other way is to grow greater men, in whose powerful minds the little shall not encumber the great. The one method is to permit many dogmas to die; the other method is to permit many human hearts to go back to dust. Nature or God are combining these two methods. Many ideas which once made discord are being withdrawn and many minds which could not detect the existing harmony have also been withdrawn from this life." Death then is the greatest organizer. It takes him a little time to get in his work, but he makes a sure thing of it. The "old timers" in Spiritualism who came out of the churches, throwing off creeds and rules and dogmas, and who have been in a tremor ever since lest they should, unwittingly or otherwise, give assent to some formula or law that should in some way restrain their liberties, and who therefore have ever opposed organization, one by one are being gathered in by "the reaper, Time." A more vigorous race of men and women of fresher blood is stepping into their places. They appreciate the comfort and satisfaction that Spiritualism affords, and want others as well as themselves to enjoy its beneficent

knowing that no effective work is ever do. without organization, they will not be at to adopt the means and methods that he made other great movements successful, .. go on from conquering to conquest. A porstands behind them that is irresisting all that is needed by the instrument will organization supplies, and that instrucwill inevitably be furnished.

A New Source.

Ever since 1832 the beautiful little lake of Itasca has enjoyed the reputation of being the source of the "Father of Waters," Po over half a century the school children of these United States have thus been taught and all the geographies have steadfastly our ported the claim. But we are living in a age of advancement and positive issues; then was no doubt of the constant advance of the Mississippi waters, but the source of the issue was becoming uncertain. Things in these times must be kept moving; the source of the great river was obstinately stationary. Reforms and unifying processes are usu-Everything else is subject to change win ally of slow accomplishment. A very small not the headwaters of that famous stream arabic numeral will perhaps embrace all Creeds grow obnoxious and need revision; M. the reforms that have ever been brought bles are found to be faulty and are revised: geographies and atlases fall under the has some by the sword and some in a sudden reof the critic and are corrected to suit the vulsion of feeling that was contagious. times. The "Great American Desert" of our Among the former might be mentioned the childhood had been wiped out of the maps spread of Mohammedanism (which to the the vast unknown region of the northwest Arabians, if not to us, seemed reform) and had been marked off into States, but the among the latter the change of views source of the Mississippi had all through these years of change been securely slumber ing in the placid lake of Itasca. But this condition of in statu quo could not always be tolerated. In order to keep pace with the great onward march of progress a new source for the Mississippi was absolutely necessary. party of intrepid explorers, with Capt. Glazier at their head, proved themselves capable of supplying the demand. They penetrated the wilds of northern Minnesota, not long ago, and have presented us with a little gem of a lake situated far above and beyond lake Itaca, and having dubbed it with the name of Lake Glazier, it must henceforth be accepted as the true source of the great river, or at least until a new one is required. It nestles among the pines of an anfrequented region many miles from the nearest white settlement, just on the dividing ridge which forms the great water-shed of North America, and report says that it "is about two miles in diameter, and would be oval in form but for a single promontory whose rocky shores give it in outline the shape of a heart." This is an important announcement, if true, for it will prove to the world what we have always suspected, and that is that this grand old country of ours really has a heart—and it may now with eminent propriety be entered in the geographies that Lake Glazier, away off in the northern fastnesses of Minnesota, is the heart" of America.

> Mr. C. Payson Longly is the author of many a sweet song that has thecame popular among musical people. Hitherto, White, Smith & Co. of Boston, and Pond & Co. of New York, have been his publishers, but he has recently become his own publisher, at 9 Bosworth street, Boston, Mass., and from him we have received the following pieces of his latest compositions which, both as to words and harmony are of great excellence, pure and spiritual, and admirably adapted not only to home and fireside use bur to Spiritualist societies and circles, for which purposes we can heartily recommend them. The titles of the pieces before us are as follows and indiate their character. We Will Meet You it the Morning; Little Birdie's Gone to Rest; Open the Gates; Beautiful World; Echoes from Beyond the Veil: Sweet Summer Land Roses; Gentle words and Loving Hearts; Your Darling s Not Sleeping; Vacant Stands Her Little Chair; Back from the Silent Land; What shall be My Angel Name? Ever I'll Remember Thee; Love's bolden Chain; I Love to Think of Old Times; Love's Golden Chain (re-arranged); We'll All be Gathered Home. Mr. Longly must have been at times in close rapport with the spirit realms and caught the melody of angelic choirs, for his harmonious and soul-satisfying notes seem often to carry the listener above and beyond his mundane surroundings and make him for the moment feel that he is no longer of earth. These new songs will soon become as popular as the many of the author's former compositions, and deservedly so, for they have genuine merit. The price per sheet is forty cents. We have also received from the same author and publisher his National Temperance Ode, inscribed to Miss Frances R. Willard, entitled "The Grand Jubilee; or, Marching Away." Price five cents. All of the above music can be forwarded on application to this office. Price thirty cents, each.

The first of a course of popular scientific lectures under the auspices of the Chicago Institute, took place in Rehearsal Hall of the New Auditorium building on Friday evening, Nov. 22. Prof. E. W. Claypole, of Akron, Ohio, was the speaker, having for his subject "The Development and Destiny of the Earth," which was treated in an original and entertaining manner, eliciting the closest attention of a large and intelligent audience who evinced an eager interest in the subject matter of the discourse. Many of the facts presented were familiar to old scholars but they were honored with a new and pleasing dress, while recent discoveries through scientific and astronomical research were new to all alike and added immensely to the enjoyment and benefit received. The subject was handled in a masterly and scholarly manner, its unfoldment giving evidence of careful study and hard work on the part of teachings. They want it propagated; and the professor. The new hall must have been an inspiration for it is a poem of itself-a gam of methetic and artistic beauty that must be seen to be appreciated. It will seat nearly five hundred people and on this occasion it was well filled.

Some weeks since we made note of the fact that Prof. E. N. Horsford of Cambridge, Mass., was constructing a tower on a spot of land in Weston, Mass., which he believes to be the site of a Norse settlement made A. D. 1000. The structure was lately dedicated with interesting ceremonies. We were aware that the Professor had been a great many years employed in deep research so as to make no mistake in fixing the location, but we had no idea of the great length of time be had been so engaged or that he was a man of exceeding great aga until we saw the following in the Newton Graphic of the 22d inst., a paper published within a few miles of the historic ground: It says, "Prof. Horsford was convinced of his identification of Fort Norumbago nearly five hundred years ago, and then communicated with the geographical society." This is no doubt the most wonderful case of longevity on record since the days of Methuselah, as it antedates the discovery of America by Columbus by over one hundred

A course of twelve lectures upon how to make "The Word Flesh" will be given by Mrs. Ursula N. Gestefeld at room E. Central Music Hall, Chicago, on Monday, Wednesday and Friday evenings of each week, at 8 o'clock, beginning Monday evening November 25. These lectures are open to those who have already received primary instruction in Christian Science and to those who have not. For many of the former they will answer questions which their previous teaching has left unanswered; for the latter, they will give a presentation of Christian Science which is comprised of a series of logical necessities. Terms for the course, \$25 in advance.

On the 6th page of the JOURNAL our readers will notice a translation from l'Aurore of Paris, in which Mr. Henri La Croix is spoken of as having been the American delegate to the Spiritist and Spiritualist Congress at Paris. For the information of l'Aurore, we would state that no one here seems to know anything about that gentleman's having received any such appointment. Perhaps he could have shown his credentials if asked for them, and if he had such it would be interesting to Spiritualists in the United States to know by whom they were issued.

GENERAL ITEMS.

Mr. Bundy has gone to New York and points

Mr. T. Ormsbee of Topeka, Kansas, was in the city during the first part of the present week, looking as hale, happy, and hearty as

A new method of voting, known as the "Australian ballot system," was employed in the recent election in Massachusetts, and is pronounced a success. All parties are unanimous in its approval.

Mr. W. F. Noe, of Cleveland, Ohio, director of the society to which L. C. Howe is now ministering, made us a pleasant call one day last week. He reports Spiritualism as being on the upward grade in that city and growing in influence and strength.

The Sunday meetings of Chas. P. McCarthy at Spencer Hall, 114 West Fourteenth street New York, are said to be a great success' drawing good and intelligent audiences. On the occasion of his late lecture, which was published in last week's Journal, many of the city press reporters were present to witness his experiments upon sensitives in animal magnetism, in which direction the results were eminently satisfactory.

A gentleman from abroad gives a very pleasant report of the meeting at the hall on the corner of Monroe and Peoria streets last Sunday evening, at which he happened to be present. Mrs. De Wolf and Mrs. Flora A. Brown conducted the exercises. The tests given by Mrs. Brown were all recognized and some of them exceptionally fine It is pleasant for us, when we have such re ports from reliable sources, to give our readers all the information obtainable.

We call attention to Luther R. Marsh's work entitled, Glimpses in the Upper Spheres: being conversations with the chief characters of the Bible, price, \$150 and, also, From Over the Border, by Benj. G. Smith. This is a book of prophecies and fancies concerning the life to come, price \$1. These works are just from the press and no doubt will meet with a large sale, and we are prepared to fill all orders.

In the Right Direction!

To the Editor of the Religio-Philosophical Journal.

It is gratifying to note the trend of the JOURNAL management and the character of many of its correspondents in ventilating the great civil and social questions of to day that are forcing themselves upon the public mind and "will not down at a bidding,"-questions that relate to life and living here and now.

I would not depreciate any just and well matured discussion of metaphysical or psychical problems. No; for these are well in their place and occupy a prominent and important position in matters temporal, as well as spiritual. But the questions that more directly and vitally concern us than all others are those relating to and teaching us how to live and be happy here and now. I feel a great deal more concern about my present condition and surroundings than I do about anything that is to come or may come hereafter. If humanity can be wrought into proper conditions now, and henceforth directed aright, we would in this have a perfect guarantee of future prosperity and happiness. But to begin the work of trying to make men "spiritual" or "spiritually minded," that they may become the recipients of "life and peace" while they are deprived of every physical comfort, and yet see others about them enjoying all that wealth could bestow or luxury demand, is working the machine of human reason backward. First, perfect the physical conditions as nearly as possible by teaching the subject how to live and then, by a wise and judicious ordering of the civil and social compacts that naturally grow out of the inherent qualities in man, place the means of living within his reach and you will have accomplished all that his nature demands to make of him a wise and useful and consequently happy man.

I have been very much interested in the discussion, through the columns of the JOURNAL, of a certain economic question by Whitworth and Stebbins, in which the one affirms that "The rich are growing richer and the poor poorer," while the other as stoutly asserts that such is not the case. The readers of the JOURNAL are familiar with the arguments of both of the above named gentlemen, and I should be consuming time unnecessarily were I to reiterate the propositions of either. But I think I may be indulged in an opinion to the effect that the poorer people to be found in a community are those who are without homes of their own and unable to procure them. "Home," with a'l of its endearments, is the synonym of all that a true man holds as sacred upon earth; a spot that he may reckon as his own and that cannot be alienated except by his own election; a place at the threshold of which loved ones meet, greet and welcome him as he is received nowhere else. Without some such place, it is utterly impossible that a man should be characterized by that high order of patriotic citizenship which must be the ruling passion of the masses of the population of a country, to insure stability to its government and peace and safety to its citizens; for where the man is deprived of that sacred spot that he may call "home" and his own, he is in some degree an alien from the common interest of the commonwealth in spite of bimself and feels that he is, and therefore cannot feel that patriotic interest in his country and its government that he would if he were allied to it by the posses sion of a part of it that could not be taken from him but by and through his own consent. And this brings us to the "single tax" question that is so agitating the public mind to-day-an idea which, if I understand it, has for its object the withdrawal of the land from the hands of the monopolists and placing it within the reach of the populace, which is well! But the wisdom of the method is questionable. I very much doubt if it he wise to exempt any species of property from taxation, by whom or whatsoever held, whether individuals or corporations.

"The Tax Payer" is the sign manual of the true and bona fide citizen, and exempting him from this duty, you place him as the imbecile, and in just so much you destroy his manhood and his patriotism.

The "bloated bondholder," with his millions exempt from taxation, is not and cannot be a patriotic and loyal citizen of the country. In fact, the scheme of exempting United States bonds from taxation was inaugu-(Continued on Eighth Page)

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Niagara Falls.

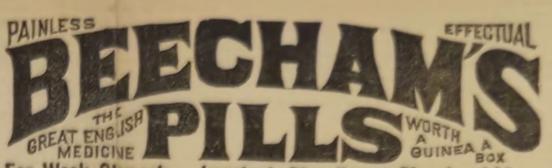
In the summer of 1888, Mr. Charles Graham, of New York, one of the finest aquarellists in the country, produced a water-color of Niagara Falls, remarkable in its accuracy of drawing, in its marvelous coloring, in its masterly bandling of tones and effects, all of which have been perfectly reproduced. As the point of veiw of this picture is near the Michigan Central's station at Falls View, and represents its vestibuled limited train at that point in the foreground, it obtained possession of the watercolor and the copies made therefrom. The latter are printed in color, 151/2 by 22 inches, upon paper 221/4 by 28 inches in size, and when framed cannot be distinguished from a genuine water-color save by an expert.

They bear no advertising, save what is involved in the title, "Michigan Central Train Passing Niagara Falls." A limited number of them will be furnished to the public at Fifty Cents each, which is every much below their commercial or their artistic value. They will be securely sent by mail upon a paste-board roll, without extra charge, but not more than two copies will be sent to any one address. Address, with postal note or por al money order for the amount, O. W. Ruggles, General Passenger and Ticket Agent, Chicago, Ill.

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For the Religio-Philosophical Journal. A Thanksgiving Query.

How stand we to-day with the year that is past, Now that Thanksgiving greets us again? Have we nourished our souls with the bread that will last?

Are we nearer the stature of men?

Has the love that we felt as we gazed each to each, Been augmented and sweetened by time? Have the forces that mold us been brought within

Do we good with the evil entwine?

Do we kindliness feel toward the things that annoy? Have we learned to transmute them to gold? Do they form for us, yet, but the basic alloy The gem of the future to hold?

Do we live for the body that's transient and weak? Or the soul that is strong and endures? Do we con then, with pleasure, our lessons, and

For the love that our progress insures?

If we do, then the days are but breaths of the soul-With an inhaling, exhaling force; Redeeming us slowly from self's poison goal, To the Godlier, life-giving source.

> For the Religio-Philosophical Journal The Wrecker's Light.

ELIZABETH LOWE WATSON.

A ship far out upon the sea With all her snowy canvas set, Rides o'er the billows joyously, Her prow enwreathed with shining jet.

Now ripples o'er time's purple wings The song and laughter of the crew, While sunbeams dance in circling rings In changeful radiance ever new.

But suddenly with sky o'ercast, A shudder runs throughout the ship; Down goes the sails from every mast, And silence seals each quivering lip.

Night settles on the storm-lashed sea,-The good ship reels with sudden shocks, The port is near-Oh! can it be She must be lost upon the rocks?

What is that light upon the land? A beacon fire to guide them right? Now blessings be on that brave band That kindled there the Harbor-light!

On sweeps the ship, storm-driven still, But now the helm begins t'obey, The light that gleams on yonder hill, Points out to them the tortuous way.

But hark! what is that thunderous roar. And that faint gleam of ghostly white? Dear God! 'tis the rocks upon the shore; They followed the treacherous wrecker's light!

The truth has dawned-too late! too late! Rudder and wheel are all in vain. The proud ship plunges to her fate, And ne'er will hoist the sail again!

On life's wide sea an innocent soul, Freighted with hopes, vocal with song, Starts bravely toward some beautiful goal, With brow unshadowed by earthly wrong.

Little she knows of storm or night, And naught of sand-bar or of shoal; The universe is spanned with light And near her seems the shining goal.

She glides from out the port of dreams, Her sweet thoughts, like white sails outspread; Bright on her path love's glory streams While cloudless is the sky o'erhead.

Oh! beautiful days when hearts are free, And every harp-chord sounds in tune,-She dreams with joy of th' sweet To Be, And drifts along toward life's glad noon.

But storms o'ertake, and th' wrecker's light Of evil passions kindling far, Lures that frail boat on through the night, She's lost without love's guiding star.

She drifts and drifts to th' cruel rocks, This creature once so gay and fair, While th' heartless wrecker stands and mocks. Till th' welcome grave bides her despair.

O pitying Christ! how long! how long! Walt we for triumph of the right, When innocent souls shall ne'er sail wrong, Misguided by the wrecker's light!

OUR POLYCLOT EXCHANGES.

La Revue Spirite of Paris is the oldest Spiritist publication in France, being in its thirtysecond year. It is a bi-monthly of 32-pages, in magazine form, and was founded by Allan Kardec, the originator of the modern re-incarnation theory. A back number of the Revue copies the following articles from a Turkish newspaper of July 19, published at Constantinople. We give it an English rendering:

The Dream and Death.—A strange event took place day before yesterday in the morning. We tell the story without comment, having our authority from an officer of Pera. The night-watch of the Doy-maz-Déré department at Cassim-Pacha was taking a quet map, having gone the round of his beak, when a dream caused him to shiver under his corering. An old man with a white beard in a dismal by-way appeared to him, and with a slow gesture said to him, "Why don't you come to take one of me in my tomb? You well know that my place of repose is in the cemetery," and he gave the location as at such a spot and such a number, and disappeared. The watchman was startled from his sieep, arose, rubbed his eyes and searched his room for intruders but found no one. "Pshaw! it is a dream," he said and again composed himself to sleep. Again the old white-headed man appeared beside his cot and repeated the same words that he spoke before. The watchman jumped up a second time, but found no one about. He immediately betook himself to prayer and having his conscience at rest he again reclined and fell asleep.

A third time the spectre appeared and repeated to the guardian what he had already said, with the same accent, the same gesticulation, but this time with a blow. The watchman sprang up with a bound for he was now thoroughly terrified. "It is not a dream," he said, "It is a warning from heaven." His wife in vain tried to calm him. He dressed himself in great baste and ran to report the matter at the Department station, and from thence it was communicated to the Chief of Police who dispatched to Cassim-Pacha the proper coroners for holding an inquest. Preceded by the watchman they went to the Turkish cemetery between Cassim-Pachs and Ok-Meldan. There the watchman repeat-

come greatly hardened and had taken the appearance of calcareous rock.

After having raised by means of a lever, fragments of hewn rock, a coffin was laid bare, the wood of which was crumbling from great antiquity. On opening it a spectacle truly astonishing was presented to their view; the shroud in which the corpse had been buried was still white and without a rent. The watchman cut, if orem with a pair the corpse had been buried was still white and without a rent. The watchman cut it open with a pair of scissors and the body was revealed. He could not be decieved—it was of the white bearded old man of his dream. For 345 years he had there been having his last sleep—the inscription upon the grave stone left no doubt upon that point—and he had remained all that time as well preserved as on the first day of his sepulture, that is, since the year 1544.

To be well assured that the body was not a wooden one or the product of any kind of composition, the watchman took it by the bust, shook it lightly and pulled the beard. It was a human body, without any doubt, and sorcery played no part in the question. In the presence of those facts and numerous witnesses, the agents sent to investigate the matter made an official report to headquariers of their work. We learn at the last moment that by superior order verses of the Koran have been recited up to yesterday over the tomb of the venerarecited up to yesterday over the tomb of the venera-ble dervish (for we forgot to mention that the body is that of a dervish named Suleiman.) A monument will be erected over the grave.

L'Aurore du Jour Nouveau (The Dawn of the New Day) - organ of Esoteric Christianity. This is a monthy magazine under the direction of Lady Caithness, Duchess of Pomar, and is issued at 58 rue Saint-Audré-des-Arts, Paris. It is a superb publication of fifty-four pages, in large, bandsome print, heavy paper, and is a credit to the publisher and to France. The October number opened with a brief sketch of the "International Spiritist and Spiritualist Congress" which in September last was held in Paris, and the conclusion of the article's resumé is as follows:

"Upon the whole we may say that the Congress was a success, the Spanish delegates above all, having distinguished themselves by their eloquent speeches breathing an elevated and wholesome philosophy; but it is much to be regretted that England and the United States, countries in which Spiritualism is widely extended and which publish so large a number of remarkable works and reviews, should have been so poorly represented. England was cona number of remarkable works and reviews, should have been so poorly represented. England was content with sending a reporter (Mr. Everitt) whose chief merit is that of being the husband of a noted medium, and who could neither speak nor understand a word of French. As to the United States, where Spiritualism had its birth in 1848, (a long time before Alian Kardec's works were published) and which could have sent us so many distinguished men, one could almost believe that they wanted to play a trick upon Europe in sending a certain Henmen, one could almost believe that they wanted to play a trick upon Europe in sending a certain Henri Lacroix as delegate whose senseless harangues and queer hallucinations (his pretended marriage, for instance, with Delphine Gay, Madame de Giradin), provoked such peals of laughter in the assembly that the president had to call him to order and finally made him take his seat. This unsuitable choice for delegate from the United States was as unfortunate as his discourses were stanid for they unfortunate as his discourses were stupid, for they excited the mirth of newspaper reporters, in attendance, who did not throw away so good an opportunity for casting ridicule upon Spiritualism, so that a Congress, which in all other particulars was satisfactory and orderly, was made the but of jest and sarcasm by the paragraphers of Figure and Gil Blas."

La Nueva Alianza, a monthly periodical of psychological, moral and social studies is published in Cienfuegos, Island of Cuba. It copies from a contemporary a paragraph which rendered into English reads as follows:

"Live for something! Thousands of men breathe, more, and end their days without leaving anything behind to be remembered. Why? Because no one ever received any benefit from them; nobody can refer to them as belpers in their pilgrimage through the world. Nobody remembers a word of what they talked or wrote about. Of their deeds no trace re-mains. Their light went out in darkness and not the slightest memento of them is preserved. Of what use is such a life? Of what use is it to travel over the weary cause-way of life, the heart over-laid with frosty egotism? Better would it be not to travel it at all. Man should be a brother to his to travel it at all. Man should be a brother to his fellow-men on this earth. He ought to be a sincere and faithful member of God's great family. Live for something! Ever do all the good you can—more than you can. Leave behind you an example of your good deeds, and your memory will keep bright forever. Virtue and charlity are imperishable monuments which tempests nor centuries can ever destroy. On the other hand the evil actions, the wicked deeds of men grow darker as the years go by. The memory of Nero grows more execrable with every day that passes and the crime of Cain more horrible. By means of kindness engrave your names on every heart; with the pencil engrave your names on every heart; with the pencil of love write them upon every soul, and you may be sure that they will never be effaced. Good actions shine with more brilliancy upon the earth than the

Reformador .- This is a bi-monthly organ of the Brazilian Spiritist Federation and comes to us from Bio de Janeiro, Brazil, and the language of it is Portuguese. One of its exchanges of Buenos Ayres congratulates the people of Brazil on having been granted, by the Imperial government, the free exercise of all religious forms of worship, saying that "After having abolished slavery it was but fitting that this concession should be made." To this the Reformador replies in the following words:

"Unhappily we are under the necessity of disabus-ing our contempory of his fond illusions. Probably he refers to a bill passed by the Brazillian Senate permitting all denominations or sects to give their houses of worship 'the exterior form of temples.' This was a step, though late, toward the true liberty of worship but it found an insuperable barrier in the opposition of the House of Deputies, and therefore did not become a law."

Journal du Magnetisme - Founded in 1845 by Baron du Potet, monthly organ of the Magnetic Society of France. The wonders of magnetism and mesmerism have, ever since the inciplency of the science, occupied more the attention of savants in Europe than in American-and particularly in France-where there are several journals dedicated exclusively to its study. The above named periodical, being in its forty-fourth year, is perhaps the oldest of its class in the world. Mesmerism is again coming into prominence in this country as a therapeutic agent, and it is time that its importance should be recognized. Forty years ago it was a mat-ter much discussed throughout the United States and it is a little singular that interest in it should have so completely died out during all the intervening years until now. From this on it will probably begin to take the rank it deserves, as a growing interest is manifest.

Lux-Bulletin of the Natural Academy for Spirit and Magnetic Investigation. Several numbers of this interesting monthly have reached our table. It is published in the city of Rome, Italy, and belongs to the Alian Kardec school. The copy before us is of neat typographical appearance and the two con-cluding articles are translated from the RELIGIO-PHILOSOPHICAL JOURNAL.

About Jonathan Edwards.

To the Editor of the Beligio-Philosophical Journal In the JOURNAL of to-day I read an article by Jen-nie Chandler, written just after she had been reading the life of Jonathan Edwards. She calls it a book of remarkable interest and admits its influe not yet been eradicated from the theology of to-day, Having been a victim of that kind of teaching and having suffered so much through all my younger years by such horrible biasphemy, I can hardly re-sist having a word to say when the name of Jona-than Edwards is mentioned. If I mistake not, he is the man who said the greatest enjoyment of the saints in heaven would be in looking over its walls and witnessing the agonies of the damned, and that ed his story and told them the number of the tomh.

They then went to a trench, dug into it about two metres with great difficulty for the earth had be
infants not a span long were there who were born

discretion among them.

There are several socialist coteries here. The infants not a span long were there who were born

of unconverted parents. Few men or women who have arrived at years of maturity but know how weak and foolish it is to get mad, or rather, "if revised, revise not again." Where is the person who would not rush to the alief of any human being crying in agony, or, in fact, would not step aside and let the reptile live? Cat it be possible that a saint could be happy in beave, or that infinite love, wiedom and power would tilerate the e ernal walls of even guilty humanify trappease his wrath? I have studied the teachings of theology, as made up by the schools, have noted the 'ariety of interpretations of the "letter," and now hive the blessed privilege of the mild and loving inspirations of the day and generation of Spiritual restriction, and lo! old things have passed away. Wearise in newness of life to shake off the dark mante of superstition, and hope and life are crowned in victory. Life is a divine gift, but oblicould there be a greater curse bestowed upon us if, after battling with the conditions of earth and the temptations of the wily being provided to attend our weaker years, than that nine-tenths of humanity are to wall in eternal misery. No worse character can possibly be pictured than the Jonahan Edwards or orthodox God. The Christ within, or elements of eternal growth may be but in the germ, but its resurrection is certain. There are to retrograde movements in nature and certainly no mistakes. The operation of spirits through mediums, or prophets, as they were called, are conspicuous on every page of the Old Testament and naturally enough adapted to the age. Every other system of religion, as well as the Christian, had its own spiritual guides, but each and all claiming the especial favoritism of God. The fews are hated by almost all civilized nations to-day, but were the chosen of the Christian system. It is an unjust parent who has favorites in his family or who punishes except to referm. Eternal punishment can only be for revenge, for sin punishes itself. Infinite love can only pity the erring. To be sympathy, even to

"Mourn the hapless daisy's fate, As, underneath the Iurrow's weight, It finds a tomb."

To be watchful for human needs and prompt to help is more important than to hold a threatening watchfulness for wrongs in others and then howl like a revival sensationalist about the fearful looking for and the wrath to come. Jenny Chandler be-lieves that Edwards set back for a century the pro-gress toward liberal thought. I believe, however, that burning at the stake days were then past and he was not allowed to enjoy what Calvin did. She wonders why he is not heard from. Why, Jenny, he is in heaven very busy singing posless. Ignating is in heaven very busy singing psalms. Ignatius Loyola has been heard from and is trying yet to put a stop to spiritual communications, because they do not indorse the order of the Jesuits. Edwards may not be a Spiritualist yet. There are strong-minded men still on the orthodox platform all over the world. The spirit has not yet made alive what the letter killed so completel

But enough of Edwards and Loyola. The sweet lines of my namesake in last week's JOURNAL would inspire if the susceptible element were here. Burns might visit his camp and be unseen. The loved of other days may oft be near us and we know it not.

PETER THOMPSON.

Ceredo, W. Va., Nov. 3.

Inspired Words of a Quaker.

To the Editor of the Religio-Philosophical Journal.

To the Editor of the Religio-Philosophical Journal.

Some weeks since, on a Sunday morning, I was sitting down to my table to write a letter to a friend at Trenton. In the letter it was my purpose to discuss the subject as to whether Jesus of the New Testament was a real person, or an ideal character clothed with legendary garments, much the same as had been wrapped about other god-men of the past. As I was taking up my pen the door-bell rang, and I let in Samuel Taylor, an inspired speaker in the "Friends' Society." He said that he felt deeply impressed to call on me before going to meeting. I told him that he had come just at the right moment, for I would like to know what the inspiring force, attending him in his public ministrations, would say about Jesus being a myth. In a few minutes Mr. attending him in his public ministrations, would say about Jesus being a myth. In a few minutes Mr. Taylor fell into a trauce state and commenced speaking. He said, among other things, that "Jesus was the son of Joseph and Mary. He never claimed to be God—never claimed to be the savior of the world, or to be king of the Jews, and Pilate knew that he had made no such claim... He never taught the doctrine of endless punishment—had never said, 'If a man come to me, and hate not his father, and mother, and wife, and children, and brethren and sister, and his own life also, he cannot be my disciple.' He never said—'This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them'... All such absurd statements were made by priests for such absurd statements were made by priests for priestly purposes." Mr. Taylor closed his remarks with the following poetry:

"Oh, comrades, look backward no longer. The false must give place to the true, The fruit that has ripened and fallen, Gives place to the bloom of the new.

We have looked on the old in its glory, We have seen it grow rusty and gray, We have watched the proud stars of its chaplet Grow pale in the light of to-day.

The wine-press of truth must be trodden, Our souls for the conflict are strong, The needs of the future are many, And evil hath triumphed too long.

Hark! down through the on-rushing ages Peal out the glad notes of—to be; Press on! break the chains of oppression— Fill earth with the shouts of the free,

Cling not to traditions that vanish When the winds of reality blow, Nor store in the old musty bottles The glorious wine of the new.

I have known Samuel Taylor for about twenty years, and I regard him as a strictly honest man, and have never heard a word from any one against his integrity. In this instance he was so despiy entranced that I found it necessary to relieve him of the infinence, with passes. When he came to himself he did not know that he had said anything. I made a copy of the verses and gave them to him. I questioned him, whether he had ever heard them before, and he said that he had not.

W. C. WATERS.

Bordentown, N. J.

Theosophy and the Socialists.

To the Editor of the Beligio-Philosophical Journal

The laiest convert of important individuality to theosophy, that is to say, the Blavaisky lodge, Lon-don, has caused a flutter among socialists and others. The erstwhile joint editor of the National Reform-er, author of certain voluminous publications, etc., a overt to socialism of late years and an avowed active partizan of neo-Malthusianism, has been re-ceived with an ovation by her new colleagues, as F. T. S., and she forthwith expounds theosophy in an ultra radical evening half-penny news sheet. [Vide Star, London, July 2, 1888.]

Athelsts, socialists, Malthusians and other such who looked up to this lady as the one educated wo-man among their prominent speakers and writers, waxed wroth with this desertion, and the secularist papers contain bitter comments thereon.

What is the signification of this jubilation among the Blavatsky coterie over the accession to their ranks of such an element? For it must be borne in mind that the lady in question has her following, men and women of considerable energy of character and some ability, even if there be more zeal than

Fabian Society. There are the Social, Democratic, and Socialist Leagues, but of a lower grade socially, educationally, etc., for socialists even have their aris-

tocracy.

It may interest western readers, Spiritualists and theosophists, to learn of this new development here; and as one in the swim of public movements here in London, I assure readers on your side that this bodes little good for theosophy in the bigher sense; indeed it is but a feather that shows how the wind blows, recent secessions from theosophy of several of its best informed, erstwhile fellows being taken into account. There is the theosophical publication, of which the secretary was Mr. Richard Harte, "late president Aryan Theosophical Society, New York, U. S. A. [vide first issue of circulars of T. A. S. last year], and later locum tenens and acting editor of U. S. A. [vide first issue of circulars of T. A. S. last year], and later locum tenens and acting editor of the Theosophical Aryan during the absence of the president founder (?) Col. H. S. Olcott. This now publishes Lucifer, Secret Doctrine, etc., besides "occult" works that are more of the catchpenny than theosophical—and in Light, July 27, page 363, they are called "foolish talk, tending to darken... without knowledge, an impertinence, grote-cope transport out knowledge, an impertinence, grote-que travesty, etc.," by a late prominent theosophist, a young man of scientific repute, the scion of arletocracy and son of a distinguished anthropoloist and galiant mili-

of a distinguished ammropolished lary officer.

Theosophy is being attacked here on all sides and the "Esoteric Section" is much to blame for its fatulious behavior; while in India it is in its senile decay already, though but a dozen years old. The fact that theosophy and esoteric Buddhism, with fantastic reincarnation, karma, etc., theories, in their Occidental phases, are unfamiliar to experienced residents in the Orient, will be treated of in another contribution.

C. PFOUNDES.

Successful Prophecy.

To the Editor of the Religio Philosophical Journal.

The possibility of prophecy in the nineteenth cen. tury is so often disputed, and more often by those who willingly concede the correctness of the prophecles in both the New and the Old Testament scriptures, that I am prompted to give a recent experience, hoping thereby to add one more to the list of proofs positive which are daily accumulating for the

proofs positive which are daily accumulating for the benefit of psychical societies, and also of individuals who, even had they seen the prints of "the nails in his hands" and the "spear in his side," would probably still have doubted.

Prior to our coming from San Francisco to Seattle, in March last, we had made, by correspondence with our son who was then in Chicago, all arrangements to meet him here at a certain date, with the intent and purpose of a business partnership between himself and his father. Being intimately acquainted with Mrs. H. E. Robinson of San Francisco, whose abilities as a psychometrist none can onestween himself and bis father. Being intimately acquainted with Mrs. H. E. Robinson of San Francisco, whose abilities as a psychometrist none can question, I took advantage of a pause in a conversation with her upon entirely foreign subjects, to inquire of her of the "business outlook in the Puget Sound country." She replied, "Your son will meet you there all right and the business outlook is good; he and bis father will unite their efforts in business, but they will meet a third party, with whom they will form a connection, and after the business has run for a little time number two of the firm will go out." We did meet our son here and in less than a week, in the most unlooked-for manner, they met a gentleman who had the controlling interest of the only vacant store then in the city, and was working in the same line they were figuring upon—the purchase and sale of cattle—and the stranger proposed a partnership, which in due time was consummated. The stranger being my son's senior, bis name was placed second upon the firm name, and although the first of the friend's prophecy had been fulfilled we did not then dream of a complete fulfillment, but in less than three months, by mutual consent, the "number two of the firm" withdrew, literally fulfilling the entire prophecy of my friend. A still more recent experience will serve to add new luster to my friend's name and more proof for the doubter.

Having bought a home here, the grounds of which are larger than we need. I asked her by cro-

friend's name and more proof for the doubter.

Having bought a home here, the grounds of which are larger than we need, I asked her by crorespondence if we "should build upon our lots and how many houses," not saying anything relative to business at all. After replying as to houses, etc., she wrote, "I see a change coming in the business — an adding to, enlarging, which will increase the income and be a financial advantage." At that time there were no visible signs of the correctness of this prediction, but in less than a month an opportunity did present itself, wholly unsought by either my husband or son, whereby they could add largely to their business, open an exclusively wholesale market (where heretofore they had combined the wholesale and retail in one, much to their disadvantage), and and retail in one, much to their disadvantage), and increase their business facilities very much. This has been consummated and bids fair to be all that my friend predicted. In justice to psychometry and to Mrs. Robinson, I submit these experiences. Who will say that prophecy belonged to the early ages MARY V. PRIEST.

Authority for the Statement.

To the Editor of the Religio-Philosophical Journal.
Your correspondent, whose name I have forgotten, requests "Athene" to give authority for the statement that the oracles closed with the advent of the Hebrew child (Christ). In a book entitled "On the Dangers of Modern Spiritualism," by William B. Hayden, on the last page headed "Appendix," will be found the following: "We regard the demoniacal possessions mentioned in the gospels as literally real, and presume the fact of the great change in respect to them wrought by our Lord's advent will not be generally questioned. Their prevalence distinctly appears to have been broken up and their occurrence reduced to a few sporadic instances, which no doubt may be said to have continued down to our times.

"With respect to the oracles, it is true that the authority of some of them began to decline before the coming of the Lord. But after His advent the change certainly was more marked and rapid. Eusebius refers to this circumstance as well known in his day and attributes it to the advent of the Messish, maintaining that He had, when on earth, sent the responding demons away. A similar view was maintained by other early Christian writers, and for several centuries it is alleged to have been the current Christian belief. Ennemoser (Hist. Magic, Vol. 1, pp. 433, 434), says; This idea was strengthened by some occasional answers of the oracles themselves, and among others, Porphyrius received this response: 'The voice comes no longer to the priestess; she is condemned to a long slience. To Augustus, too, who, according to Suidas and Nicophorus, sent to the oracle to inquire what successor he should have, it was answered: The 'Hebrew Child, whom all the gods obey, drives me hence.'

"Ennemoser still believes, however, that the oracles did not cease with Christ, as we find frequent mention made of them afterwards. This is undoubtedly true; they continued for some time to be consuited.

But the great fact remains as held by the early Christians—and they were living in the time

Christians—and they were living in the times to behold it and could not have maintained it in the face of the pagan world if it had not been true—that they very rapidly sank into disrepute and in no great length of time, certainly by the time of Constantine, had disappeared altogether. This is clear unless the scattered attempts to acknowledges. scattered attempts to seek communication from the other world, which we believe have existed in all ages, can be called 'oracles.'

e also the articles on the subject in Chambers and the New American Encyclopedias.

The Religious Feeling.

To the Editor of the Religio Philosophical Journal.
Your article on the "Religion of Humanity and Church of the Spirit," calls for a response from Spiritualists and others. I would give it as my humble opinion that the introduction of religious exercises, in meetings held for the purpose of giving expression to the religious feeling, would be of great benefit to many. I would suggest bible readings and the reading of good authors in social reunions. There are many good Spiritualist works and among those not Spiritualist there are many which are in full accord with our philosophy, such as Emerson, Longfellow, Whittier, Alexander, Pope, Byron etc Beautiful hymns might be selected and sung, and such prayers used as the Lord's prayer, Pope's universal prayer, together with what would come to each spiritually minded person out of the warm aspirations of his or her soul, looking heavenward. Thus, without using any creed save the Fatherhood of God and the brotherhood of seven ward. Thus, without using any creed save the Fatherhood of God and the brotherhood of man, recognizing inter-communion between the two worlds, giving the largest liberty of thought and the expression of religious feelings in our meetings, circles and sittings for the spirit phenomena, all would combine to fill a void that many now feel and help on the Religion of Humanity and the Church of the Spirit.

Notes and Extracts on Miscellaneous Subjects.

William Nickel is the proprietor of a 5-cent story

There is a growing demand in England for he. The Czar of all the Russians plays a handson silver cornet.

A petrified alligator was recently found on the

It is said that it is American English that sairce the ear all over Paris.

During the last eighty years 8,000,000 people have died of phthisis in France. It has been discovered that one of the most valuable oils used by the old masters was walnut oil.

In Paris the remains from the dissecting-room are now sent to the crematory at Pere la Chaise. John Masgatt, aged 76 years, of West Ellsworth Me., drove forty miles to be initiated a Good Tex-plar.

A former teacher of Latin in one of the high schools in Indiana is now driving a dirt cart in Wichita.

"Show me a man who rides a velocipede or bicycle and I'll show you a case of spinal complaint," say Dr. Agnew.

A canal 250 miles long is to be built for navigating purposes in New Mexico. It will be thirty less

A marble statue of the Princess of Wales, by a French sculptor, is to be executed for the erection at Copenhagen. A Roman aqueduct has been lately cleaned and put in order at Sahelies, Spain, and now supplies

the town with water. An Augusta, Me., lady started out to collect 1,000, 000 postage stamps. She has accumulated 200,000, and is ready to sell out.

A number of diamonds are said to have been found in a meteoric stone which has recently fallen near Novoe Urie, in Russia.

Harrison, the "boy preacher," is worth about \$60,000. What a fortune he will have when he gets

A Worcester (Mass.) journal claims to have a lary ubscriber who has been reading the paper for eighty-four years.

Eighteen tons of steel disappear daily on the single system of the London and Northwestern railway, through wear and rust.

A French criminal judge collects tattooes, vir. "Illustrated" morsels of the skin of executed criminals, which he secures in an album. John Templeton of Adams county, Pennsylvania, 76 years of age, has a jacknife that he has carried since he was sixteen years old.

A liquor officer, in searching a house in Boston, found behind a large picture an opening in the wall which concealed fifty bottles of lager beer.

A woman at Reading, Pa., hanged herself because she had a severe toothache. She told a friend the day before she couldn't bear it any longer.

A salesgirl employed by a New York dry goods house was polite and agreeable to an aged customer, who has just died, leaving her \$6,500.

According to an exchange, the number of church es burned last year was 182, and all but twelve of them took fire from their own furnaces.

An old copper cent bearing date of 1809 was found by one of the workmen while clearing ground for the market building in San Augustine, Fla.

When Sara Bernhardt went into mourning sha discharged her white page and engaged a black one, so that every thing would be in harmony.

The New Hampshire girl who drank chalk-water to make her look pale fooled the doctors nicely. It took two post-mortems to tell what she died of. There are altogether about 17,000 Arabs in this country, and not 10 per cent. of them have a settled home or any other means of support than peddling. A projected canal across the upper part of Italy, connecting from the Adriatic to the Mediterranean, would take six years to build and cost \$125,000,

There is a spot in Siberia about thirty miles square, where the ground has not thawed out for the last 100 years, and where it is frozen to a depth of sixty

A village in Northern France has the shortest name in the world. It is the little commune of I. in the department of the Somme. It has 200 in-

habitants. A plague of monkeys affilicts Tanjore, in Southern India. The creatures do so much mischief that an official monkey catcher receives a rupee for each

monkey captured.

Something was thought to be wrong with a hydrant in an Indianapolis house. An investigation showed that a dead snake four feet long was in the water-pipe.

At the meeting of the five academies which form the Institude of France Comte de Franqueville, in his paper, said: "I wager that the political women will eventually win the day."

A young woman from the west who was visiting a seashore resort was told that man-eating shark could be caught there. "Where do the sharks get the men?" she exclaimed.

At a wedding in Arizona the other day the bride received, with other gifts, a furnished house, a mule, a heifer, a barrel of beer, a cask of wins, some whisky and a corkscrew.

Few people know that the government issues a stamp of the denomination of \$60. Such stamps are used on second-class mail matter, and are rarely seen by the general public.

near Rochelle, Ga., walked to town the other days distance of five miles. Only three years ago be walked twenty-eight miles in one day. Of the 35,000 tons of wire fencing annually imported into the Argentine R-public it is said that Belgium furnishes half, Great Britain about a quar-

Micajah Owens, one hundred years old, living

ter and France somewhat less. The Japanese are learning how to eat meat. In 1884 only 30,000 head of cattle were slaughtered in all Japan. In 1885 the number increased to 116,000; in 1886, to 130,500; in 1888 to 200,000.

Emperor William has suggested that every high school in Germany should be equipped with a pho-nograph as a sort of a vocal mirror, in which the akers can perceive their own vocal imperfec-

The whole of the sewage of Paris will soon be used for the purpose of market gardening. Gene-villier now absorbs and purifies a third of the Paris sewage water. Achires and Mery will soon utilize

An intelligent canine that spends much of its time around a railroad crossing in Boston takes a position near the safety gates when a train ap-proaches and refuses to allow persons to pass until all danger is over.

Some boys of the Princeton college tore up a bundred feet of sidewalk for a widow named Nevs. and she sent them a great big sweet cake with enough poison in it to have killed twenty-five perple had they eaten it.

Pompous English Author—My ambition, sir, is to be buried in Westminster Abbey, beside the great men of England's past," American Person—Indeed Mine is to remain alive and kicking among the ordnary men of America's present.

Visitors to the vauits of the Pantheon in Paris remember the echo which the guide used to produce by shouting and pounding on a drum. This has been forbidden by the minister of the interior as "a desecration of the abode of the illustrious dead,"

The court in the Cronin case decided that the tetimony of a witness cannot be excluded because he had read the newspapers. At this age of the world, when every intelligent person reads news, it is absurd to exclude jurymen and witnesses from performing their duties in courts of law because they have sufficient market a cellulated that the courts of the persons they have sufficient mental activity to take an interest in current events.

Current events.

H. Remsen Whitehouse, United States Chard d'Affaires, returned to the City of Mexico, November 10, after having climbed the extinct volcan of Iztaccibuati, 18,500 feet high. The feat has only once before been accomplished. Mr. Whitehous was obliged to cut over 2,000 steps in solid ice in order to ascend, and one night he camped in a case if a height of 14,000 feet. With the party was the German Minister, Barou von Zedmitz. The expetition was undertaken at the request of the Alpin Club.

A Brenm.

ADAR SCHOLES, I was in a slumber, dresming;

All around was perfect tiles, When suddenly I heard a volce, In song. The song was this.— The melancholy song was this.

No wonder I am feeling sad!
All I loved from me have flown!
This sacred bour there is no beart
That I can call my own. That I can truly call my own."

Thus I heard the voice complaining,— And the colemn midnight hour, And the notes of angulsh waiting, Had a wond'rous power-A saddening, soul-depressing power.

Another voice said: "Cheer up brother! Behold you glorious golden light! There we shall meet our loved, once more, And where there is no night-No blasted hopes, no dreary night."

I never can forget the dream!
I never can forget the night, When all to me so real did seem
The bliss, the pain, the light!—
The promised joy, the glorious light. Detroit Commercial Advertiser.

Under Mesmerie Trance.

The famous experiments performed many years ago by Dr. Esdaile, in which that well-known surgeon operated on Hindoos during what was called geon operated on Hindoos during what was called memeric sleep, are now being repeated with, it is said, a successful result. The latest news we have of an operation under the mesmeric trance is from Paris, where, in the Hotel Dieu, a young woman is stated to have been subjected by Dr. Mesmet to a painful cutting operation, "of the class called dangerous, and requiring great delicacy of manipulation," she being at the time "wholly insensible to pain, showing no sign of suffering, and awakening," not from an anaesthetic of the ordinary kind, but from a mesmeric sleep, "wholly oblivious to what had taken piace." We want the full particulars of this operation before any satisfactory expression can this operation before any satisfactory expression can be offered in respect to it; but we may say at once that similar results have often been reported with little after effect in the advancement of the supposed practice of anæstheeia by mesmerism. The phenomena are exceptional. They are usually observed in persons of bysterical type, and offering, for the mopersons of hysterical type, and offering, for the moment, the greatest hopes, are quashed quickly by the miserable failures with which they are attended so soon as the measureric plan is applied to patients at large. The fact is that anæsthesia differs according to constitution, not largely, but in some instances exceptionally, to a degree little understood by the public generally. There is a form of hysterical anæsthesia, just as there is of hysterical hyperæsthesia, and when the representatives of the first class come under the hands of the measurerist they are such perfect specimens for his suasion that they give him the most triumphant returns. These cases call for a special study in regard to anæsthesia, since until they are elucidated there can be no sound progress. We would give an earnest warning on this matter of We would give an earnest warning on this matter of mesmeric hypnotism, assuring our readers that they must not expect more from it than exceptional results, and these due not to true anæsthesia, but to individual peculiarity .- London Lancet.

An Extraordinary Photographic Story

A well-known photographer will vouch for the following facts: He was called in one day to take a photograph of a young girl of about twenty, who had died a few days before. The corpse was laid out upon a bed with the hands clasped over the breast. Death had come very gently to her, and, except for the stillness, she lay there as if in sleep. Some flowers had been strewn over the body and on the floor by the side of the bed, and standing out in black relief against it, was the coffin. The photed his lens and took photograph. During the ten minutes needed for the exposure the photographer paced up and down in the long corridor outside the room where the dead girl lay. When he returned he saw that on the lid of the coffin was a flower, which was not so before. How did that flower come there? No one had entered the room, the windows were closed and there was not a breath of air stirring. Why was the flower power laying on the coffin page of the coffin er now lying on the coffin, when a few minutes be-fore it was on the bed between the bands of the corpse? The photographer listened, but he could hear no sound except the beating of his own heart. In a few moments, however, he determined to dismiss the question from his mind, and busied himself with packing up his instrument. Then he paused; possibly the falling flower had left a trace on the negative, or, as the day was gloomy, the photograph might not be quite successful. He would try again. A second photograph was taken and the artist returned home. That night, sitting up late in his studio, he developed the two negatives. The position of the corpse was not the same in the two negatives. The photographer strained his eyes, half disbelieving the evidence of his own senses, but there were the two negatives before him, telling, in their silent, unmistakable truthfulness, that between the taking of the two photographs the arm of the dead girl had distinctly moved. The mystery of the flower on the coffin was solved, but it was succeeded by a mystery more terrible still .- London Tablet.

A fact. A Baltimore parrot has been taught to say: "Take Dr. Bull's Cough Syrup."

Salvation Oil is a genuine preparation for the cure of all pain. Nothing like it. 25 cts.

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

"Mrs. Winslow" Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a

A Few of the Many Good Books for Sale at the Journal Office.

Prof. Alfred R. Wallace's pamphlets. If a man die, shall he live again? a lecture delivered in San Francisco, June 1887, price 5 cents, and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and any thing from his pen on this subject is always interesting.

The History of Christianity is out in a new edition, price, \$1.50. The works of Henry Gibbon are classed with standard works and should be in the library of all thoughtful readers. We are prepared to fill any and all orders. Price, \$1.50.

orders. Price, \$1.50.

Animal Magnetism, by Deleuze is one of the best expositions on Animal Magnetism. Price, \$2.00, and

well worth the money.

How to Magnetize by Victor Wilson is an able work published many years ago and reprinted simply because the public demanded it. Price, 25 cents.

Protection or free trade? One of the ablest arguments yet offered is Gles B. Stebbins's American Protectionist, price, cloth, 75 cents, paper cover, 25 cents. A most appropriate work to read in connection with the above is Mr. Stebbins's Progress and

from Poverty, an answer to Henry George's Progress and Poverty. This work has run through several editions and is in great demand, price, cloth, 50 cents; paper

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Harry Watson of Rupert, a six year old boy, is suffering from the bite of a vicious pig. The little fellow was on a visit to his grandparents at Hebron, N. Y., and was playing in the yard. One of the pigs made an attack and fastened its teeth in the child's law tearing the flesh and indicating an unity child's leg, tearing the flesh and inflicting an ugly

New Sweden, in Aroostock county, Me., where the Swedish colony was planted in 1870, in a way very similar to what is proposed in Vermont, has a history of growth and prosperity which the cavilers at Commissioner Valentine's plan, will do well to study. The first colony consisted of fifty-one persons, twenty-two men, eleven women and eighteen children. Seventy families came the second year and they kept coming until the population is now over 1,000 and it is as thrifty, sober and well behaved a community as can be found anywhere. The colony is said to have "prospered beyond the most enguine expectations," and to use a Hibernicism, this is only what was to have been expected, for it has been almost the universal experience with Swedish immigration. dish immigration.

Early last summer a young girl at Summerside, Prince Edward Island, wrote her name and address upon an egg, which subsequently found its way to Boston, Mass., among other shipments. The parents of the young lady visited Boston recently, and, strange to say, were introduced to the young Bostonian who had received the egg and asked them if they knew the young lady—their own daughter. Explanations followed and a correspondence was opened. The wedding is to take place in December.

A farmer, while hunting in the woods about six miles from Sparts, Wis., found a man hiding in a cave on the banks of the La Crosse river. He was covered with rags, and looked like a veritable wild man ef the woods. He writes that he had a quarrel with some Indians over their traps and he broke an In-dian's arm, and had been in hiding ever since last April. His inability to talk is attributed to paraly-sis of the tonsils.

A new heat motor has lately been introduced which operates without valves or exhaust, using the same air over and over again at each stroke, and except for a small amount of leakage would run indefinitely by the simple application of heat and the cooling medium.

The English are just beginning to awaken to a realizing sense of the advantages to be derived from lighting the river steamboats with electricity.

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Dr. John W. Brown, of Oceana, W. Va., writes: "I have prescribed Ayer's Pills in my practice, and find them ex-cellent I urge their general use in families.

"For a number of years I was afflicted with biliousness which almost destroyed my health. I tried various remedies, but nothing afforded me any relief until I began to take Ayer's Pills."—G. S. Wanderlich, Scranton, Pa.

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"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these Pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 26 East Main st., Carlisle, Pa.

"Ayer's Pills have been used in my family upwards of twenty years, and have completely verified all that is claimed for them. In attacks of piles, from which I suffered many years, they afforded me greater relief than any medicine I ever tried."—Thomas F. Adams, Holly Springs Tayes Holly Springs, Texas.

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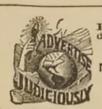
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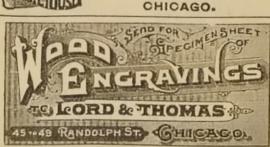
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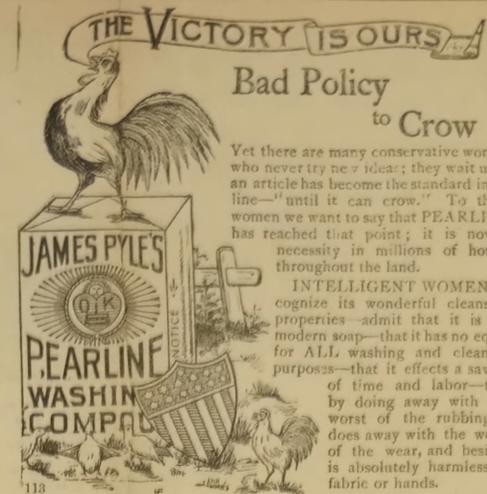
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cognize its wonderful cleansing properties -admit that it is the modern soap-that it has no equal for ALL washing and cleaning purposes-that it effects a saving of time and labor-that by doing away with the

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1	Men's Wool Lined Buckle Arctic, first quality, sizes 6 to 18, F, W and WW widths\$1 25	30 The "Bedford," Gentlemen" Self Acting Alaska, Point
2	Same, second quality, sizes 6 to 18 1 00	sizes from 5 to 11, F and
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	wiaths, first quality only 1 25	38 Children's Imitation Sand
18	Ladies', same as above, sizes 21/2 to 8, M and F widths	quality, sizes 6 to 101/2, F
20	Ladies' High Button Fleece Lined Gaiters, first quality, sizes 21/2 to 8, M, F and W widths 1 55	89 Ladies' Croquet Sandals, F for dress wear, first qual
21	Misses' High Button Fleece Lined Gaiter, first	and W widths
	quality, sizes 11 to 2, F and W widths, also made in springheel	We can furnish Misses' an dals in heel or spring heel at s
22	Children's, same as above, sizes 7 to 10½ 1 18	Children's Imitation Sandals.
7	DA WODTHU CO ODEN	A PRIVATED A SSE

The "Bedford," Gentlemen's Light Wool Lined Self Acting Alaska. Pointed or Medium Toe, Ladies' "Helene" Light Fleece Lined Croquet

Alaska, sizes 21/2 to 8, M, F and W widths.... 80 Misses' same as above, sizes 11 to 2, F and W. widths 70 Ladies' Imitation Sandais, first quality, Net Lined, sizes 21/2 to 8, F and W widths...... 39 Same, second quality..... 30 Misses' Imitation Sandals, Net Lined, first quality, sizes 11 to 2. F and W widths 30 Same, second quality...... 26 Children's Imitation Sandals, Net Lined, first

quality, sizes 6 to 101/2, F and W widths 27

Ladies' Croquet Sandals, Extra Light Weight, for dress wear, first quality, sizes 21/2 to 8, F and W widths..... 39 We can furnish Misses' and Children's Croquet Sanials in heel or spring heel at same prices as Misses' and

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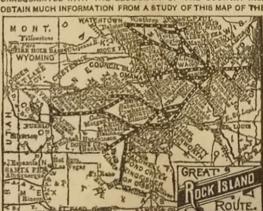
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URGANIZATION.

ORGANIZED UNITY-HERMAN SNOW. Should we seek to combine Spiritualism

into a denominational or party movement As it seems important that all phases of this topic be now presented through the columns of the JOURNAL, the present writer cheerfully adds his word to the general contribution, asking that his impressions be received sim-ply for what they may seem to be worth in sight of earnest and intelligent advocates of spiritual truth.

My leading thought upon the subject is that if it were possible for Spiritualists generally to be combined into a partisen shape, such a movement would not be conductive to the interests of truth and love in their more advanced and unselfish manifestations; for, from the very nature of our modern Spiritualism, its work can best be done diffusively and quietly. This, we may well believe, is the designing wisdom of the unseen guiding influence under which the movement is being led forward toward ends far higher and more beneficent than most mortals can understand and appreciate. My leading thought upon the subject is

derstand and appreciate.

The laws of action, under which this wonderful influx from the spirit world has been moving forward with a success so astonishing, are widely different and in advance of the old order of sect and party—an order which has ever been heavy with shackles, both upon individual manhood and upon a light scalar in the advanced by the second section. right evolution in the advancing kingdom of

divine truth.

The high spiritual truths we advocate do not lie at "the bottom of a well," nor are they to be laboriously excavated from mountain ridges by the help of complicated machinery. They are everywhere in the infinitude of spiritual space, ready to gain entrance to all open and sepiring minds, even as the rays of the material sunlight are penetrating into all open spaces of the earth. It is only needful that hindrances be removed; only that ignorance and narrowness and only that ignorance and narrowness and selfish party ends be banished; only that the skylight of man's upper brain be kept free from the dust of low, earthly contentions and be kept clear and bright for the entrance of the spiritual soulight; only these, and then shall we see and know the truth and the truth shall make us free. And in order rightly to carry out to its legitimate ends a work like this, measures are needed peculiar to the genius of our cause; measures which are in-deed now in action, could we but see and recognize them, through which the old and effete systems of false theology and reform are being shaken to the very center and made

Among the various causes of the religious and theological revolution of the last halfcentury is one peculiarly belonging to our movement, the full force of which is not yet understood even by Spiritualists. This has been the quiet creeping in, among all classes of recognized Christians, of those experimental tests so well known among recognized Spiritualists as decided proofs of the truth of our leading claim. For, although it be true that the constant appeals to prejudice and the fears of Satanic agency may hold in check certain classes in recognized Christian congregations, yet there are others of more free-dom of thought, especially such of them as have had large experience in the school of bereavement and whose departed loved ones have been, through an iron bound creed, consigned to unending despair—such having long been crushed in heart and restive in spirit under the cruel tyranny of their posi-tion, are at length quite ready to test the new claim and its methods, provided it can be done away from any open connection with Spiritualism. In secret, therefore, and among themselves, they make the trial, and lo! it is a success. Through a telegraphic use of the alphabet, word comes to the sorrowing ones that the loved ones still live in hope and faith; that they have found no hell but that which they may have brought with them in their own darkened or perverted earthly ex-periences, and that the fire of this hell can only last till the dross of evil is burned out. And so real and natural does all this come to them, often with decisive personal tests, that the earthly friends cannot but believe in the genuineness of the message, and oh the relief which thus comes home to them! They do not cease from the good work, but this, the beginning, is to end only in a full escape from the spiritual bondage under which they have long suffered; for almost all the thought

mon people" hearing gladly what the religious teachers at first openly condemn.

The newly recognized spiritual power is wonderfully fitted to carry on this kind of reform, as it meets human life in all the conditions of intellected growth, and has variable. ditions of intellectual growth and has various ways of doing its work wisely and well. Shall we not help on this quiet work in the churches, rather than by a needless display of our badges of party frighten away the timid and provoke a belligerent attitude on the part of others who might be open to a mild and peaceful presentation of the truth? With the creed-makers themselves we may have no sympathy. But with the suffering victims we should be indignantly sympathetic, and be ready in all possible ways to second the unseen workers in breaking the bondage

which thus comes from the unseen life is of a character to disturb and eventually over-throw the peculiar doctrines of the old evan-

gelical orthodoxy; and thus is the work going on in almost all the churches, the "com-

But there are other directions beside the churches in which Spiritualism has a great work to do and in which different methods may be advisable.

of a dark and crushing theology.

Organization is good, but first let it be known to what good end it is to be directed. For it is one of the dearly purchased lessons of history that more of evil than of good has thus been advanced. By Spiritualists it is needed-for what? The phenomenal facts and the general belief that follows are being rapidly extended in all directions in their own mysterious way, with no necessity for exter-nal organized machinery; better indeed, as many believe, than with such doubtful expedients-doubtful I mean when the moral and spiritual truths belonging more especially to our faith are concerned. The simple and natural spread of Spiritualism gets along very well without organization. But how rightly to understand and use this wonderful force of the nineteenth century? This does seem to require special methods, different in some respects, at least, from the old religious routines and which shall be in wise harmony with the special genius of the movement. Under the action of the higher spiritual laws shall we appeal to a form of words to hold true souls together in working order? In that unseen world to which we are hastening, all such belong together and cannot be separated; nor could they be here were it not for certain blinding artificialities in their surroundings. All attempts to hold men together by a form of belief, however simple, are far more of an earthly mentality than of a heavenly spirituality. If honesty and in-

dependent thought prevail, these formulas cannot answer their end but for the brief

space of their creation. Human capacities space of their creation. Human capacities for spiritual verities are widely various, and should ever be enlarging. Yesterday's cup of the water of life is not large enough for to-day, and the Eternal Fountain is unfounded and exhausties. It will never cease from a full supply of our growing wants as we aspire and move onward in our upward career! It would seem that all we need as a basis

of combined action in spirituality and re form is an earnest and general seeking to know the truth and to follow it; and all such, know the truth and to follow it; and all such, be they Spiritualists, or whatever else may be their party signal, are my brothers and my sisters, and I hope ever to rejoice in standing by their side working for mutual good and use in humanity's field. What is wanted is a genuine unity of the spirit. But an artificial unity, grouped around certain specified and often compromised points of belief, is not the unity that prevails in that higher sphere whence our inspiration should come. There, all artificial barriers and coverings disappear, and we shall know and be known as to our actual personal belonging, and there is true unity. In this life, just so known as to our actual personal belonging, and there is true unity. In this life, just so far as we ignore or set aside artificialities and technicalities and fix our thoughts upon spiritual realities, in ourselves and others, just so far do we prepare for the action of a unity not of name only, but of natural necessity.

For what is it that keeps kindred souls apart but the want of a right knowledge of each other? A mere difference of opinion or name could not do this so long as a true spiritual freedom and love of the truth should be seen and acknowledged. It is because they

do not truly know each other that highly developed souls are kept apart in sympathetic and angelic labors in this earthly sphere. All extraneous obstacles being removed, happy and harmonious blending in beneficent action must follow with such. With them the spir-it of love will ever be "the one working rule of life," and like a magnetic nucleus, there will be, with them, a gentle but strong tendency to draw others into their sphere of

And now one train of thought touches at length the great problem, to rightly solve which would make our movement what it ought to be, the enlightening and saving power of the world. How and through what means is this spirit of love to find entrance means is this spirit of love to find entrance into the human hearts within our sphere of action? All else is easy compared with this and this should be the primary aim of all wisely shaped combinations of Spiritualists, as well as of other religious bodies. Organization in itself is no panacea for this, nor can "free thought" alone touch deeply the point in view, for all now know much better than they do. There is but one true remedy; our innermost sonly must be opened on to our innermost souls must be opened up to-ward the Divine Fountain in earnest, longing aspiration, and they shall be filled and become transformed into instruments of angel ic use. For those who are en rapport with the higher spirit conditions are enshroused within an atmosphere of celestial light and love, and they have only to open up their yearning spirits to receive that which shall Ip lift up themselves and others.

What, then, is the outcome of our train of thought?" Should there not be some stated action of a distinctively religious character in the vast flood of spirit power and influence now sweeping over the world? By all means, yes, since Spiritualists alone practically recognize as a clearly proven fact the nearness and activity of the Spirit world in human af-fairs. We know, also, that there are certain essential conditions for a near approach into the presence of noble and helpful spirits. Let us study to understand and rightly use these conditions constantly striving to enlarge their capacity. Let home circles be the starting point, to be steadily enlarged in their power of good by the reception of other sincere enquirers, as the mediumístic other sincere enquirers, as the mediumistic power shall be increased in its capacity for good, as it surely will be if a right elevation of tone and purpose be kept up, and the laws of harmony preserved. So shall such central magnets steadily draw to themselves those by spiritual affinity rightly belonging there; and so in time, in favorable locations, harmonious congregations may be the result, not necessarily wholly made up of Spiritualists, but also often of such who only feel at home there and are ready to join hands with the workers.

Here, in such congregations, let worthy mediums and lecturers find an enlargement of their usefulness and a liberal support. Here let a practical study of the nature and uses of Spiritualism be pursued under such simple organizations as may be suited to the wants of each congregation, all of whom should be of an independent and progressive character, with names suited to the tastes and inclination of the members, only let those names not be of a narrow and partisan character thus falling back into the old sectarian order of things.

It is to be hoped that, ere long, congrega-tions of this kind may be established at all the leading localities of our land -congrega-tions which, though without a creedal yoke of any kind, shall yet be strong in sympathetic co-operation and associated action in every good work of truth and love. Such ac-tion is now being largely initiated outside of Spiritualism, though having within the congregations a large representation of firm be lievers in our faith, as for instance those of Swing and Thomas of Chicago, and Kerr of Rockford, III. And why should not Spiritual-ists find a religious home with such a people when location and the laws of spiritual harmony seem to favor it? And why should not such people find a home with Spiritualists when conditions favor it, since, in both these instances there would naturally follow a mutual exchange—the higher good?

To the mind of the present writer it is to a gradual increase of such independent and gradual sharmonions apparent the such as the su

generally harmonious congregations-Spiritualist and others—that more than to all other causes we are to look as the leading power in the world's salvation from party narrowness and selfish ends, and for a final triumph of the kingdoms of truth and right.

(Continued from First Page.) Maggie Fox's Recantation. you decide to explain the position which you took or were made to take in the alleged ex-

"It is not of recent date," she replied. "It is months since I was first arged to do this I did my utmost to repress the uncontrollable desire to make a clean breast of the whole treacherous onslaught on Spiritualism, but, try as I might, the irrepressible spiritual influence urged me to this course

with great vigor.
"If I could consult my own desires I would not again come before the public. So far as feeling of revenge being a factor in the feeling of revenge being a factor in the feeling, that idea can be very easily set at est by the fact that there is no way by which could bring the miscreants and plotters of vil to retribution. My only purpose is to eclare to the world that I was under a baneal influence when I made my attack on piritualism and to right a wrong."

"You say that you, being the best-known truth of this statement. If so, I would be right glad to join such a one in an investigation of this subject.

A state of this subject.

A state of thing exists here in Texas that I, being familiar therewith, wish to direct attention to as apropos. It is that twenty-five or thirty years ago what we might term a professional land renter, one who made a business of renting and cultivating other men's lands for part of the crop, was a rare a feeling of revenge being a factor in the premises, that idea can be very easily set at rest by the fact that there is no way by which I could bring the miscreants and plotters of evil to retribution. My only purpose is to declare to the world that I was under a baneful influence when I made my attack on Spiritualism and to right a wrong."

exponent of the phenomena of Spiritualism, were psychologized by the enemies of that religion with the object of doing it an injury.

religion with the object of doing it an injury. How do you know that some Spiritualist may not be adopting the same method to secure this retraction of your former attitude?"

"I am perfectly away of the fact that it is not the case. Long lefore I spoke to and person on this matter I was unceasingly reminded by my spirit control what I should do, and at last I have come to the conclusion that it would be useless for me to further thear promotions." thwart their promptings."

THE SPIRITS MOVE HER TO IT.

"Were there no overtures made by a spirit in the flesh?" 'No; I will tell you low I came to make it "No; I will tell you low I came to make it known to my people. I was walking on Sixth avenne, in this city, one day, when I met Mrs. H. J. Newton. The meeting was altogether accidental apparently, but I do believe it was brought about by the intervention of the 'good spirite,' and I told Mrs. Newton so, I related to her some of the facts concerning the whole affair. An arrange ment was made to meet at Mr. Newton's honse, and the result is that I meet you tonight."

night."
"Has there been no mention of a mone

"Has there been no mention of a monetary consideration for this mistat ment?"

"Not the smallest; none whatever."

"Then the financial gain is not the end
which you are looking for?"

"Indirectly, yes. You know that even a
mortal instrument is the hands of the spirit
must have the maintenance of life. This I
propose to derive from my lectures. Not one
cent has passed to me from any person because I adopted this course."

"What cause led upto your exposure of the
spirit rappings?"

"At that time I was in great need of
money, and persons, who for the present I
prefer not to name, took advantage of the
situation; hence the trouble. The excitement, too, helped to upset my mental equilibrium."

"What was the object of the persons who induced you to make the confession that you and all mediums traded on the credulity of

people?"
"They had several objects in view. Their first and paramount idea was to crush Spir-itualism, to make money for themselves and to get up a great excitement, as that was an element in which they flourished."
"Was there any truth in the charges you made against Spiritualism?"

"Those charges were false in every particular. I have no hesitation in saying that."

SAYS SHE WAS BRIBED TO THE CONFESSION. "Won't you name any of those who were instrumental in causing you to make such sweeping charges against the methods of your people?"

"I do not wish to just now. But I will

mention that persons high in the Catholic church did their best to have me enter a con-

"Was the offer made by any one in this country?" No; in London. I had a letter from Car-

"No; in London. I had a letter from Cardinal Manning advising me to abandon this 'wicked work of the devil."

"A year ago, when you were dealing your 'death blow' to Spiritualism, you said it would prove a curse to any one having anything to do with it. Your opinion is changed, of course?"

"No my ballef in Spiritualism, has under-

'No, my bellef in Spiritualism has undergone no change. When I made those dread-ful statements I was not responsible for my words. Its genuineness is an un controverti-ble fact. Not all the Herrmanns that ever breathed can duplicate the wonders that are produced through some mediums. By deftness of fingers and smartness of wits they may produce writing on papers and slates, but even this cannot bear close investigation. Materialization is beyond their mental caliber to reproduce, and I challenge any one to make the 'rap' under the same conditions which I will. There is not a human being on earth can produce the 'rapa' in the same

which I will. There is not a human being on earth can produce the 'raps' in the same way as they are through me."

"Do you propose to hold scances?"

"No, I will devote myself entirely to platform work, as that will find me a better opportunity to refute the foul slanders uttered

by me against Spiritualism."
"What does your sister Katle say of your present course?"

"She is in complete sympathy with me. She did not approve my course in the past." SISTER KATIE WAS ALSO WEAK.

"Did not your sister sign a paper indorsing your abuse of Spiritualism ?." "It is possible she may have, but such sig-

nature must have been secured by fraudu-lent devices and misrepresentations. She has always been an unfaltering Spiritualist." "Will you have a manager for your lecture

"No, sir; I have a horror of them. They, too, treated me most outrageously. Frank Stechen acted shamefully with me. He made considerable money through his management for me and left me in Boston without a cent. All I got from him was \$550, which was given me at the beginning of the contract."

HER OPEN LETTER TO THE PUBLIC.

To give greater authenticity to the interview, at her suggestion, the following open letter was written, to which she placed her

New York City, Nov. 16, 1889.

To the Public— The foregoing interview having been read over to me, I find nothing contained therein that is not a correct record of my words and truthful expression of my sentiments.

I have not given a detailed account of the ways and means which were devised to bring me under subjection and so extract from me a declaration that the Spiritual phenomena, as exemplified through my organism, was a fraud. But I shall fully atone for this incompleteness when I get upon the platform.
[Sigued.] MRS. FOX KANE. [Signed.]

HENRY J. NEWTON,) MARY A. NEWTON, Witnesses. J. L. O'SULLIVAN,

> (Concluded from Fifth Page.) In the Right Direction.

rated with a view to inducing foreign capital to invest in them, capital which was in the hands of men who had no sympathy whatever with our form of government, but had a longing eye fixed upon the real estate of this country, public and private, and they are fast getting possession of it, while thousands of native born Americans cannot possibly reach it under a winting disamputances. Some reach it under existing circumstances. Some one may be inclined to call in question the truth of this statement. If so, I would be

thing in this country, while now three fifths of the tillers of the soil pay tithes for the privilege of cultivating other men's lands, with little prospect of ever doing any better. With this undeniable fact before us, I assume that which with the prospect of the pay that the country of the pay that the country of the pay that the country of the pay are graying. with little prospect of ever doing any better. With this undeniable fact before us, I assume to say that, whether "the poor are growing poorer" or not, the poor are increasing in number, and that therefore there is an increase in poverty. And if, as Brother Stebbins (in order to get over the fact that there has been and is now an increased and constantly increasing number of wealthy men in the United States), says, "There is a vast increase of wealth," I ask, since the number of the poor is vastly increased, showing an increase of wealth," I ask, since the number of the poor is vastly increased, showing an increase of poverty, while yet, as he says, "there is a vast increase of wealth," is not this increase of wealth, showing that, at least, "the rich are growing richer?" It may, in order to avoid the force of the argument here brought forward to show that "the rich are growing richer," be said that there is a vast increase of population, among which this increased wealth is distributed; but this will not suffice in the face of the fact that twenty-five years ago there were not a half dozen will increase on this continue. five years ago there were not a half dozen millionaires upon this continent, while now they are numbered by the score, and some of

they are numbered by the score, and some of them owning millions upon millions of property untaxed, while the producer of raw material and mainly the consumer of the manufactured products is taxed to protect the wealthy manufacturer to the very utmost that will preserve the life of "the goose that lays the golden egg."

I regard this increase of tenant labor, or occupancy by sufferance, as it might justly be styled, as a fearful menace to our republican or democratic form of government and its institutions, in that it is utterly impossible to make patriotic and loyal citizens of a serfdom that is dependent upon the petty gods that lord it over them; for here are the hot beds that yield anarchy, nihilism and socialism in their daugerous forms. It also points to an insurmountable obstacle to intellectual and moral progress, in that the struggle for life and "the battle for bread" naturally degenerates into that of brute force, where all the higher instincts that in naturally degenerates into that of brute force, where all the higher instincts that indeed make for "life and peace" are lost sight of and man becomes little better than the brute and far more to be dreaded.

brute and far more to be dreaded.

I do not wish to be understood as looking alone upon the dark side of the picture of human life! No! far from it! I am entirely hopeful and believe the great forces at work as a power behind the throne occupied by such reigning priests and kings unto God in these latter times as Bros. Whitworth and Stebbins, with such a channel of communication to the world as the Religio Philosophical Journal, cannot fail to sound the trum-ICAL JOURNAL, cannot fail to sound the trumpet that shall make the sleeping nations hear and heed the admonition of the apostle which saith, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

When I speak of Bros. Whitworth and Steb bins as "reigning priests and kings unto God," I mean no disrepect, but to indicate that, to my mind, they, and all such spiritu-ally illumined minds, are kings and priests of their own estate, chosen to reign with God in that new Jerusalem which John saw coming down from God out of heaven in which there shall be "no more death," a mat-ter understood to day by none but Spiritual-ists in the strict sense of the term—those who, having been quickened into "newness of life" by "the law of the spirit of life in Christ Jesus" that maketh "free from the law of sin and death," have "passed from death unto life."

J. B. CONE.

Union, Texas.

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