



Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON. (CONTINUED) [Copyright Secured.]

Man previous to this was on the globe, and while Europe and North eastern America lay under ice, he found in Northern Asia a delightful home, where a genial climate blessed him and furnished with abundant food the domestic animals that he reared and the seeds and fruits on which he largely subsisted.

COMETS AND METEORS.

The history of Sideros sheds much light upon one of the darkest pages of the science of astronomy, that which relates to comets and meteors. Of all the heavenly bodies there are none that startle us like these.

The comet of 1680, when at its perihelion, had a tail which extended over 90 degrees. Its actual length in miles was calculated at 123 millions.

All comets, however, are not furnished with tails. Many have been observed with very short tails, and a few have been entirely destitute.

Astronomers seem generally to be of the opinion that they are composed of exceedingly attenuated matter, and the younger Herschell says, "the most unsubstantial clouds, which float in the highest regions of our atmosphere, and seem at sunset to be drenched in light, and to glow throughout their whole depth as if in actual ignition, without any shadow of dark side, must be looked upon as dense and massive bodies compared with the filmy and all but spiritual texture of a comet."

Such comets might, however, be composed of innumerable meteoroids, and if they varied in size from dust to 20 miles in diameter, they would show no disk, at the distance at which comets are generally observed.

Arago thinks that comets "occasionally appear round, and with well-defined planetary disks, showing them to be solid opaque bodies, in all respects resembling planets, and only differing from these in the great eccentricity of their orbits."

From the psychometric investigations of Sideros and its fragments, I think that comets may be divided into three grand classes; first, actual planets or worlds, globular as the earth, which, owing to what we call accidents, have been caused to assume eccentric orbits.

Second, large fragments of worlds which have run their round, been broken up and are now on their return to the sun, whose heat and light are kept up by their continual fall.

(1) Outline of Astronomy, p. 508. (2) Spectrum Analysis, p. 292. (3) Lardner's Lectures. (4) Mitchell's Planetary and Stellar Worlds.

Hence, Mr. Editor, I was not a little interested, not to say amused, by noticing, at though you had presented it as one of the merits of your proposed plan that it offered "no creed"—in fact, that "no one is called on to believe anything, or even to know anything as the condition of admission"—yet you subsequently felt constrained to say that your proposed "colleges of philosophy" would "imply a creed," which you proceed to set forth in seven distinct propositions.

But a creed will lead to sects. True. Where mental freedom and activity exist, divergencies of opinion are inevitable. What then? Are these to be altogether deprecated? Not half so much, in my judgment, as either mental stagnation or the want of clearly defined convictions and purposes.

One of the most interesting facts known to us regarding comets, is the amazing distance into space to which some of them journey. The great comet of 1811 has a period, which was fixed by Argelander at nearly 3,000 years.

There are many facts known to us regarding comets that are in harmony with the views just presented. Those comets to which Arago refers, that appear round and with well defined planetary disks, may be cometary worlds, on some of which human beings may now reside as they once did on Sideros.

If this was a comet of the second class, being only a fragment of a pre existing world, it is not so very surprising to learn that this fragment had in turn become broken, the two pieces thereof following independent tracks.

With reference to Spiritualism as a whole, your plan, if I apprehend it, provides only for "investigation." All "conclusions" are relegated to the "future," and so, I presume, would be anything like practical applications of what is learned.

But while "investigation," of the most exact and rigid character that the nature of the phenomena will admit, needs to be promoted, yet that alone would fail to meet the demands of a considerable body of earnest and intelligent Spiritualists—those who have investigated for years, and have already come to important, and, as they think, well-founded "conclusions," and are now desirous of putting the knowledge and growth acquired to the best use for the general good.

ORGANIZATION OF THE FORCES OF REFORM.

To the Editor of the Religio-Philosophical Journal: Your recent editorial suggestions, with the comments of numerous correspondents, on the subject of organization and co-operation among liberal thinkers of all classes, have been read by me with great interest.

In compliance with your invitation, I will submit some thoughts and suggestions on the general subject—the results of much reflection—as my contribution to the discussion.

1. The harmonious co-operation of all sincere workers for human improvement seem eminently desirable, for many reasons which need not be here repeated. Such co-operation, for the best results, requires association and organization in some form, and thus division and co-ordination of labor.

2. Harmonious association and co-operation can only result from ESSENTIAL UNITY OF CONVICTION as to three things—the objects to be sought, the methods by which those objects shall be pursued, and the underlying principles of right and truth which make those objects desirable.

3. But is the conjunction of the dissentient forces of progress feasible on any plan? Can Spiritualists of various shades, and non-spiritualists "liberals" of any shade, unite on any platform for common work, that shall not be too latitudinarian, or platitudinarian, for efficiency; or that shall not require Spiritualists to limit themselves to mere "investigation"?

4. The limited coalitions that have been thus far attempted between Spiritualists and "liberals" have been based, if I mistake not, usually, if not wholly, on a common hostility to the claims and demands of the popular theology. And they may have served temporarily useful purposes. But alliances for warfare, "offensive or defensive," are not the most desirable.

Hence, Mr. Editor, I was not a little interested, not to say amused, by noticing, at though you had presented it as one of the merits of your proposed plan that it offered "no creed"—in fact, that "no one is called on to believe anything, or even to know anything as the condition of admission"—yet you subsequently felt constrained to say that your proposed "colleges of philosophy" would "imply a creed," which you proceed to set forth in seven distinct propositions.

3. But a creed will lead to sects. True. Where mental freedom and activity exist, divergencies of opinion are inevitable. What then? Are these to be altogether deprecated? Not half so much, in my judgment, as either mental stagnation or the want of clearly defined convictions and purposes.

4. It appears to me that one prominently desirable object of organized co-operation, at least on the part of all Spiritualists, should be mutual aid in SPIRITUAL CULTURE.

Your proposed plan provides for physical, mental and artistic culture, but does not distinctly specify spiritual. By this I mean not merely the proper cultivation, unfoldment and orderly exercise for worthy ends of those superior capabilities of the human spirit which give perception of spirit-entities and the underlying verities of being—the powers of clairvoyance, psychometry, impressibility, inspiration, healing, and all other desirable forms of mediumship.

Possibly, Mr. Editor, you intend this branch of culture should come into your plan, under your first department—"Praise of known worth—worship," etc. If so, it should, in my judgment, be distinctly specified and made prominent—though judicious culture will probably require something more than mere "praise."

5. With reference to Spiritualism as a whole, your plan, if I apprehend it, provides only for "investigation." All "conclusions" are relegated to the "future," and so, I presume, would be anything like practical applications of what is learned.

6. But is the conjunction of the dissentient forces of progress feasible on any plan? Can Spiritualists of various shades, and non-spiritualists "liberals" of any shade, unite on any platform for common work, that shall not be too latitudinarian, or platitudinarian, for efficiency; or that shall not require Spiritualists to limit themselves to mere "investigation"?

7. When I remember the contemptuousness, if not bitter hostility, commonly manifested toward Spiritualism and Spiritualists, by leading non-spiritualistic "liberals" so-called, (except, perhaps, when they want help in turning their grindstone)—their seeming unwillingness that anybody should learn anything about more than "one world at a time"—I confess the prospect for union does not look very hopeful.

8. The details of a constitution, or working plan, of organization, embracing these features, may be readily drawn up by any person familiar with such work, and need not be given here.

9. These suggestions, Mr. Editor, are respectfully submitted for what they may be worth, by AN OLD SPIRITUALIST.

None are so fond of secrets as those who do not mean to keep them; such persons covet secrets, as a spend-thrift covets money, for the purpose of circulation.

The combatants, full of the spirit of antagonism, are very apt, on slight occasion, to train their guns on each other's camps, to the delight of the common enemy—as has been often witnessed.

A PLAN PROPOSED. I suggest, therefore, the trial of a plan something like the following, which, if I mistake not, embraces the essential features of your editorial schema, with some important additions. 1. Let a general organization be formed on the simple basis of

FRATERNITY, OR UNIVERSAL BROTHERHOOD, and the plain duties resulting therefrom, of kindness, good-will, courtesy, and care for the welfare of all human beings. All liberalists, so far as I know, and all Spiritualists, and, for that matter, all Christians as well, profess to believe in this as a fundamental truth.

This central truth, it seems to me, should be plainly but simply stated, or "formulated," with the self-evident obligations which result from it as a basis or "creed" if you will; and it would further be well to require from each member a pledge to endeavor to live in all respects in accordance with the claims of brotherhood—especially to treat all fellow-members of the fraternity with kindness and courtesy, whatever differences of opinion may arise as to questions of fact, theoretical, truth, or methods of promoting human good.

Within this general organization, or fraternity, the practical work undertaken for the promotion of human welfare may be assigned to departments, committees, bands, groups, or whatever they may be designated; and these may be as numerous as the contemplated work shall require, or as any portion of the members shall see fit to organize.

This will afford room for all shades of opinion, conviction, or "creed," as well as for as many different methods of operation, not inconsistent with the general purpose, as may find a following. Members should be at liberty to connect themselves with and labor in as many different departments or groups as they may desire, and all should be induced to work in some department.

Each department, when organized, should submit its basis of principles, its objects and plans, to the general organization for official recognition; and stated meetings of the general body should be held monthly or quarterly, at which each branch should report its doings, plans, etc., for the general information.

The heads of departments or groups should be, with the leading officers of the general organization, members of an executive board, who will arrange for the regular meetings of the several departments in such a way as that they shall not interfere with each other.

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Education; also another that should have in view the practical application of brotherhood to life—in other words, SOCIETARY REFORM on the basis of fraternity, to be realized as rapidly as practicable.

Of course, one leading object of the general organization would be, either through its ordinary officers, or some one of its special committees to procure occasional discourses setting forth the nature and claims of brotherhood.

Lectures or instructions on Spiritualism, or any of its special phases, should be arranged for by the committee or group having that department in charge; and others not interested in it would, need have no responsibility for it.

A children's lyceum or Sunday school might properly be in the department of spiritual culture, or education, or might be managed by a distinct special committee.

Lessons in physical culture or hygiene would properly fall in the department of education or "science." Eleemosynary work, such as looking after the needy, sick or unfortunate, with counsel to the tempted and discouraged, might occupy a special committee, or together with the provision of lectures on brotherhood, be referred to a department charged with society reform, or, as you phrase it, the "encouragement of the known duties."

A department for the "cultivation of pure beauty"—in which would be combined the attractions of amusements, music, poetry, painting, the drama, statuary, etc., would certainly be an admirable thing, whenever and wherever it can be attained.

Provision should also be made for the discussion of philosophical and all other important questions—whichever discussion, when conducted in the spirit of fraternity, and for ends of use rather than love of debate, may be of the highest utility.

A fraternity organized and properly conducted for these objects would certainly perform all the useful functions of the church, and much more; and would take from that decrepit institution all excuse for longer existence. It would also remove from the friends of progress the reproach of attempting to destroy the old structures in which humanity has been sheltered, without providing new and better.

This plan, at first blush, may look complicated and ponderous; but one of its advantages is, that, starting with the right basis, which is simplicity itself, the several departments or committees may be added only as they are needed and called for, or as competent persons are moved to attempt them.

These suggestions, Mr. Editor, are respectfully submitted for what they may be worth, by AN OLD SPIRITUALIST.











Manifestations at Manchester, N. H. A Face Partly Materialized—A Materialized Handkerchief Disappears in the Air.

To the Editor of the Religio-Philosophical Journal: By special invitation of the controlling intelligence...

By special invitation of the controlling intelligence, I was present at one of Mr. Edgar W. Emerson's private materializing séances...

After I had taken my seat, other forms not specially interesting to the general reader, made their appearance. Finally one styling herself "Mattie," peered cautiously out of the cabinet...

After I had taken my seat, other forms not specially interesting to the general reader, made their appearance. Finally one styling herself "Mattie," peered cautiously out of the cabinet...

Allow me to state in connection with the above, that Mr. Emerson is a young man of sterling integrity, recognized by the community in which he resides...

It seems to me that materializations and dematerializations like the above should be considered the proof positive of immortality.

Geo. A. Fuller, Dover, Mass., Jan. 3rd, 1880.

Death of a Good Medium and Good Woman—Clerical Misrepresentation.

A few weeks since there passed to the Spirit-world, from her residence in Kansas City, Missouri, the immortal portion of Mrs. Margaret Jameson...

In a sermon delivered the day of her funeral, Rev. S. B. Bell, thus deliberately misrepresented both Mrs. Jameson and the Liberal League...

"Once again, suppose it to be possible that the soul of Lazarus was nowhere—that it was as dead as his body. What then? Why then, let us weep and wail and never be comforted...

Would it be believed that Rev. Mr. Bell had personally met Mrs. Jameson and knew her to be positively convinced of the truth of immortality?

mentioned, the reverend gentleman inquired, in a very nervous manner, if she was the medium. In her kindly, sisterly way, she told him she was.

WHEREAS, in the course of nature and in obedience to irresistible law, Mrs. Margaret Jameson, a member of this league, has been removed from her earthly tabernacle...

As a league, we sincerely regret the loss of her earthly life to us, to her family and society, and we extend to her husband and family our sincere condolence.

A more glaring instance of clerical misrepresentation, has probably not disgraced the nineteenth century.

Test Mediums.

Those are what we need, Mr. Editor, test mediums; and as fast as found, tell your neighbors that they may know where to find solid facts...

I heard there was a materializing medium by the name of France, of Oswego, N. Y., sitting at Peterboro' under strictly test conditions. I had never heard of such a man...

I invited thirteen persons besides myself to form the circle. A common oil lamp with porcelain shade furnished the light...

The cabinet was placed six feet from either side of the room. The medium having removed his collar and handkerchief, was dressed entirely in black.

He was seated in the cabinet and left down the front side of the cabinet, while I started the music box. I will not give a detailed account of all the manifestations, but will simply say that two faces frequently appeared at the aperture at the same time...

The eleventh day of December! It seemed incredible, for from the first dawn-blossoms that tinged their pink petals through the windows of the East, until we saw the day dawn on a couch of crimson and gold...

The only town we visited during the day was Los Gatos. The place of the [wild] cats, situated ten miles from San Jose at the mouth of a canyon in the Santa Cruz mountains...

clothes. They shall strip him naked, dress him in clothes of their own providing...

IF REV. A. A. Waite or any other man says he can expose all mediums, these will be conditions he will be placed under in exposing H. France...

The ball is gathering size rapidly. Mr. Editor. Test mediums are springing up in every part of the land, and you have done a noble work in bringing it about.

Community, N. Y. D. EDSON SMITH.

FACTS VERSUS THEORIES.

I consider that your paper is doing much towards bringing order out of the confused mass of falsties and contradictions...

I have seen with different mediums nearly a hundred of these figures, but I have never had the evidence that any one of them were really the spirits they claimed to be.

While I was visiting at this same little town, I was one evening the guest of a Quaker family, who are also Spiritualists.

New York. SARA E. SOMERBY, M. D.

A December Day in the Golden State.

The eleventh day of December! It seemed incredible, for from the first dawn-blossoms that tinged their pink petals through the windows of the East...

Turkey farmers were riding their gang-plows that turned up great black furrows from which faint perfume was wafted to our eager senses, and what is sweeter than the breath of a revived earth?

these sunny foot hills, are magnificent. The mountains rise in irregular cones, on a close upon another, some bald and others covered with timber...

The mountains rose sharp and clear into the infinite blue of the brooding sky; deep shadows, full of silent mystery, darkened the many canyons and defiles...

Having wearied ourselves with walking and gazing, we produced our lunch-baskets, (for it must be acknowledged that fine scenery and pure air renders this vulgar habit of eating only the more fascinating and irresistible).

The sun slipped behind the mountain wall as though to give the moon fair play; evidently persuaded of woman's rights and her pale splendor overflowed the world...

San Jose, Cal. E. L. W.

NEW SOUTH WALES.

Spiritualism in Sydney—Death of Rev. John Tyerman.

Since I last wrote you nothing of very startling significance has occurred. The Rev. gentleman I formerly alluded to as having from Canada, A. C. Gillies—not Gillie—has fallen foul of one of our daily papers...

I notice that Jesse Sheppard has been doing great things your way. I regret to state that he was not a success in Sydney, although his coming here had been eagerly looked for.

Mr. Charles Bright still lectures in the Theatre Royal, every evening, to large audiences. Next Sunday (25th Nov.), he will give a public review of Zollner's "Transcendental Physics" regarding which you favored your readers with an admirable synopsis a short while back.

It would seem that Hudson Tuttle has ably sustained his position in the controversy about Christian Spiritualism, and his writings are much thought of in Sydney. Spiritualism has made good headway here, but we are badly in want of a reliable public medium.

LATER—DEATH OF MR. JOHN TYERMAN. On the 27th ult., our good friend Mr. John Tyerman passed to the Spirit-world. You will doubtless remember his flying visit through America on his way home from England last year...

converts to Spiritualism and free thought; and he has now passed on to a sphere of action where his admirable qualities for usefulness will have wider scope for exercise.

The spiritualistic service at the grave, consisting of selected readings and songs from the Lyceum Guide, was conducted by Mr. Gale, Mr. Charles Bright and others...

CHAS. CAVENAGH, Sydney, New South Wales, Dec. 1880.

Prof. Felix Adler.

To the Editor of the Religio-Philosophical Journal: In a recent number of the JOURNAL, I was pleased to perceive an able letter from Mrs. Saylor, sustaining her and my friend, Prof. Felix Adler against some criticisms...

In a recent number of the JOURNAL, I was pleased to perceive an able letter from Mrs. Saylor, sustaining her and my friend, Prof. Felix Adler against some criticisms passed upon that most cultivated and lovely gentleman.

Take away spirit phenomena as a basis, and what evidence which can be called rational proof, has the world ever had of immortality? None whatever.

BRONSON MURRAY, New York.

HORSFORD'S ACID PHOSPHATE IN AN OLD AND OBSTINATE CASE OF DYSPEPSIA—I gave Horsford's Acid Phosphate to an old and obstinate case of dyspepsia to the most happy result.

Any one keeping a horse will find it to their advantage to buy a bottle of Kendall's Spavin Cure.



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