

RELIGIO-Philosophical JOURNAL

ARTS, SCIENCES, LITERATURE, PHILOSOPHY, ROMANCE AND GENERAL REFORM

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

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NOTES OF TRAVEL

Interesting Experiences by Rev. Samuel Watson—Wonderful Manifestations Given at the Seance of Jesse Shepard.

To the Editor of the Religio-Philosophical Journal:

Having been requested to notice some things I witnessed during my summer trip, I venture with your permission, to trespass upon your columns for that purpose. My first Sunday in New York, I heard Mrs. Emma Hardinge-Britten lecture twice at Republican Hall. Many years had passed since I first heard her. She was the first spiritual lecturer I ever heard, away back in the days when Joel Tiffany published *Gotham*, a monthly devoted to Spiritualism, and Partridge and Brittan published *The Spiritual Telegraph*, the first spiritual paper I ever saw. She is one of the finest lecturers I ever listened to. I regret that she is going to return to her native land. We need such advocates of our philosophy on this side of the waters, all over our country.

Soon after I arrived in New York, I received a letter from that wonderful medium, Jesse Shepard, stating that his hand wished to give me a "complimentary seance at Mr. Kiddle's, on Wednesday evening." I have just received an account of it from Mr. Kiddle, which I will enclose to you.

My namesake having failed to attend the camp meeting at New to come several days in advance of my engagement there. I gladly obeyed the call, and filled her hour on Sunday to an immense audience. I love those Philadelphia Spiritualists. It seemed like going home, meeting so many with whom I have spent time so pleasantly for several years. I remained till the meeting closed, and a grand success it was.

During the time, I spent part of three days in the city of "Brotherly Love," with our mutual friend, Bro. H. B. Champion and his estimable and talented wife. Here I met with Miss Mary Jones, who is being developed as a clairvoyant. She gave me some good personal tests, demonstrating her powers in this interesting phase of Spiritualism, called by St. Paul the "gift of discerning spirits." She was entranced for the first time one evening when we were sitting for spirit manifestations. She was first controlled by her mother, then by a number of others, giving evidence of their power to use her vocal organs to speak as though they were their own.

At the camp meeting I called to see Mrs. Patterson, of Pittsburg, who was on a visit to some relatives in Philadelphia. She is a fine independent slate-writing medium. A double slate is screwed together with a small piece of pencil put between them. After the writing is completed the pencil is found on the top of the slate. She gave me some tests in this way, and then wrote the following, purporting to come from my father-in-law and my spirit wife:

"I am often with you, and am glad to say that you will develop in your own home, and I will be well repaid."

"I often write to you at your home, and I will help a few others to materialize in the open room, within two feet of where you are sitting. There are wonderful things developing in your own home; so be patient. Bright spirits guard and keep you and yours from harm. We feel none of earth's petty jealousies, but know and understand aright."

MOLLIE.

A prominent Methodist at Trenton, has been to see me, and made me promise to spend the night with him. After lecturing

in the forenoon, and Bro. Wheeler and myself at the pavilion in the afternoon, I made my way through the immense crowd to the station, and bid adieu to this lovely place. Mr. B. met me at the depot. He had quite a number of friends with him to meet me, and for several hours I was subjected to a pleasant catechizing by members of the church who had not been to the camp meeting. Early in the morning I am off for New York to look after my book.

My spirit friends directed me before leaving home, to visit Dr. Mansfield, as they wished to say something through him to me. I went to Saratoga so as to be there to hear Bro. Joseph Cook's lecture. It fell greatly below my expectation. The next day I had a number of communications through Dr. Mansfield. I will make two short extracts, showing what they think of the Rev. Gentleman lecturer. Rev. Dr. Wilder Fisk wrote thus:

"We were in mass assembled last evening at the talk by that moral coward, who after continuously speaking of Spiritualism, and finding it did not meet with general favor, allowed himself to retreat and feel sorry for what he had proclaimed after an investigation which he could not gainsay at the time of the investigation. This man has disgraced himself in the eyes of thinking people; in other words the man—rather the coward—is dead, dead to the world at large; mind what I tell you."

Bishop Otey wrote:

"Benot in the least disturbed by that pharisaical cant, or moral coward you listened to last evening; but let it, rather, strengthen you in your faith of spirit-life and spirit-communication. The wouldbe wise opposers of the only evidence of immortality, see too plainly that their position is in danger of being displaced by a mighty truth which now shakes the foundation of all creeds from centre to circumference. They die hard, but die they will. Spirit-communication now has a hold on the thinking era; even on the scientific minds of the age, and such is the progress now being made, that all others, now antagonistic, must surely succumb. Again, I say, Brother, be firm and active in dispensing this truth of all truths, important wherever you may be. Yours with loving respect."

Mrs. Britten answered him the next night, as fully set forth in a late issue of the JOURNAL.

Returning to New York, I went to Lake Pleasant, via Boston. I spent some time very pleasantly at the *Banner of Light* office, with Bro. Colby and other gentlemen, including Mr. Epes Sargent, to whose lovely mansion in the suburbs of the city, I paid a delightful visit. I spent some time in the library where Mr. Cook had a communication written between a double slate held in his own hands, off from Mr. Watkins, the medium.

I need not say anything of Lake Pleasant, as you were there as well as at New-Hampshire, and your readers are well posted in regard to those meetings. I must mention, however, that Bro. E. V. Wilson materialized at the Eddy seances a number of times. I attended one of them. He was the first one to come out. He looked about as natural as he did when I saw him there last year. He spoke distinctly as in earth life; said that he was permitted to come out first to open the circle. "I see," said he, "by that lady," pointing to one on the front seat near me, "a boy, her son, who has a broken nose." The lady said it was a good test to her, as she had a son as described. He came out afterwards, and conversed freely with us. I told him I was going to publish the communication he gave me through Dr. Mansfield. He replied, "I want you to do it, and also of my appearance here, and all that I gave to that lady." He said he was going over the country wherever he could find mediums through whom he could materialize. I attended only another seance; it was on Sunday afternoon, given by Keeler and Rothermel. The hall was pretty well filled. Everything seemed open and fair. They sat with persons selected from the audience to hold them, so that they could not move any part of their body or limbs without their knowledge. Hands with no visible body, looking as natural as any possessed by mortals, appeared in open daylight, took pencils and wrote messages to their friends, and handed them forth as naturally as mortals could have done. This was done with quite a number. Sometimes communications requiring several minutes for their production, would be written to friends who stood by and who recognized the messages as coming from loved ones who had long since passed away. The same law that enabled the fingers of a man's hand, seen at the feast when the holy vessels of the Temple, were desecrated, to write the King's doom upon the wall of his palace, enables their hands to write on paper given them by their friends.

But I must stop my writing, and hasten on to say that I fully endorse the article written by Miss Susie Johnson about camp meetings and conventions; I met her at Cedar Rapids. By the way, I have rarely met with a lecturer and lady, with whom I have been so much pleased. I have heard most of our trance speakers, and I consider Miss Johnson among the best I have ever heard. You can bear witness, too, to her power as a lecturer. She should be called to the most important places, where she would sustain herself and our glorious cause.

SAMUEL WATSON.

REPORT OF JESSE SHEPARD'S MUSICAL SEANCE BY HENRY KIDDLE.

Wednesday, August 4th, 1880, a remarkable seance was given by Jesse Shepard, the renowned musical medium, at the residence of Mr. Henry Kiddle, in the city of New York, which was attended by the following prominent advocates and disciples of Spiritualism, residing in New York, Brooklyn, and other places:

Rev. Samuel Watson, of Memphis, Tenn.; Hon. J. L. O'Sullivan, Dr. J. R. Buchanan, Mr. A. Demarest, Mr. Henry Kiddle, and Mrs. C. H. Decker, of New York; Dr. Eugene Crowell and Mr. C. R. Miller, of Brooklyn, N. Y.; Mr. T. D. Pease, of Springfield, Mass.; Gen. E. F. Bullard, of Saratoga Springs, N. Y.; Mr. George S. Bowen, of Chicago, Ill.; and Mr. D. L. Thompson, of Plainfield, N. J., with several members of Mr. Kiddle's family.

It was of the nature of a reception appointed by the hand of spirits who control Mr. S., to Mr. Watson on the occasion of his visit to the city of New York.

It is impossible to give more than a brief sketch of the marvelous manifestations of the evening, consisting of phenomenal music, both singing and playing on the piano, besides the sweet melodies which proceeded from a small harp that floated around over the heads of the sitters, the spirit of Sappho being the performer, as alleged by the spirit voices. The singing embraced a duet between a deep bass and high soprano voice; and the execution of a grand aria, which was marvelously perfect, while the accompaniment on the piano was inexpressibly beautiful. To illustrate the marvelous power of the voice in this wonderful song, it may also be mentioned that, contrary to the usual custom of accompanying the voice in subdued tones, the accompaniment on this occasion was with the full force of the performer, whose touch is one of more than ordinary strength; while, besides, the cover of the piano was lifted, so as to give full effect to the playing; and yet the melody was brought out with perfect distinctness throughout the entire song.

The musical performances were interspersed with speaking—as first by the independent spirit voice; afterwards through Mr. Shepard, under trance control. The voices spoke in Hebrew, Chinese, Arabic, and other languages, besides the English; the communicating spirits being announced as Hermes, St. John, St. Paul, Confucius, Plato and Mohomet.

Plato gave quite an extended address, and subsequently answered several questions propounded by different members of the circle. The following Hebrew prayer was given by St. John:

"In the name of the Lord, the God of Israel, on my right side be Michael, on my left side Gabriel, before me Uriel, behind me Raphael, and on my head the glory of God."

This was given in Hebrew, and subsequently repeated and taken down phonetically; and the translation obtained from an Hebraist.

The seance was closed by the exhibition of a resplendent luminous cross, which in the darkness radiated above the piano, upon which the medium was playing.

When the gas was relit, three most remarkable writings were found to have been executed on paper which had been placed on the table, but with an extemporized pen, made by folding up a piece of paper: so as to form a pretty hard point. The first of these contained an address to the author, written in heavy but graceful characters, as follows:

"Welcome, thou worker in eternal truth, into the sphere of light and wisdom, and the elements of love and justice, reigning here to-night. To thee be peace, plenty and the power of prophecy."

A few unknown characters preceded and followed this, and the whole was signed, "Paul, Plato, Syrus."

This filled one side of a sheet of foolscap, and the side facing it was nearly filled with unknown characters, apparently partly literal and partly symbolical, and ending with the Hebrew words, *Shalem Allehum*—Peace be with you; and signed P. P. S.

The second commenced with a rude diagram of an obelisk, upon which appeared what seemed to be Demotic Egyptian characters, but interwoven with certain expressions in Greek, meaning, angel, spirit, those in spiritual possession (of the medium), those engaged with them (i. e., the spirit, hand and their associates on the occasion), in the season. The final writing was an inscription in Hebrew, as if on a monument stone—*Kol*, meaning the whole or all.

The third was a beautiful prayer in French, signed George Sand. This was very heavily written, and when taken from the floor, where it seemed to have fallen, was very much blotted. It was as follows:

"Mon pere invisible, aide-moi a comprendre la loi du devoir. J'essaie maintenant que je ne dois jam ais te demander ni la vie, ni la sante, ni un ciel pur, ni les fruits, ni les fleurs, ni meme la vue de ce que j'aima, s'il te plait de sacrifier a tes secrets desirs tous les tresors de mon existence et toutes les splendeurs de la nature."

"Mais que qu'il m'est permis d'explorer, c'est le perfectionnement de mon ame, et la puissance de s'aimer assez pour accepter tout ce qui m'ame de toi, meme les douleurs, les dangers et les regrets de l'obscure."

GEORGE SAND.

The following is a translation:

"My Father invisible, aid me to comprehend the law of duty. I know now that I ought never to ask of Thee life, or health, or a clear sky, or the fruits, or the flowers, or even the sight of those whom I love, if it please Thee to sacrifice to thy secret purposes all the treasures of my existence, and all the splendors of nature. But that which is permitted to me to ask is the improvement of my soul, and the power of loving Thee sufficiently to accept everything that comes from Thee—even the sorrows, the perils, and the piercing regrets."

GEORGE SAND.

It being a perfectly dark circle, it was found to be impossible to take down the words spoken, the addresses delivered, several of them of considerable length, and some, as already stated, in foreign languages, including a German passage purporting to come from the spirit of Klopstock.

A small book-plate had been also placed on the table, every leaf of which was without any marks; and, before the seance, contained nothing whatever. This slate, during the seance, was placed into the hands of Mr. Watson, who was told to be careful not to let anything fall from it; and on examination, after the gas was relit, it was found to contain a large three-lobed dried leaf, on the faded surface of which there appeared in red color, as if painted with a brush, or artist's pencil, characters in some foreign language. There were also what appeared to be hieroglyphs on one of the leaves of the slate; and it should also be stated that there was no time during the seance when these writings could have been executed by the medium's hand, as he continued to play or speak during the entire sitting.

*The inscription was in two lines, the upper one being a Greek word, one of the meanings of which is *the laying out of the dead*; the other hieroglyphs not deciphered.

Stray Leaves from a Lecturer's Note Book.

"What a glorious time we had down by the 'sounding sea' at Onset! How the pleasant memories come rushing in upon my soul; memories of kind and genial faces; memories of sweet communions with loved ones gone before; memories of those voiceless inspirations that spoke only to the eye through the beauties of nature, spread with lavish hand on every side. Oh! Onset, thou art the Mecca of my soul! Wherever my weary feet may wander, my heart goes back to thee with glad rejoicing for all that thou hast revealed to me of spiritual unfoldment and culture. How the old associations come unbidden, trooping up before me from the past! Old faces never to be forgotten, through the rift in memory's curtain, look out upon me once more: What a phalanx of mighty soldiers in the army of truth: Dr. Peabody, W. J. Colville, Col. Bundy, Mrs. Wood, Jennie B. Hagan and Lizzie Doten; Dr. Storer and Dr. Greenleaf. How well and nobly have they all fought for the truth, giving without stint of their vitality and means for the advancement of the cause of Spiritualism. Here where harmony reigns and culture predominates, what a place for the unfolding and development of intelligent individuality."

In law the truth of a statement is oftentimes established by corroborative evidence, and why may not this rule hold good in the domain of spiritual sciences? I think I have some facts upon this subject of sufficient interest to the general reader, to warrant my inserting them in this article. While at Onset, I visited one of the seances held by Mr. Henry B. Allen, and while sitting by the side of him, holding both of his hands in my own, the following communication was written upon a piece of paper lying upon the table directly in front of us, and folded and placed in my pocket:

"George, I am glad to see you. Tommy Brown claims to be a negro spirit. While on earth he was a carpenter by trade, and somewhat of a musician. In Mr. Allen's seances this spirit manifests considerable musical talent, by playing upon the guitar and swinging the instrument through the air. He also imitates very nicely the sound of boring with an auger, planing, etc. As these manifestations take place in the dark, no one knew that I had obtained any writing, and I took particular pains to keep the matter a secret. The next day I engaged a sitting with Dr. Fred Crockett, of Rockland, Me., a psychometric medium. I handed the Doctor the piece of paper upon which 'Tommy' had written, so folded as to conceal the writing. After holding it a few minutes he threw it from him with a convulsive shudder, exclaiming, 'What a wonderful power comes with this piece of paper.' I picked it up and handed it to him again. He held it between the thumb and forefinger of the left hand, and after a few minutes delay he said:

"I can't understand the influence that comes with this paper. If I should give way to my feelings I should talk in broken English, like a negro. I feel full of fun and merriment. I never had such a musical feeling steal over me before. I wish I had a banjo or guitar. I know I could play finely. How I would sing! I would just swing the instrument through the air and play upon it at the same time. There is connected with this paper a remarkable physical force; a strange power that I cannot comprehend. I see a hand, a large, dark colored hand, forna in the air. It is suspended over a table. I see a piece of paper lying upon the table. I

see this hand take a pencil, and write upon the paper. It folds the paper and places it in my vest pocket. I don't understand this. I see a hatbox, a plane, a saw, an auger and a hammer suspended in the air. I can't comprehend their meaning. The power is exhausted, and I can't get any more now."

Thus psychometry in revealing the characteristics of the spirit, and not of the medium, substantiates the genuineness of the phenomena.

I fain would have lingered longer by the sea, and enjoyed the pleasant company of Col. Crockett, Mr. Nye, Major Griffith, Mr. H. Gerry Brown, W. W. Custer, and a host of other warm friends, but time will not wait, and the calls of a lecturer must be attended to.

From Onset I returned to Beverly to all the remaining Sundays of my eleven months engagement; from there to the camp meeting at Harwich, where four days were spent pleasantly and profitably listening to others, and dispensing the spiritual philosophy. I was again reminded of the old adage, *hora fugit*, and away through the busy marts of civilized life, I flew to pitch my tent in "forest primeval," upon the shores of Lake Sunapee, and enter upon the arduous duties of President of the meeting. For thirteen days we had a feast of good things, harmony reigned and a feeling of contentment and happiness pervaded the campground. The following is a list of speakers, selected with the greatest care, who addressed the meeting: W. J. Colville, Boston; Geo. A. Fuller, Dover, Mass.; Dr. H. B. Storer, Boston; Dr. J. P. Greenleaf, Boston; Mrs. Emma Paul, Stowe, Vt.; Mrs. Lizzie S. Manchester, West Randolph, Vt.; Miss Jennie B. Hagan, South Roylston, Vt.; and Mr. A. F. Hubbard, Plymouth, Vt.

Among the many mediums present may be mentioned the following: Edger Emerson, West, Manchester, N. H.; Mrs. L. W. Litch, text and business, Boston; Miss Janie Rhind, typical, New York City; Mrs. Carrie Twine, writing, Westfield, N. Y.; Mrs. R. K. Stiles, text, Worcester, Mass.; Wm. and Horatio Eddy, materializing and physical; C. E. Watkins, independent slate writer, Boston, Mass.; Henry B. Allen, musical and physical, and many others. Our meetings were well attended, good order prevailed, and success crowned our long continued labor.

When we folded our tents and embarked on the staunch little steamer *Lady Wood*, son, and the word "farewell" was spoken, we would but regret to leave Blouet's Landing with its wild and beautiful scenery, and all of its pleasant associations behind us; yet we were buoyed up by the thought that another year, circumstances not preventing, we shall return again, renewing our responsibilities and continuing our work. The following speakers have already been engaged for next season: W. J. Colville, Geo. A. Fuller, Mrs. Emma Paul, Dr. H. B. Storer, Dr. Greenleaf, Jennie B. Hagan, and Mrs. Lizzie Manchester. The meeting will commence about the middle of August, continuing three weeks, and closing the first Sunday in September. We hope that the earnest faces of Col. Bundy will grace our platform another year.

I would take this opportunity to say to correspondents in the West, that my proposed tour West this fall, will be postponed until late in the winter or early in the spring. My engagements in New Hampshire will keep me busy through October. The last two Sundays in November I will occupy the Berkeley Hall platform, in Boston, Mr. Colville being absent in Philadelphia. Parties in the West desiring my services should address me as soon as convenient, so that I may arrange my route of travel with the least possible expense.

Geo. A. FULLER.

Dover, Mass.

Sidney Thomas has commenced an unrelenting warfare in the *Tribune* against the treatment of the inmates of the Old Women's Home, situated in the southern part of the city. If only one-tenth of his charges are true, it shows up the institution in a bad light, and it needs a prompt overhauling. He says:

"We have seen their footsteps dogged by spies and their private rooms infested with informers to satisfy the morbid curiosity of fashionable women, who cannot govern a humane institution without listening to the most private conversations—without knowing the very dreams of weary age as they flit through the chambers of the mind in the still hours of night. We have seen there fashionable women assume to sit as a tribunal court and ape the judicial office. Have seen them deny to the respondent a copy of the charges, deny them the benefit of counsel, refuse to have the testimony preserved, entertain charges which were made without excuse, render judgments which were unsustained by the evidence, and summons the offender to trial on the Sabbath day."

The advantage of employing female physicians in missionary work in India was recently pointed out in a lecture in Baltimore by Miss Lonella Kelly, who is about to sail for Bombay, whither she is sent by the Women's Foreign Missionary Society of Baltimore. She said that it was well-known that no male physician was allowed to attend an Indian woman of high caste, no matter how severe her illness.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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CAPITOL.

Another examination of the same:

"The capitol building is immense. There are museums, libraries and other buildings connected. The building where the representatives meet is very large. There must be 300 or 400 of them there. In the centre is a platform where the president and the higher officers sit. The whole room holds thousands. The people sit on seats that rise gradually all round. It is easy to hear—by some arrangement in the roof I think. The representatives do not meet often nor stay long. The president and six or eight men have a good deal to do all the time.

"I see no regularity in the time of office. Some are in for many of our years, and others but for a short time. It is considered a crime for a man to have an office and not attend to it. I think a man is not allowed to speak more than about 20 minutes. The members sit for 12 or 15 hours a day for a few days that is the end. They keep it up till they are done. They have great trouble with a brown people that are continually fussing. They have voting power and send representatives who make the trouble.

"The speakers move around on the central platform, talking first on one side and then on the other. The citizens on the outside make considerable noise at times. They call for a man they want and wish some men to speak longer. I think it costs the men who are representatives more than they make. Most of them are very honest. The very best and most intelligent men are elected here.

MUSEUM.

"I am in a museum; I see bones, stuffed animals and models of animals; some are very peculiar. One is like a hog, with a horn like a rhinoceros; some are like deer and cattle united. I see skins of them. There are many cat-like animals, but they are all different from ours. We should say there was something the matter with them. There are butterflies here 18 inches from tip to tip; they are in a case. There are very few serpents, but many models of various kinds.

"In one room there are different sorts of men, that look exceedingly natural. Some are very low, fully as low as negroes; the skulls are behind them. There is one so low I cannot tell whether to call it beast or man; it is hump-shouldered, with hairy face, long arms and feet, and peculiar toes. It is all artificial. There are 25 or 30 kinds, but they do not all represent different races.

"There is one room for showing arms of different kinds; spears, bows and arrows, then improved spears and arrows with heads that fly off, crossbows and guns. They never advanced very far in arms, though they had what might be called a cannon that was fired by electricity. This could set a building on fire at a great distance.

"Here are musical instruments; a kind of flute and drum come first. Music-boxes sing almost like human beings. I see a printing press that looks something like ours; it is very odd. They must have known how to print for a long time; they use nothing like it now.

"Now, I am in a picture gallery. Some look like woodcuts, others steel engravings and photographs. There are photographs on paper; one is of a girl nearly naked, in natural color and placed so as to look just like a real individual. It seems hardly possible that it can be artificial. One picture represents birds just hatching; they somewhat resemble our chickens; the mother bird is beside them.

"There is much fine statuary, more natural than ours by far. I see a picture of a man with an axe in his hand going to brain a baby, and the mother holds his hand. The man is rough and nearly naked and the child is altogether so. Huts are on fire in the distance and two bodies are burning; it is well done. Another picture represents a man on a desert riding a lama-animal and fighting a brown man, who has an ax in his hand. A spear lies on the ground broken in two. The white man has the brown man by the throat and with a knife is ready to stab him; every muscle shows. The white man is nearly naked, for his clothing is torn off; and the brown man is entirely naked. Here is a big, brown fellow away out on the water with two children in his arms. A man is beside the corpse of a woman that he has just killed; from jealousy, I think. All these are much more natural than anything we have done yet.

SPIRITUAL SEANCE AT THE CAPITOL.

"They had that national seance, but they did not do as well as before. The lady came out and spoke, but not very well; eight or ten tried to come out at once, but they were indistinct. They tried to form a ring of children, but they failed; some one laughed and others stamped. Nothing was done for three quarters of an hour; it nearly broke up the seance. One medium has voices sing; that does very well. At last an old man came out, who was well known. While the voices sang the people became quiet and the spirits were able to bring him out. A brown man comes after he leaves; he is strong; they turn up the lights now. Somebody in the audience throws small iron stones at him and creates a great disturbance. A certain party is determined to break up the seance and officers cannot prevent it. The voices commence singing again and the people are quiet. The old man comes out again and they listen to him. An officer takes weapons from some; they look like bolts.

"It is almost as light as day now. The old president comes out and speaks to the people."

He means the president of the country. "He stands beside the spirit form and one looks as natural as the other. The officers have arrested several men. The lady who comes out so many times seems to be the chief spirit. I think the seance lasted for three hours. It was not a failure, but it was not as good as it might have been had the people been quiet.

"The next day, or soon after, the representatives meet, and the old spirit addresses them; the medium is on a lounge. He must have been a reformer among them and well known politically; he is very eloquent. There is another spirit unknown to them who also appears. Several spirits come out now, that the people know. They shake hands about as we do. One of the senators takes hold of a spirit's hand and the spirit fades away. This is in daylight. They do not stay materialized very long, 20 or 30 minutes, perhaps. Eight or ten come out and stay from 5 to 30 minutes. A gentleman and lady come from the audience and make passes over the medium; first the lady and then the gentleman.

"The young man who wishes to marry the medium was stabbed while attending the seance the day before. He admires her for her personal beauty. There is a good deal of brown blood in him and he is haughty.

"I see spirits coming out in broad daylight now, in many places. The people are not satisfied unless they appear in full light. Spirits have appeared in public for 150 years and yet the people generally have not accepted the fact. They are a sceptical people and hard to impose on. I see where they come among them quite often, 25

or 30 materializing at once and the medium conscious." How do you recognize that they are spirits?

"I can see them form. At first they look faint and I can see through them, but they become stronger. There is always a light near them. When there are a number they look more faint than when there are a few. I see more I think than the people do. They do many things when they materialize. They write with pens much like ours. They are fond of red ink; it dries very rapidly.

"I think these people long ago were sun-worshippers. They slowly advanced to other forms of worship, planet worship and so on. When that died out, all forms of worship died out and they became indifferent to all. They have long believed in one God, a supreme governor, whom they never represent by pictures. For 300 or 400 years, Spiritualism has been noted among them, though they have had some idea of it for a much longer time. There are other nations who do not accept it. A nation farther down the gulf has generally accepted it. Nations a long way off, although they are civilized, make sport of the spiritual ideas of these people. There was a long struggle before these spiritual seances could be held. Some spirits move about on the ground in daylight now."

I have not received as much independent testimony regarding the materialization of spiritual beings on Sideros as I could wish. The following from Mrs. Denton is extraordinary, but most of it corresponds with what has been received independently from others. The specimen examined was from Ovilfak:

"In the first place I go backward in time and then I go up and up and outward in space, until I stand on a world of diversified, and in some parts, very beautiful scenery. I see here hills, and table-lands and valleys clothed in verdure and one hill side adorned with bright colors. I see also many extensive and ever magnificent canopies, supported by superb columns, and in some places there are, I should think, drop-curtains, or something of that character. There are more definite enclosures in the upper portion of these habitations, but I cannot tell whether they are fixed or are movable like curtains. The appearance now, however, is that of fixity, but I see no walls.

"I see three distinct classes of people, and another order of beings that I do not at all understand, though they are equally in the human form. Those of the first of those classes are large and of full form. Those that I see are of light complexion and I think generally have gray eyes and rather light hair. Those of the second class are small, delicate, and with the most innocent looking faces imaginable. I never beheld such faces anywhere on our own globe, unless it may have been where I have seen beautiful babies, of which it is possible to see now and then one. But these are apparently men and women of mature years. The third class is a very curious variety, as unlike any I ever saw before as can well be imagined. The tallest individuals that I see are not more than three or four feet high. Their color is black or very dark, but their peculiarity consists in the enormous disproportion between their height and the length of their limbs and the size of all the parts. Their bodies are no larger than my arm and their limbs are proportionally small. The appearance is unaccountably strange; I can give no adequate description of it.

"But the fourth class of beings I can only describe as being human in form, for in substance they are like thin clouds; they float in the air like clouds, yet they control their own motions; that is they move voluntarily and appear to govern their movements in precisely the same manner that we, of more ponderable material, govern our movements. They also appear to hold some form of intercourse with each other and to be governed or influenced by such intercourse, but I do not understand their methods."

Mrs. Denton does not believe that these were the spirits of departed human beings either belonging to Sideros or any other world. It will be seen, however, that similar beings to the last have been seen on Sideros by several observers, most of whom regarded them as the spirits of human beings who had once dwelt on the little world.

Mrs. Anna Kimball, of Dunkirk, N. Y., with a Painesville meteoric specimen saw and described Sideros very much as it has been already described by several. I do not give this description, since it corresponds so closely with what had been already published, though she informed me that she had not read those descriptions nor did she know what the specimen was that she was examining. I give her description of the spiritual beings on Sideros, since she could have known nothing of the previous descriptions of others at the time it was given:

"I see an ocean and on the side of it a beautiful country. Twenty miles back there are graceful hills covered with trees, having very fine foliage, nearly as fine as the leaves of maiden-hair fern.

"I see now a peculiar building, not like anything here; it looks like a town under one roof, it is so large; it seems to be a palace of industry. I see many people with small heads and round figures, petite and round. I see no one that looks old. They are wise.

"I see one that seems transparent; I see objects through him—people on the other side. He has something over his form, a palish blue material. The people recognize him; he is among a group and is smiling and pleasant; he is teaching them and they are learning. I wish I knew what is being said. I see a woman of a similar kind. What a beautiful place! come-shaped and immense; it is made of a kind of transparent rock. This beautiful woman stands nearly in the centre of thousands of people that are in groups. I see many people there, less transparent than she, but approaching it. Some have dresses that give them the appearance of being clothed in flowers. I can see her feet on the floor; they have nothing on them. I feel abashed in her presence. There is an uplifting influence here that thrills me.

"I go into a place where I see transparent persons magnetizing a young lady; she has beautiful features and a perfect form. A most beautiful light comes down and stands over her head and now I can see a form within it like a fetus, surrounded by a white, pearly element. It expands very rapidly into a lovely form, like a queen with golden hair. She recognizes the spirits as old friends. Young persons gather round and bring flowers. She puts her hands before her eyes, as if she could not believe her senses. She is now covered with a white garment, but her feet are bare. Her hair is lighter, fairer. I never saw such an exquisite woman. Her peace and repose are indescribable. They take her by the hand and lead her to a divan in the centre of a room. Near it is a slab, covered with mosaic work, in which are gems placed upon beautiful, carved supports.

"Now I hear music; it is not singing nor an orchestra; very much finer; no harsh, metallic sounds, perfect melody. I see nothing that it comes from, but it fills the atmosphere. She clasps her hands and listens, and as she listens, I can see her whole form light up as with electric flashes, her brain the brightest.

"Her old body lies on a couch and I see a spirit placing the long, dark hair. She looks at the body sideways at times; she does this very gracefully. The robe that she wears is so ethereal, I can see her perfect form through it. A silver-hued element floats all around her."

[To be Continued.]

THE TRUE PHILOSOPHY OF EVIL SPIRITS AND OBSESSION.

Some Misstatements of J. H. Mendenhall Corrected.

BY WILLIAM EMMETTE COLEMAN.

"By ignorance is pride increased; They most assume, who know the least."—Gay.

"Misunderstanding and intolerance create more unreason in the world than deception and artifice."—Goethe.

Allow me to correct a few of the many misrepresentations of my views and writings concerning evil spirits, obsession, materialization, etc., found in an article by J. H. Mendenhall in the JOURNAL of July 10th. A large part of that article, as well as the greater portion of a lengthy one of his, on the same subject, published in a notorious quasi-spiritual weekly, are devoted to the task of demolishing various insubstantial men of straw set up by the good brother, and labeled "Theories of W. E. Coleman," none of which theories, let me say, can be found in my writings, but rather in every case the opposite is clearly set forth. Pity it is that, when men undertake to criticize the views of others, they do not acquit themselves fully with the ideas antagonized. To write long articles, as Mr. Mendenhall has done, ridiculing and abusing me for expressing certain opinions, when in fact no such opinions have ever been voiced or even implied, is exceedingly unjust and worthy of severe reprobation.

He speaks of my having made "false charges" against him. My only charges against him were these: (1) looseness and superficiality in his spiritual investigations; and (2) that his remarks concerning the persecution of mediums, and in defense of fraudulent mediums, were wild and foolish. His replies to my \$500 challenge prove conclusively the absolute truth of those charges. No doubt Mr. Mendenhall is honest enough in his writings, nevertheless they are full of statements utterly untrue.

MISSTATEMENT NO. ONE.

Mr. Mendenhall, in the first paragraph of his JOURNAL article, affirms that I have "never witnessed or learned anything" of the facts of obsession, materialization, etc., called in question by me. Inasmuch as I have been a close student of spiritual phenomena for twenty-one years, and have a familiar acquaintance with the entire literature bearing upon the modern phase of Spiritualism, besides, from my knowledge of the literature of the world of all times, and ages, whether history, philosophy, science, theology, the classics, etc., bearing upon the subject of evil spirits and cognate topics, it can be readily perceived how absurd is the statement that I know nothing about the supposed influence of undeveloped spirits on mankind. Brother Mendenhall refers me to the teachings of Plato, Zsclusapius, Socrates, Apollonius, and other ancient sages upon this point. With all due respect to the profound scholastic attainments of the gentleman as regards the mastering and mental assimilation of the crude speculations of the ancient mystics of Arabia, Persia, China, Egypt, Syria and Greece, I hazard the assertion that my knowledge thereof at least equals that possessed by my critic.

So far from being an ignoramus on the subject, I have for years made the question of obsession a careful study; and, after a mature investigation and impartial consideration of the conflicting theories thereupon, I have adopted the views now held—views based upon the solid rock of scientific truth, not the crumbling, shifting sands of vague imaginings and material speculations—views which I am as confident are true, in the main, as I am that the sun rises and sets. Not till after a long and searching examination did I come to any positive conclusion in the matter. A vital question like this cannot be settled by a superficial survey of the field of abnormal psychological phenomena. A careful sifting, a probing to the bottom of the entire subject in all its ramifications, is requisite in order to arrive at a truthful conception of the nature of the diseased mental action of so-called demons and obsessed persons. Now, the whole subject is perfectly simple and clear to my mind. A correct understanding of the laws of spirit control and of the nature of existence in the spiritual spheres, the nature of mediumship and the distinction between mediums and sensitives, the influences to which sensitives are subject, both from those in the body as well as out, the nature and influence of disturbed, perturbed and irrational psychological conditions, hallucination, dementia, etc., scientific knowledge upon these points leads to a clear perception of the nature and causes of the peculiar phenomenon generally attributed to the influence of evil spirits. What is necessary is a scientific investigation of the subject, free from the prejudices and biases of preconceived opinions, whether of mistaken materialistic conceptions on the one hand, dogmatically denying the existence of all spiritual influences, or, on the other hand, the crude, superstitious, credulous vagaries of superficial Spiritualists; and any rational, unprejudiced mind studying the subject carefully and thoughtfully can at once perceive the true philosophy of obsession. Many Spiritualists have done so, and entertain truthful conceptions of such phenomena.

MISSTATEMENT NO. TWO.

Mr. Mendenhall says I "endeavor to convince" people to believe that there is no such disposition among men and women in spirit-life as would induce them to work evil to their fellow beings "in the flesh," and that an "immediate cessation" from evil takes place through the shuffling off the physical form—that we "leap at once toward perfection" by the mere act of death. What warrant has Mr. Mendenhall for attributing to me (or to Mrs. King, upon whom he also tries to saddle the same absurd theories? Where did I ever publish one word implying a belief in such insubstantial unrealities? I believe just as all Spiritualists do—that each individual begins life in the Spirit-world just where he or she left off here, and that by gradual growth the evil and gross of our natures are purged away, and the spirit passes from circle to circle and from sphere to sphere as it is fitted so to do by effort, culture, progress. The lower circles of the second sphere are filled with low, undeveloped evil (so-called) spirits. It is not the existence of evil spirits in the Spirit-world which is denied; but that they are permitted at will to flock to earth to obsess the children of earth, tempting them to commit crime, practice vicious habits and causing insanity, I do most emphatically deny. The lower spirits of the Spirit-world are under the guardianship and guidance of higher spirits and every evilly-disposed individual in spirit-life is under the superintendence of those who have the power to restrain him or her from preying on humanity either on earth or in spirit-life. As criminals in earth-life are, in a measure, restrained, and all good citizens do what they can to prevent the commission of crimes and outrages on their fellowmen, so, in the higher governments of the Spirit-world, those criminally disposed are kept in check, not by bolts and bars, walls or prisons, but by a force and power far more effective—that of the psychological will of their appointed guardians in higher circles.

We often hear it stated that evil spirits must act out their natures. In answer, let me inquire, do we allow evil men and women on earth to act out their natures? Do we permit criminals to rob, murder, burn, etc.? What are all our courts of justice for if not to prevent evil spirits from "acting out their natures"? And is the Spirit-world inferior to the earth? Are the social states of that higher realm beneath those of this undeveloped planet? They must be, if the loose, pernicious theories of the believers in obsession are correct. But, thank God! we know that they are not true—that order reigns supreme in the Spirit-world—that the inhabitants of that world and of the earth are fully protected against the intrusion of malignant and viciously-inclined spirits, by the wisdom and love of the Guardians of the superior circles. If all spirits were allowed to follow the dictates of their evil natures, what chance for improvement and progress would there be? If such were true, they would continue to grow worse and worse, more and more deeply ingrained in vice and crime. The prevention of their continuance in

such courses is the first step to improvement and reformation. They are restrained, kept in check, in love, by those anxious to reclaim them from their low estate. The laws of the Spirit-world are universal—there are no exceptions—and each human being, reaching that sphere, without exception, is at once the subject of such watchful guardianship and loving guidance as is best adapted to extinguish the fires of criminality and vice and kindle a sacred flame of penitence and desire for improvement. Those filled with revengeful thoughts or anxious to prey upon their fellowmen, whether on earth or in spirit-life, are firmly held from the commission of such demoralizing deeds.

Malignant, fiendish spirits—those wishing harm to mankind—are not suffered to control mediums or communicate with earth; but undeveloped, unwise, though well-disposed spirits do communicate, under the supervision of higher spirits. Wisdom overrules all. The prevalent conceptions of spirits tempting people to commit murder or suicide, to burn barns or houses, to get drunk and use tobacco, and that spirits render persons insane, that insanity is caused by spirits, are entirely devoid of truth, the idle chimeras of short-sighted investigators and superficial thinkers. The spirits that obsess human beings are usually of the earth, earthy—diseased mental conditions, deranged psychological states, unbalanced brain forces. Sometimes what is called obsession may be due to imperfect spirit control, semi-developed mediumship, a lack of assimilation between the mentality of the control and that of the sensitive or medium. So far from spirits rendering people insane, they do all they can to relieve the mental perturbations of those so afflicted. Magnetic healers and mediums relieve the insane and those supposed to be obsessed (which latter are partly insane, so-called obsession being usually merely a form of insanity), by the aid of the soothing magnetism imparted by spirit-healers on the other side, in conjunction with that of the operator. The demons that are driven out or exorcised by these healers, are not evil disembodied spirits, but mental delusions, monomanias, hallucinations and other abnormal operations of the mind—these it is that are dislodged. Obsessed persons are insane, and the beautiful magnetism of spirits and mortals aids in their restoration to mental health and sanity. Persons who imagine themselves prompted to commit crime or other injurious practices, by spirits, are hallucinated—are led astray by deranged fancies—in plain terms, they are, to that extent, crazy. There is no case of so-called obsession or demonic infestation, but what is fully and satisfactorily explained, in accordance with pure science and rational philosophy, by the principles of diseased mental action, as outlined above, and I repeat that no spirit ever incited any one on earth to acts of crime, fraud or vice—every supposed instance of which (and I know there are very many), being simply a case of unbalanced mental integrity on the part of the one foolishly supposed to be so tempted.

MISSTATEMENT NO. THREE.

Mr. Mendenhall says that all spirits who ever communicate with men on the subject, so far as he knows, taught that evil spirits possess greater power to harm men on earth than when in the body. This is a notable instance of the very limited knowledge possessed by the good brother, or rather it is an indication of the extremely loose and shallow manner in which he conducts his researches in spiritual matters or vital import.

There is a certain Andrew Jackson Davis, of whom the gentleman may probably have heard. For over thirty years he has been exploring the condition of society in the Summer-land, and in addition to his many clairvoyant views of that land, and his clairvoyant perception of the laws and principles governing in that world and in the intercommunion of the Spirit-world with earth, he has received many valuable instructions from wise and lofty inhabitants of the spirit-country. Mr. Davis has, from the very beginning of his spiritual experiences denied the truth of obsession by evil spirits, or the malevolent influence of wicked spirits upon mankind. In one of his later works he has told us of the influence of certain unwise, unconscious, frolicsome sportive deities, called the Diakias; but the Diakias are not malignant, revengeful or criminally inclined spirits, but frivolous, pleasure-loving, undeveloped minds who come to earth for amusement, not in malice or ill-will, or for the purpose of gratifying their passions by obsessing mediums and causing them to get drunk or to become insane. Mr. Davis has never sanctioned the monstrous dogma of spirits tempting persons to crime, or rendering them insane, but has always denied the truths of such "diabolical" doctrines.

I would also call the attention of Bro. Mendenhall to the subjoined statement of W. J. Colville, while under control, as published in the August *Oliver Branch*:

"Q. Are spirits free to come back to this earth whenever they choose, or are they obliged to go to higher authority for permission?"

"A. No spiritual manifestation can possibly take place without the sanction of a higher power; so of course, no spirit could communicate with you, if that higher intelligence chose to counteract his power. The higher the spirit is, the greater power he has over all spiritual things, and thus no undeveloped spirits would be able to communicate, unless permission was granted to him by those in higher spheres. Whenever there is a necessity for the higher power to interpose, that interposition immediately takes place. There is a law in nature that allows any spirit more advanced than yourself, to control you, and it is a law which we are all bound to respect. There is no law in nature which gives unto the lower spirit as great power as to the higher.

"We, who are the immediate guides of this medium, would not be able to control him, unless his guardian angel were to permit it—without the sanction of the guardian angel, the guardian spirits could not influence. The guardian spirits have not attained angelic life and are subject to the higher will of the angel guardian."

Again, a spirit of profound intellectual and philosophic grasp and power, writing through Mrs. Maria M. King, has treated this whole subject of evil spirits and obsession at length, in the light of the wisdom of the higher circles of spirit-life. In Mrs. King's "Real Life in the Spirit-land," many words of wisdom are given on these points, and in her third volume of her "Principles of Nature," recently published, the truth concerning evil spirits and obsession is vividly portrayed. In a 25 cent pamphlet, by Mrs. King, entitled, "Spiritualism versus Diabolism," the spirit-author treats the subject in detail, explaining the causes of the many phantoms of supposed obsession and possession, as seen in our own day and as evidenced in medieval witchcraft and other mental disturbances on our planet. In all three works the philosophy of obsession presented is in accord with the principles I have herein before laid down. What Mr. Mendenhall, in his communication, calls "dreams" of Mrs. King, are the revelations of eternal truth from one of the greatest minds that ever communicated with earth, who knows whereof he speaks, through actual experience and through careful, scientific investigation of the matter. If Spiritualists generally could dream such dreams now and then, much of the prevalent nonsense and superstition, absurdity and fraud-promotion, would be eliminated from our ranks, and a new start be given to the everlasting gospel of spiritual truth.

As an offset to the statement that all spirits who ever communicated with earth taught the reality of obsession, and the greater power possessed over man by evil spirits (a statement only demonstrative of the ignorance of the one so asserting). I have given the testimony of three of the most noted mediums and writers in our midst, who, voicing the teachings of the wise and good in spirit-life, emphatically give the lie to the crude theories and shallow speculations of the believers in obsession and shallow speculations of the believers in obsession and the power of evil spirits. A. J. Davis, Maria M. King and W. J. Colville constitute quite an imposing array in opposition to the pseudo-Spiritualism more accurately termed "diabolism" of which Mr. Mendenhall is so valiant a champion. Orthodoxy insists on its "one devil"; it cannot do without its own peculiar devil, and Spiritualists, who claim to laugh at the orthodox for their foolish clinging to the devil, end by far the folly of the orthodox.

Continued on Third Page.

Religio-Philosophical Journal

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The Facts in Mrs. Esperance's "Exposure."

In this case "Resurgam" writes that from the beginning of the seance nothing hore the usual marks of genuineness. Before the invocation was over he was surprised, for three reasons, to observe something purporting to be "Yolanda" at the spirit compartment of the cabinet.

There was also, on the appearance of the form, a scantiness of clothing and a prodigality in the display of contour and of flesh, especially "as the medium held out her white skirts for trinkets to be thrown to her."

Hence as the medium passed around the circle distributing her flowers, she no sooner came within reach of Mr. Warnes than he seized her, and a struggle ensued in which the medium screamed, kicked and fought somewhat more vigorously and furiously than disembodied spirits are wont to do.

"Resurgam" who, with sincere grief certifies these facts, also says: "That there is a really genuine 'Yolanda,' I am as absolutely certain as I am of my own separate identity, and I will give abundantly of incontrovertible evidence and proof of that fact as I will of the unrivaled genuineness of such and nearly the whole of the mediumship, but while, as a friend—a true friend—of Mrs. Esperance's, I have done, and ever will give the best testimony in her favor that any medium on earth ever could receive, yet, on the other hand, no friendliness on my part, and no grateful feelings I may, nor do entertain towards her, shall ever cause me to be any party to a wrongful impersonation of a spirit-form as occurred on this occasion."

We cannot, of course, make the exposure of a medium in a single false personation, a ground of denying previous materializations through the same medium, of which we still have complete evidence that they were genuine.

and brazen effrontery, but without one particle of conscious offense, is manifested by Mrs. Esperance after her seizure as narrated by "Resurgam." He says:

"On Mrs. Esperance being carried into the cabinet, an altercation ensued with Mr. Armstrong and the man who had seized her, and a general demand arose of 'Is the door locked?' 'don't let him go,' 'who is he,' 'take his name,' etc., on which Mrs. Esperance, in the cabinet, said, 'I know him; his name is Warnes; he lives by the Falling Shore; he ought not to have been admitted; how did he get in?' 'Turn him out!' 'Kick him down stairs!' Mr. Warnes said, 'Yes, that is my name, my name is Warnes,' and Mrs. Esperance replied, 'Yes, I know you, and you call yourself a Spiritualist! A pretty Spiritualist! Turn him out! etc.'"

Mrs. Esperance plainly assumes that the wickedness of the transaction is not in her, but in the pretended Spiritualist who had the audacity to seize and hold her, until a light could be brought. She not only seems to be indignant, but, absurd as it is, her indignation seems to be honest.

We have frequently seen criminals arrested, but we never saw one, who even in the audacity of crime thought his arrest a violation of the officer's duties, or who would retort, while conscious of being caught in the act, "And you call yourself an officer?"

Certain Forms of Deceit in Mediums—The Question Raised.

The recent seizure of Mrs. Esperance in England, while engaged in personating the materialized spirit, "Yolanda," seems to be proved by an overwhelming array of candid testimony. Moreover the proof nearly all comes from Spiritualists who are as certain that the previous appearances of "Yolanda" were genuine as they are that this one was not.

There is one phase or theory possible in such cases which would call for a course more discreet and sensible than the nearly riotous demonstration in which Mrs. Esperance's seizure resulted. Materialists charge that mesmerism is a form of somnambulism and that all trance conditions are somnambulic. Possibly this may have a germ of truth for some occasions.

If we assume the possibility of a spirit mesmerizing a medium so as to impair the moral responsibility of the latter and we think Spiritualism has not yet reached the stage where the possibility of such an event can be denied, then the duty of all circles and audiences, before whom one who has been usually known to them as a genuine medium, and an honest person, appears to be falsely personating a spirit, is to test whether the medium is in a somnambulic or mesmerized state.

The fact that such a theory could be made a cover under which mediums, pretending fraud could practice impersonation without disgrace, forms no reason for either accepting or rejecting it. It is a hypothesis not to be embraced, but merely to be experimented upon. The true test is to determine first whether the materialization is a real spirit or an impersonation.

Two sources of error are to be guarded against in conducting such experiments. The first is the reluctance of some Spiritualists, who have seen genuine phenomena from a medium, to admit a false impersonation when it comes. Until the false impersonation is distinguished clearly from the genuine spirit materializations and is admitted as a fact, there can be no investigation into its nature or cause.

rious cases familiar to our readers, the mediums and their managers have accumulated stocks of veils, muslin, masks and special paraphernalia for personating spirits, conspicuously on hand. Where such paraphernalia of premeditated deceit are found, it is idle to inquire further for the cause of the false impersonation.

The Scientific Basis of Spiritualism.

In his forthcoming work under the above title, the plan and some of the contents of which he showed us during our last visit to Boston, Mr. Epes Sargent proves by the inductive method that there are certain thoroughly attested facts in Spiritualism, as scientifically established and as capable of verification as many admitted facts in pathology, chemistry, or geology; that these facts present the basis for a psycho-physical science; and that the materialists and so-called scientists who protest against these facts and refuse to accept them on the pretence that they are outside of the order of nature, merely beg the question and prejudge the whole subject in so doing, and moreover proceed in violation of that experimental method to which they profess to be loyal.

The specious objections that have been raised against Spiritualism during the last thirty years by Faraday, Carpenter, Hammond, Beard, Clifford, Leslie Stephen, John Weiss, Howells, Wundt, Bradlaugh, Huxley, Tyndall, and others, are taken upon by one and answered with that penetrating force which only arguments winged with sharp irresistible facts, can supply. The pith of Baron Guldenstubb's book, giving his now authenticated experiences in direct writing, with facts and arguments never before translated into English, are presented in a very interesting chapter. The bearings of an absolute knowledge of our immortality on public morality, religion and other interests are discussed with philosophical clearness and sagacity.

One of the most important chapters in the book is that giving the author's own experiences in mesmerism some forty years ago. The analogy of the cognate phenomena with those of Spiritualism, is clearly shown; and many suggestive facts bearing on the philosophy of consciousness, and introducing new views into mental philosophy generally, are presented, which cannot fail to attract the attention of all persons interested in psychological studies.

Liberal quotations are made from Professor Denslow's recent testimony in respect to Slade and Mrs. Simpson. Hudson Tuttle's medial experiences furnish some telling illustrations. The testimony of Zoellner and other German physicists of celebrity in behalf of our facts is given, and the proper inferences are made as to its scientific value.

We have given but a hasty and very imperfect survey of the contents of the book. As there has been no such carefully prepared work as yet on the philosophy and science of Spiritualism, it cannot fail to attract a good deal of attention not only from Spiritualists but from those who question or oppose our facts. The book, will appear early in November. We have given but a faint idea of the amplitude, the interest and timely character of the contents.

"Out of the Old Bellef."

The lecture with the above title by Hudson Tuttle, published in a late issue of the JOURNAL has elicited many requests that it be published in tract form for missionary purposes. Among others, Prof. Wm. Denton writes: "Tuttle's lecture in this week's JOURNAL is most excellent. It should be published in pamphlet form and sold at a low price."

Suicide.

It has been demonstrated by statistics that not fewer than 60,000 Europeans, or one in every 5,000 of the population, commit suicide annually. A writer in Blackwood's Magazine asserts that the average rate of self-destruction is five times greater at present than it was a century ago.

Suicides have been common in all ages of the world, and have not always been confined to the human family. A maltreated dog was once observed to walk deliberately into a pond of water, and drown himself. A badly treated horse, seemingly tired of life, dashed his head against a stone wall until he had completely fractured his skull, and death soon followed.

Occasionally, an unintentional suicide, is only the just retribution of an intended crime. Dr. Hooper, a dentist, put a deadly poison in his wife's cup of coffee during her temporary absence from the breakfast table; when she returned, he was unexpectedly called out, and just at that moment a fly fell into his coffee, and the wife removing it, thoughtlessly exchanged cups—doing, as she supposed, her husband a favor.

A prominent physician asserts that the minute details of every case of self-slaughter published in the newspapers, does much in increasing the crime, he maintaining that there is no scarcity of men and women who take their lives for the purpose of obtaining a little posthumous notoriety.

Although suicide has been considered justifiable under certain circumstances, even some eminent men maintaining that self-destruction, "so far from being an evidence of insanity, is one of the strongest proofs of individual will," we can only consider that person a coward who shirks the responsibilities of life, however trying and unpalatable they may be, by destroying his own physical organism, and thereby liberating his spirit, and forcing it into a realm where he will still be confronted by the responsibilities which every human soul has inherited by virtue of its existence.

In 1884, our contributor, William E. Coleman, dramatized the novel of East Lynne for Mrs. F. M. Bates, sending her the MS. by mail. Having never met Mrs. Bates since her receipt of his play till recently, though previously they had had considerable dramatic experience together, Mr. Coleman had never seen his play performed.

Was it a Ghost?

We learn from the Philadelphia Item, that the immediate neighborhood of St. Peter's Church, Third and Pine streets, in that city, has been in a state of intense excitement for several days, owing to the alleged appearance of a ghost, the crowd of people surrounding the graveyard being so great at one time, that it was found necessary to seek assistance of the police to preserve order.

Was it a Ghost?

We learn from the Philadelphia Item, that the immediate neighborhood of St. Peter's Church, Third and Pine streets, in that city, has been in a state of intense excitement for several days, owing to the alleged appearance of a ghost, the crowd of people surrounding the graveyard being so great at one time, that it was found necessary to seek assistance of the police to preserve order.

An Item reporter interviewed Lieutenant Rice, of the Union street Station-house, on the appearance of the ghost. He laughed heartily when the word "ghost" was uttered, and said that a child having died suddenly of small-pox, was immediately buried, and in order to confine the disease to the spot, the grave was partially filled with phosphorus.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

The Rev. Joseph Cook is right just once—he is in favor of women voting on the temperance question.

B. F. Underwood, liberalist, has finished a highly successful lecture season in Colorado and returned to New England to fill appointments. He will be in the west again next month.

Mr. Myron Coloney, a contributor to the JOURNAL and author of Manomin, a rhythmic tale of the great rebellion, has invented a battery gun which on a late trial fired 12,828 shots in one minute.

Lucian Prince, of Worcester, Mass., gave us a call last week. He is in every sense of the word a good worker, being constantly engaged in arranging methods whereby the condition of animals transported on cars, may be greatly ameliorated.

The missionaries in China find the opium traffic their chief hindrance. It is estimated that three million people a year perish, owing to their inveterate habit of consuming this drug. The city of Ningpo has twenty-seven hundred opium shops.

Mrs. E. A. Nichols, trance and test medium, who has been spending several weeks in visiting friends and relatives in Vermont, will return to her home, 112 South Green street, sometime during the latter part of this week.

THOMAS GALES FORSTER is about to open his fall lectures in San Francisco. The Spiritualists of the Pacific Slope should bestir themselves and keep this veteran constantly employed. His address for the present will be in the care of A. W. Allen, Esq., 675 Mission street, San Francisco.

Mr. J. K. Brown, an old veteran who saw Chicago when the land on which the building our office is located in now stands, and which cannot be bought for \$2,000 per front foot, was worth \$1.25 per acre, and who has long been an active Spiritualist and resident of Niles, Michigan, spent several days in the city last week.

Mrs. Emma E. Weston, of East Boston, a medium for physical and mental phenomena, expects to visit Chicago professionally about December 1st. Mrs. Weston has many friends here and will undoubtedly make many new ones during her stay. Our readers will remember an account of a sitting with her published in our notes of travel some weeks since.

The Toronto Mail, Canada, says that an inquest was recently held at Shepherdsbush, England on the body of George Aldersbury, a bookseller, who died from voluntary starvation. The deceased was a Spiritualist, and in refusing food said "the spirits would keep him alive." He seldom took more than one meal a day, and once it is said fasted for six days.

The September number of The Theosophist has come to hand. This completes the first year of its existence. It has been successful in fully establishing itself, and may now be deemed a permanent fixture of India. It treats of occult subjects in a manner exactly suited to the minds of those who are seeking a solution of their mysteries. For sale at this office, price fifty cents.

EXTERNAL CLOTHING—GOOD SPIRITUAL TALK.—Carlisle says: "It is written—'The heavens and the earth shall fade away like a vesture,' which, indeed, they are: the Time-vesture of the Eternal. Whatsoever sensibly exists, whatsoever represents spirit to spirit, is properly a clothing; a suit of raiment put on for a season and to be laid off. The whole external universe and what it holds, is but clothing."

As nearly as language can express it, that is the idea spirit intercourse stamps upon mortal minds. It is good spiritual talk, and no doubt it is a truth.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Minister's Daughter.

In the minister's morning sermon He had told of the primal fall, And how henceforth the wrath of God Rested on each and all.

An Episcopal Minister on Lourdes, Knock, Rochester Rappings and Deaths of Terrible Agency.

The "Rev." S. H. Tyng, Jr., has been to Europe. Most ministers, professing to be Christian, like to go. Such as have rich congregations manage to go.

The Power of Truth.

At Stony Fork, Pa., two years ago, there were five or six avowed Spiritualists. These joined their forces and pledged a sum sufficient to secure a course of evening lectures.

AN ELEGANT HOTEL.

The Windsor to be Rejuvenated—Parcels of real property—Parks, Villages and other improvements—F. H. Orvis in charge.

HIS POWERS OF ENDURANCE.

He has preached as many as 100 consecutive days, precisely in the same manner as this. Every privilege was given the audience to test Mr. Troyer's claims.

NO COLLECTIONS TAKEN.

Mr. Troyer pays all his own expenses and those of his people accompanying him. No collections are allowed to be taken.

L. R. Thompson, of Englewood, Ill., writes:

In the last issue of your paper I see a number of communications through the mediumship of Mrs. Clara A. Robinson, and among them the names of Mr. Barker, of Chicago, who was with Gen. McClellan in the army and passed away while on the New York Central Railroad and Mr. McCullough, of Iowa, a member of the Iowa Senate.

J. O. Tyler writes: I am well pleased with the JOURNAL and the much needed stand you have taken for a higher and nobler phase of Spiritualism.

J. Montfleur writes: I cannot very well get along without the JOURNAL, and I cheerfully recommend it to the honest consideration of honest men and women everywhere.

Notes and Extracts.

If it is truth, what does it matter who says it? Truth is independent; it will stand alone; it needs no prop to support it.

Truth is independent; it will stand alone; it needs no prop to support it. It is not necessary, in the advocacy of ideas that any one should become offensive.

You cannot dream yourself into character; you must hammer and forge yourself one.

An honest investigator assists not only himself, but he becomes a public benefactor.

Spiritualism is a constructive principle. It creates in the soul of man a love for the beautiful.

If our religion is not true we are bound to change it; if it is true, we are bound to propagate it.

There is nothing connected with Spiritualism which requires a peculiarity of dress by which to be known.

The ballot is an instrument of good in the hands of good men, but in the hands of evil it is used for evil.

The history of the race has been only a grand march of nations, each helping for a time the development of man.

Through angel communion, man grows good, like the flowers which are an outgrowth garment, evil conditions fall from him.

A revengeful God cannot be a just God. Revenge always leaves unpleasant sensations upon the mind; and when such a feeling exists, there can be no real sympathy.

There are certain ones claiming to be Spiritualists who never have any desire to go beyond the sensational. To meet their desires, there must be a continued round of excitement.

There is no right in these days more ludicrous than the thin shadow of churchliness demanding of men to see and believe by "the standards," or suffer the pains of church censure.

It is a pitiful fact that scores of young men are receiving an annual pittance, to help them through college, on condition that they pledge themselves to ultimately preach.

What is the best remedy for an inattentive audience? A preacher asked. The reply was: "Give them something to attend to. Hungry sheep will look up to the rack if there is any hay in it."

A New York bar-tender was stabbed the other night, the knife penetrating the heart for five inches, and yet he lived for three quarters of an hour. It is another great surprise to the doctors.

The Jewish nation was continually charging their God with dealing unjustly by them, and in retaliation, it is claimed, God was constantly at work to prevent them from doing the best he could for them; but the chastenings did not change the nature of the Jew.

Falseness has been throwing ice water upon anti-Chinese politics in San Francisco by telling them that underground life in New York is fifty per cent. worse than anything in the United States of the metropolis of the Pacific coast. The remark is also a heavy backhander at New York's police.

Love, beauty, freedom, justice, philanthropy are all older than Christianity, than pyramids or Chinese dynasty. These have ever been the heralds on the mountain tops beckoning man on to grander achievements. They are his ideal of goodness, and nearing that ideal he has reached his ideal, only to find the real just as far away.

We know that Jupiter is inhabited; we know that most of the inhabitants of Jupiter are more advanced than most of the inhabitants upon the earth; at the same time Jupiter expresses different degrees of life, just as your earth does. Just as there is a great difference between the negro and the white man, so there is a great difference between the most undeveloped and the most developed mind on earth, so there may be a similar or even greater difference between the most undeveloped and the most undeveloped mind on Jupiter. You can realize the possibility of a spirit visiting Jupiter and returning to you, and saying that Jupiter is far in advance of the Earth, and goodness, and nearing that ideal he has reached his ideal, only to find the real just as far away.

One spirit visited one part of Jupiter, and another visited another part, and these two portions of Jupiter, both of them taken together, would be but two parts of the whole. The statement concerning the two portions of Jupiter is equally true, and yet different, just as the statements do concerning his earth. It depends upon where you start from on the earth, and where you go on to Jupiter. Jupiter is all there, all, is far in advance of this earth.—W. J. Colella.

The Christian asks his God to leave his abode of bliss and happiness and come down and supervise the affairs of men, and they do not desire him to give all his attention to religious matters. Men take all street expect to be prompted in the purchase of an interest in his schemes; the merchant expects God to keep watch and prevent him against the population of dishonest clerks and shopkeepers; the manufacturer expects God to be at his elbow in the selection of machinery; the general expects to be directed in his work of slaughter; the surgeon when amputating a limb, expects to be remembered in his schemes; the man who fills the ground expects God to look after his assistance in and about the kitchen; and we might enumerate all the phases of life, and in each we should find similar existing conditions. In these ideas a certain amount of happiness is experienced, but the pleasure is less than the man and not from any knowledge received, but the change in thoughts, in ideas. What was heavenly to some turn in the wheel of human experience, by becoming a hell to sorrow—showing conductively that there was no permanency attached to the position.—Chas. DeWitt.

Chatter Spiritualism.

The JOURNAL of August 7th was so full of interest, that I feel inclined to express my thoughts on some points. Wm. Fishbough's enumeration and classification of Spiritualists are truly novel.

The Liberal Meeting at Schoolcraft Mich.

On Sunday, Sept. 13th, the Liberals of Michigan and Northern Indiana, held their annual Grove Meeting. Not more than four thousand people were in attendance, which was considered a failure.

Case's Proposition again Seconded.

In your issue of the 24th ult., J. M. Case, of Columbus, Ohio, makes a suggestion to the effect that a committee be appointed to fully investigate the phenomena occurring in presence of Slade, Watkins, Mrs. Simpson or other good mediums.

The Trance Preacher.

Mr. Noah Troyer's strange performance consists in preaching to the multitude while asleep, or in the clairvoyant state. Skeptics are privileged to prior to the trance to test the truth of his declaration that he hears the words of God.

Dr. E. Barlow, of Flushing, Mich., writes:

I attended a school meeting and opposed the reading of the Bible and praying in school. After I had finished talking, the director said that I was out of order, and that the teacher had a right to use his own judgment in the matter.

Worcester, Ohio.

Mimerva M. Thornburgh writes: I cannot do without the JOURNAL from its pages I receive food for the soul. If some things in it are not palatable to me, I do not mean to quarrel, and another has the same right to his share that I have to mine.

Churchover, Pa., Sept. 30.

Mr. Noah Troyer's strange performance consists in preaching to the multitude while asleep, or in the clairvoyant state. Skeptics are privileged to prior to the trance to test the truth of his declaration that he hears the words of God.

Joseph H. Smith, of Lansing, Mich., writes:

The attendance at the camp meeting was not large, but there was a power there that converted some old hard Materialists to the faith, and Babcock of St. John had to confess; also an old Advertiser and others.

F. L. Graham, of Calistoga, California, writes:

I have read the article, "Church Records Case," in the issue of Sept. 11th, and I most heartily endorse the views therein stated. Let us start a fund, secure good mediums, and rooms in the capital at Washington, and when Congress meets, invite them to select a committee to investigate. This has long been my plan to get the matter fairly before the public. Let me down for \$1.00.

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Wherein Philosophers Need Religion.

The Philosophical Society of Oakland, Cal., has forwarded to us its prospectus for the coming year, which contains many good points.

The chief object of all these organizations is to maintain what Jesus expressly forbade, viz., public divine worship, for he commanded that all prayer, without which Christian worship could not exist, should be secret, an affair of the closet, and not of the synagogue.

Much of the tacit contempt which has come upon the New Testament, has been due to the spirit of cold materialism in which its professed champions admit that, however inspired all other portions of the Gospels may be, those which attribute to Jesus such acts as that of casting out evil spirits, or holding communion with good ones, are to be interpreted in the light of modern science as arising in the former case from a misapprehension of the nature of physical diseases, and in the latter from a powerful exercise of the memory.

What the record really means is that in the one case, he relieved certain patients of their rheumatism, diabetes and spinal meningitis; and in the other that he refreshed himself by a perusal of Genesis or Kings.

Yet, while nearly buried spiritually under the deadening load of this Protestant form of modern Materialism, the churches have inherited principles of moral usefulness and esthetic culture which prolong their hold on those who look more to immediate utilities than to distant evidences, or historic arguments.

To these emotional elements was added in the period of Church ascendancy, the dark and baleful principle of fear of hell, which it may be hoped is now a nearly dead bugaboo.

In framing a philosophic organization, it has too often been assumed that the element of worship must be eliminated, since it has been discovered that the supposed God or Jehovah, which the religious worship, is the mere projection against the clouds of the inflated *fac simile* of the worshiper, and that the highest conception to which any man can rise, concerning God, consists in thinking what he himself would do and be if he were God.

What if it is proved that Jupiter is a myth; is the Homer who created him less worthy than his creature? Is Humboldt, or Franklin, or Newton, or Shakespeare, or Goethe, or Voltaire, any the less real after Moses has been caught in his mistakes, and Yahvah, instead of the heavens he dwelt in, has been rolled up like a scroll.

What if it is shown that all that we would worship in God, is derived from man; does it become less worshipful in man than it was in God? Suppose it proven that instead of man having in all ages derived from God

his best gifts, it is the fact that humanity has been tapped and drawn upon at every pore for the materials out of which deities, saviors, avatars and incarnations have been imagined, and that in all this stream and current of human invention, the highest point is still its source, Humanity; and the broadest and most comprehensive reservoir is still its final outcome, Man!

Does all this prove that worship, praise and grateful appreciation, are to be eliminated from philosophic gatherings? No! But only that philosophers alone among all men and women, can know whom they worship, and worship whom they know.

By an irrevocable psychological law, if we would influence others, we must not set out by wrangling with them but by a statement of facts in which they and we agree. All orators understand this. It is the grand principle of tact, which in things intellectual is identical with the physical law, that growth begins only when the germ harmonizes with its environment.

In taking up the prospectus of the Philosophical Society at Oakland, we perceive that the recognition of established facts, the rendering honor or worship to admitted worth, the invitation to acknowledged duties and charities, in all of which spheres there might be found the basis of harmonious co-operation, are ignored, and the province of the society is defined to be:

- Questions of Moral Philosophy.
Questions of Social Science.
Questions of Natural Science.
Questions of Speculative Philosophy.
Questions of the more important Events of History.

Here is a deliberate determination expressed to confine the society to the domain of the questionable; i. e., to begin, continue and end in wrangling. Now, suppose the society should deliberately adopt as its order of proceeding—

- 1. The recognition of known worth (worship);
2. The elucidation of known facts (science);
3. The enjoyment of known harmonies (art);
4. The mutual co-operation in known duties (charity);
5. The investigation of the unknown (religion), and mysterious (Spiritualism);
6. The discussion of the disputable (wrangling).

would not the pyramid of endeavor be planted more nearly on its base and consequently more likely to endure than if it come in such a "questionable" shape. What we earnestly desire is that all the coherent, harmonizing and constructive elements, which heretofore have been the appliances of the churches only, and the adjuncts of superstitions and errors, shall have their devils cast out of them, but made to retain their forms and to become the ministers of true progress.

Suppose, for instance, that under the first head, or "worship," eight minutes, at every meeting be assigned to a eulogy of the known worth of some eminent man or woman, a different one being selected for each of the 52 days of meeting in the year. This would enable the work of praise to cover explorers, scientists, saints, martyrs, statesmen, poets, historians, heroes, seers, inventors, sufferers, philosophers, artists, legislators, criminals if need be, dramatists, architects, naturalists, navigators. The elements of praise being far more diversified and practical than could be found in either Jehovah or Jesus alone, the worship itself would be more stimulating and exalting. For we can not praise merit without rising up to its level and absorbing it.

Suppose that with intervening music the next half hour be devoted to a scientific lecture, which, like the eulogy, shall rest undisputed, like a sermon, as it will do if it confines itself to its proper sphere, the elucidation and demonstration of the known. Calculate the value of 52 such lectures in a year, and their tendency to extend and strengthen an organization, so that it will be able to secure these lectures from skillful specialists! Then let fifteen minutes be devoted to the enjoyment of known harmonies, i. e., to dancing, singing, recitations, of poems, dramatic entertainments, paintings aided by critical suggestions of their harmonies, or statuary with like aids, etc. Let the next twenty minutes be taken with considering what we shall do to save somebody who is sick, friendless, poor, unemployed, tempted to crime, relapsing into brutality, afflicted with meanness, given to deceit, heartless to his poorer relatives or whatever the form of his calamity may be. Then will come the investigations of the mysterious and discussions of the disputable.

If organizations having so broad a programme as this, were started and diligently worked throughout the country, they would soon have funds enough to buy up, and liberally enough to crowd to their utmost capacity, one half of all the now nearly empty temples of a declining Christian faith. Their demand would develop Ingersolls, Underwoods and Tyndalls (except as to their materialism) and Davises, Dentons, Tuttes, Brittons and Hysers under every bush, and Haxleys, Fichtes, Zöllners, and Humboldts in every village. They would be held to no creed, yet three-fourths of their work would be in lines

tending toward harmony. When great and strong local organizations had thus been formed, it would be time enough to talk about federating them into county, state and national leagues. But until there is something to federate, of what use is federation? If philosophers want their principles to prevail, let them get down to business, by acknowledging that some things are known, that some merits exist, some duties are plain, some enjoyments are attainable and hence that we can motivate entirely upon questions. It is because these faults of organization do not apply alone to the Oakland Club, but are common to nearly all philosophic organizations, and are fatal to the triumph of philosophic over superstitious effort, that we call attention to them. It is absolutely indispensable to success that philosophers widen their platforms.

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THE YACHT ACCIDENT NEAR ROSCOFF.

[London Times.]

Mr.—As so many false reports have been written about the sad accident which occurred on Friday last at this place, I hope for the sake of all connected with it that you will insert the following account, which is entirely composed from the narratives of the survivors. The boat was a cutter of four tons, belonging to Prince Galitzin, who recently purchased it from the Comte de Guebriant. The Prince, being called away on business, had left his boat at the disposal of Vicomte de Fleury. This gentleman had invited the following persons to accompany him for a sail on Friday, the 8th inst.: Mr., Mrs. and Miss Hennessy, Mr. and Mrs. Potter, and Mr. Gregorie Home. Mr. Henwell Grissell and Mr. E. Hennessy were also included in the invitations, but owing to a slight indisposition both were obliged to decline. The boat left the harbor at two o'clock with a fair breeze from N. E. by E. in charge of Béguel, a pilot of Roscoff. After a run of three-quarters of an hour, the ground swell running pretty high, she struck on the Grand Capucin, opposite Santez, five miles west of Roscoff. In the tradition of the statement offered on behalf of the pilot, it is necessary to state that at the time of striking every one of the survivors, except the pilot, firmly assert that not a soul was obstructing his view, and that all were seated excepting Mr. Home, who was standing by the mast, and hidden from the pilot's view by the intervening sail. The boat ran her bows up the rock, which was two feet under water, heeled over on her port side, filled, and sank by the stern in deep water. Mr. Hennessy first rose to the surface, and almost at once saw his wife come up gasping beside him. Seizing her he placed her on the bowsprit, which was the only part of the boat visible, and which was itself covered by each succeeding wave. He then saw his daughter's head coming up through the water, and placing his arm under hers, he helped her also to take hold of the bowsprit. Miss Hennessy says: "When I first rose my father placed me at the end of the bowsprit beyond my mother, when I drew my mother's hands through an iron ring. We three were then the only persons clinging to the bowsprit, and our heads were almost touching. My mother was wholly unnerved, and we were both encouraging her not to scream, but to close her mouth and to hold tightly. We went down and rose again together; the valet of the Comte de Fleury now also clung to the bowsprit. Then a third great wave buried us, and my father and myself were washed off. I was caught by Mr. Home, who was most fortunately at this moment just behind me, and he replaced me on the bowsprit, and bound me to it by a part of my dress, which he cut off. My father had been swept some distance away, and thinking it was his weight which had drawn the bowsprit under water, he would not attempt to return to it again, and struck out for a floating piece of wood. When I next saw him he was supporting the Comte de Fleury upon an oar between them; he there held the Comte for three minutes, when I saw the Comte's head fall forward on his breast, his hands fell into the water, and the next wave washed him away, when he floated down the current quite dead with his face buried in the water. Just previously to seeing this I had placed my sash under my mother's arms to hold her more firmly, and a few seconds after the Comte's death a large wave swept me away from both her and the bowsprit, and she was carried away while I managed to struggle back again to my hold. My mother had been lying dead in my arms, as she had not outlived her immersion more than six minutes, the shock of plunging into the very cold water having, no doubt, brought on an attack of heart disease to which she was liable. I now saw Mr. Potter leaning on the rock and being assisted by Mr. Home who was standing upon it, and who was also cutting off his clothes. Another wave came, and when it passed Mr. Potter disappeared from the rock. Mr. Home leaped in after him, and I saw him bring Mr. Potter again to the rock and place him on the highest point. Calling out loudly, 'I'll go for assistance!' he sprang into the sea and swam for the shore. Mrs. Potter did not see at all, and I believe she never rose to the surface. While waiting for help we saw a boat sail by close to the Ile de Batz, and we all tried to attract its attention, but in vain, after which we remained patiently holding on till Mr. Home returned with assistance."

Mr. Home saw the pilot thrust an oar to Comte de Fleury and at once strike out for the shore. Having done what he could for every one, Mr. Home swam to a piece of wood which turned out to be the rudder, and placing it under one arm swam manfully to the shore, he caught up with and passed the pilot, and was fortunate in meeting a boat coming to the assistance of the shipwrecked, as the accident had been seen from the shore. Mr. Home had swum a distance by the chart of a mile and a quarter. The time Mr. Home jumped in after Mr. Potter, the latter exclaimed, "It's no use, my boy, it is all up with us." He was again washed off and perished. Returning in the boat, they picked up Béguel, and reaching the wreck they found Mr. and Miss Hennessy and Justin, the valet, still clinging where they had left them. Every care was offered to the rescued by the peasants of Santez, who supplied them with warm clothing, and did every thing for them that it was in their power to do.

Mr. Home, exhausted and bleeding as he was, got a cart and drove to Roscoff to obtain medical assistance and to give information to the authorities. M. Le God, proprietor of this hotel, returned with Mr. Home

and the doctors, bringing with him blankets, candles and all necessary restoratives. At 7 o'clock they came back to Roscoff, bringing with them the survivors of this lamentable catastrophe. At 10.30 the bodies of the drowned, all of which had been recovered, were brought to the hotel; this long delay had occurred owing to the many formalities necessary to be gone through by the French law. They had all been found floating a little below the surface. The last sad duties were performed by some of the English visitors staying in the hotel. M. Le God behaved all through in a most admirable manner, and it is impossible to say enough to his praise.

In conclusion, I must bear witness to the gallant conduct of Mr. Home, who exhibited throughout the utmost coolness, courage and presence of mind; and his manliness, pluck and determination are a credit to the English name, and well deserves the medal with which the Minister of Marine intends to decorate him.

The boat was found to be in the most shockingly rotten condition, more fit for fire wood than sailing, and, as the Commissaire de Marine here says, only held together by the paint. VICTOR E. COLLINS, Hotel des Bains, Roscoff, Sept. 8.

Mrs. Esperance's Last (for the Present) Sitting in England.

[Medium and Daybreak.]

Immediately after her return from Darlington I received a visit from Mrs. Esperance, accompanied by Mrs. Fidler. One or two sympathizing friends of Spiritualistic belief met her at my house, and it was then suggested that she should hold a séance at North Shields, under strict test conditions. To this proposal she at once consented. Accordingly the circle usually meeting at North Shields, with the addition of three or four friends from Newcastle, met at our usual place on the following Wednesday. The drawing-room of a lady friend was the place of meeting; the medium taking her place behind the curtains drawn in front of a balcony window. This was the cabinet, and nothing more. In front the sitters were placed in a semi-circle as usual, one end being terminated by T. C. E., a well-known writer in your publication, as well as in others; the opposite extremity was occupied by myself. Previous to entering the cabinet, as I suppose I must call it, the medium voluntarily proposed that her clothing should be searched, and this, at her pressing request was done by a lady friend, and, as was quite expected, nothing found but the ordinary habiliments of a lady. It is with a feeling of pain that I mention this circumstance, as, from all my previous experience of Mrs. Esperance as a medium, I have always considered her above suspicion, while her private character has undoubtedly been without reproach. The antecedent circumstance reported in a previous issue, could only justify the measure.

For a considerable period, the curtains being withdrawn, the medium was in full view of the whole of the circle; and when in this position, the first manifestations of materialized forms took place. This consisted of the appearance of a white patch upon the floor, oscillating in movement and varying in size; this patch gradually seemed to creep on to the knee of the medium. In answer to the question if it had any substantial feel, she said it seemed to have no weight, but appeared to be only like light; she felt as if the cabinet was full of cobwebs, getting into her eyes, and choking her.

Shortly after this, the curtains still being open, the medium plainly visible, and entered into general conversation, a white appearance, about the size of a three years old child, and without any definite form, issued from the opening, and, with a slow and waving motion, advanced towards me, and, after a while, again retired. About this time the medium requested T. C. E. to close the curtain at his end of the circle. Rising to do so, the curtain was suddenly jerked open, and he exclaimed, with astonishment, "Why, here's a form!" At this time I had Mrs. Esperance in full view, and so close that I had shortly before handed her a glass of water without moving from my chair. This form I could not see, but it was in good view of other members of the circle, and I understood it to be the form of a child.

"Yolanda" now appeared, clothed with her usual drapery, and, peeping timidly from the curtains, was gently encouraged to come forth, the medium at this time remarking that, after her recent experience it was surprising that she came at all. Ultimately she left the cabinet, and, advancing to our hostess, with whom she had many times previously been on good terms, affectionately saluted her with a kiss. T. C. E. here remarked, "Now, 'Yolanda' it will be very pleasant if, while we are singing 'Auld Lang Syne,' you will bring the medium out, and standing by her side, dematerialize." In compliance with this request she re-entered the cabinet, and immediately the curtains in front of Mrs. Esperance's chair were withdrawn, and "Yolanda" and she were seen standing side by side. The process of dematerialization was rapid, the form seeming to divide into pieces by absorption, as it were, of intermediate portions. I watched the last portion, lying like a patch of light at the feet of the medium, gradually melt away, until not a vestige was to be seen, the appearance reminding one of the melting of ice in water.

Thus concluded one of the most convincing séances which I have ever attended, as it appeared to be all the more so from the extreme simplicity of the arrangements, as especially marked by the absence of bolts and screws,—the medium having no immediate connection with her usual séance managers, but closely surrounded by members of a friendly, though an inquiring circle,—and by her own voluntary offer to submit to any proper method of investigation. J. P. BATES, M.R.C.S., Eng.

A New Light.

The Western Light is the name of a new paper just started in St. Louis. It is edited and published by Mrs. E. J. Polk and Mrs. Annie T. Anderson. From the salutatory we make the following extracts which will outline the purposes of the publication: "The Western Light sends greeting to the American Republic, that floats her banner over all that seek an asylum within her borders, unmindful of race, sex or creed. Cognizant of this fact, two women of St. Louis—Eddie J. Polk and Annie T. Anderson—have embarked in the journalistic craft, steering by the "light" that is beginning to send bright rays of progression from the Western horizon. They have the assurance of a fair voyage, by higher intelligence, over the muddy waters of ignor-

ance, that have hitherto shipwrecked nations by their political and religious selfishness being managed entirely by mediumistic culture and crew.... The weekly issue will expand principles that are found in the scientific realms of Spiritualism as well as in the system of a political reformatory character, whenever the occasion calls for outspoken thoughts.

The Western Light will ever shed its beneficent beams of equality over the distracted land, that they may see to walk out of bondage, side by side with their brothers, into the broader pathway of intellectual freedom, that is the priceless boon to human kind.

The publishers also make the following announcement.

Mrs. J. W. Eldridge is to be the medium for spirit communication in the Western Light. All scientific questions propounded will be answered by invisible intelligence, writing on the slate independent of the lady.

The Western Light has a large field to work, and starts out with commendable zeal and enthusiasm. We shall be glad to see it attain a circulation and influence commensurate with the importance of the subjects upon which it proposes to shed light. The subscription price is \$2.50 per year. Single copies 5 cents. Those desiring to subscribe, may, we see by the prospectus address B.F. Kennedy, business manager, 717 Olive St., St. Louis, Mo.

Dorus M. Fox, the champion borrower and general dead beat, was unable, owing probably to the JOURNAL'S exposition of his career, to get enough of other people's money to support himself in the East, and has returned to Missouri, where he can board with his wife's relations and lay his plans to "borrow" once more from the generous citizens of that State. We trust our Missouri friends have not forgotten his peculiarities and will decline to "loan" him any money.

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Card—Cancelling Engagements.

Permit me to say through your columns, that after due correspondence, I have cancelled my engagements to lecture upon Spiritualism in Pittstown, Ravenna, Mantua, Chicago, Cincinnati, and other localities, and can under no consideration make further Sunday engagements. I have entered into an arrangement with parties to lecture nearly every evening in the future upon Travels, Eastern Religions, Archeology, Hygiene and cognate subjects. HAMMONTON, N. J. J. M. FEEBLES.

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