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"THE ACCEPTED RETURN OF THE DEAD."

From the German of Lazar Baron Hellenbach, Translated by Dr. G. Bloede, of Brooklyn.

INTRODUCTION OF THE TRANSLATOR.

The essay we here offer to the American Spiritualist public, is translated from the German of the latest literary production of Lazar Baron de Hellenbach, bearing the title: "From the Journal of a Philosopher." Baron Hellenbach is an Austrian nobleman, not only of high general culture, but of a classical education and scientific and philosophical learning, combined with a sharp critical mind and an unconquerable love of truth, howsoever it may be found and wheresoever it may lead to. This latter has led him to investigate theoretically and practically, the phenomena of modern Spiritualism and, as might have been expected of a mind like his, whose highest aim is to emancipate itself from "prejudice" in every direction, he has become fully convinced of the reality of the invisible world and the conditional blending of the same with the material or phenomenal world as represented in man. His theories and experiences in this regard he has laid down in the third volume of his great work: "The Prejudices of Mankind," from which we have given heretofore a few extracts in these columns.

We select from his latest publication the following sketch, partly on account of the novelty and originality of its ideas, partly from the motive to give our readers an exact view of the standpoint which the great spiritual doctrine has attained in Germany, and of the close attention it receives and the important assistance it has to expect from the prominent thinkers of the philosophical nation, as soon as they have succeeded in doing away with the prejudices of so-called "science" as well as orthodoxy.

In order to avoid misunderstanding of some of the peculiar expressions of our author, which we wished to render as closely literal as possible, we ought to premise that Mr. Hellenbach's "philosophy" rests on the foundation, which the greatest philosophical mind of Germany, Emanuel Kant, has laid down for human knowledge in his "Critique of Pure Reason," and has adopted and uses the terminology of Kant. In consequence thereof he calls, what we would call the "spiritual or invisible world," the "intelligible" world, and the conscious existence supposed to people this "unseen universe," by us simply denoted as "the spirits," the "intelligible beings," the appellation chosen by Kant to indicate that these objects of the spiritual science, can only be perceived and understood by the intellect, the speculative and reasoning mind of man. To these are opposed the "phenomenal" world and beings, which we would call the "material, physical or natural." In regard to the susceptibility of "phenomenal" beings or men to perceive and receive, the signs and evidences of the "intelligible" world, Hellenbach divides men into those endowed by nature with a greater or lesser capacity within the bounds of the phenomenal world, or—to come nearer to his original expression of "*Phenomenale Befähigung*,"—the condition of being more or less "captivated," or "bound up" by the phenomenal world, ("sensuous") his class of the "less phenomenally captivated" comprising all the individuals we call "mediumistically endowed" or "mediums." To facilitate understanding, we shall use in the text our current terms in parentheses.

"THE ACCEPTED RETURN OF THE DEAD."

Whoever lays claim to what is commonly

styled "culture," will of course deny the possibility of the "return of the dead." Nevertheless those "strong minds" at deathbeds, at the aspect of a corpse, at midnight ceremonies in cemeteries or other weird localities, or at extraordinary events, will, as a rule, show less quiet and courage than those, who at least do not doubt *a priori* the continuity of the formative principles, and therefore the possibility of a return of the dead. Why is that so? The cause is, that the former (the "cultured") are by no means sure of their being right, and would find such tests as would overthrow their whole structure of "casuality" inconvenient, while the latter—at least that portion of them, which contains the really strong minds—know that they would have nothing to fear from such phantasms, and would deem such occurrences highly interesting and by no means "frightful." But what is properly understood by the "return of the dead?" The answer is, "Very much, far more than ought to be!"

How often do we hear it told that a deceased has appeared to some one in a dream or a similar condition. That this could not prove the actual return of the dead, even if the concomitant circumstances should show the dream to have been a prophetic one (I have demonstrated somewhere else). The phenomenon can be explained by the greater or lesser "phenomenal captivity" (mediumistic quality) of the dreamer.

That the *spoked* apparition of a dead, if anything of the kind should really occur, may be more than objective hallucination, I will also pass by, referring to what I have said about this in the same place. In former times this was called "Necromancy"; today it is styled "Materialization," formerly the work of Magi or Magicians, today that of Mediums—all the rest is pretty much alike. We will here treat only of that return of the dead which occurs exclusively of dreams and intentional experiment.

The frequently alleged return of the dead we mostly read or hear of in this form: Somebody dies at a distance and his relative—as a rule one or the other a mediumistic person—have a "vision," see incomprehensible movements, etc. Such cases are numberless, even if we deduct all suspicious stories. In the third volume of my "Prejudices," I have proved the possibility of such a vision as quite independent from the actual local influence of a dead person, and Schopenhauer has done the same in his manner. Sometimes, however, occurrences are reported where there is no question of "visions," where we have to do with phenomena which exclude all hallucination, because we have the sufficient guarantee of either several witnesses or of lasting traces, as, for instance, the simultaneous stopping of more than one clock at different places.

Besides the question on the whole can only be: whether a dead person has returned, not whether he *could* return? for the latter would only be denied if we had the assurance, that the formative and functional force in man could have no continuance. This assurance, however, we cannot have; on the contrary: Man does not explode in death, the body does not become warm, but cold, the life-power is not converted into anything perceptible to our senses; it glides off; it is in all probability converted into something we do not know. Force could, therefore, outlast life, and there would at least not be any *a priori* objection to the possibility of return. . . . This proves that experience alone can give us some light about this question.

Let us, therefore, at present, presuppose this possibility, and let us refer to a quite recent case, which occurred within the so-called "scientific" circles, which as a matter of course, are opponents to the facts alleged by Spiritualists, or which, with one word, are first of all made up of "strong minds."

My reporter was waked up at six o'clock in the morning by a loud ringing of the door-bell, but did not find anybody at the door. At eight o'clock he was again importuned by the house-maid, who with deep emotion reported that Mr. X., who lived in an upper story and had been quite well the previous evening, had been found dead in his bed. The autopsy of the corpse showed that an internal artery had burst, and as the sequel of hemorrhage, death had followed inevitably but easily. This the fellow-lodgers of the house as well as the experts fixed as having occurred at about 4 A. M.

There would have been nothing remarkable in this case but for the troublesome coincidence, that all or at least several of the colleagues of the deceased had been troubled in the same manner, and one of these even pretended to have seen him, and asked him, what he wanted so early, whereupon he left. (Apparently this colleague of the deceased was a mediumistic individual.) Let us suppose then that these disturbances were really caused by the deceased, how shall we explain them, that one dead should give such tests of his demise, while another should not give any? Could we not learn something from this fact?

In our case it is not any beloved relinquished, who reacts to some influence, as is often the case, but it is strangers, who exclude any desire or tender care as an explanation of such leave-taking, and refute what Schopenhauer remarks in that regard. ("*Paradox*") The clue to our case is: the nature of death.

Let us imagine a man who is waked from sleep in quite an unexpected way, who

does not comprehend that he has died and is in an entirely different condition. The man may, perhaps, have had a symbolical dream, when the blood in his system took that unwanted course, but he was not prepared to die. Let us further suppose that the time of the sudden standstill of the organism which we call "death," as his fellow-lodgers and the physicians assumed, was correct, we would then have under the supposition of the possible preservation of the formative principle in man, a space of two hours for the solution (of the soul) from the cellular organism, and the development of a possibly new consciousness. How startled he must have been by his new condition, looking at his corpse and yet aware of the power of moving at will! He will doubtless have had the desire to test and verify his condition and faculties, and will have acted as we would, if after a lively dream we want to ascertain whether we are yet dreaming or awake. If it should be true, what once the unconscious hand of a beautiful woman wrote to me in the name of Kant, that "thought, will and deed were one in the intelligible world," (the Spirit-world) we may easily understand why that deceased thought of his colleagues (particularly his fellow-lodgers); why he desired to get at them and give them signs of his life—as long as he could do that! For with every hour—as we have to presume—his density (perhaps his specific gravity) would decrease, and then ringing the door bell or rapping or more so, appearing in person, would become very difficult.

Manifestations of this kind, supposing they are facts, would, indeed, be apt to show the absurdity of Materialism, which defines the phenomenon, "Man," as a mere combination of matter, which after its dissolution had only a chemical interest. A "return of the dead," however, these manifestations could scarcely be called; on the contrary, we could see in them but the signs of a not yet completed departure. Not even those occurrences which, in daily life, are called "spooks" or "ghost stories," could justly be termed "return of the dead." Are there any such to be considered as reliable facts? and if there are, how to account for their motives and their feasibility with respect to the altered physical conditions? Why should be possible to one that to the overwhelming majority was impossible? For that, as a rule, "the grave does not open," as the phrase goes, cannot be denied.

The first question to be answered here, would be: Are the occurrences which have led to such allegations, real facts? The second: "Could such stories not find their explanation in fraud or in natural philosophy?" and, if this should be denied, "have they to be attributed to the activity of deceased men?" One may understand, that the way (to truth) is long and not so plain. Is the story truth or fiction, or otherwise explainable? and if there should be no other solution than that through the action of foreign, intelligent and free acting beings, where is the right to infer therefrom the "return of the dead?" Suppose there are other rows (orders) of intelligences, are we justified in assuming that they consist of departed men?

They are indeed not justified in declaring that the row (order) of beings closes with man, and in limiting nature within the forms of existence known to us. This can at least not be asserted *a priori*, as Schopenhauer already says, who adds, that in such questions experience alone can decide, and Kant is of the like opinion; but just for that reason, we have no right to lay any traces of intelligent action at the door of departed men. Let us illustrate this by some examples:

The tenant of some property may dispose the owner by some spook of his contrivance, or some speculative genius get in some such cheap way possession of a house. This will, however, not always do. In olden times it was a legal cause for rescinding the purchase of a house, if the seller had omitted to mention that it was "haunted." We fear therefore, that this occurred frequently. Cicero, Dio Cassius, Appianus, Plutarch, Suetonius and many Fathers of the Church, report similar things—and even Carus Sterne must confess it, who stands on the scientific ground of "strong minds." Dr. Luther's story is well known, and many of my readers may have also heard of the Castle of Woodstock, which caused trouble even to the Parliament of Cromwell. The Commissioners of the latter were served in a similar manner as those of Joseph II. in Styria, notwithstanding the "cordon" of a company of soldiers. The strong-minded Carus Sterne ascribes the spook at Woodstock to some Royalist. In the ghost stories he alleges, he always finds—and probably very correctly—the cause in the presence of a certain person; but then (and this in the last century!) said servants must have possessed the art of loosening ties and ropes by *aqua regia*, etc.

Popular belief and experience drew a different inference. They concluded the existence of beings, who were mischievous than malicious, caused that turmoil, and regarded the spooks as an invitation to some intercourse with material man. It would be wrong, therefore, to ascribe the origin of "rapping spirits" to the present century. Paracelsus mentions "knocking" and "rapping" among the first signs, and Carus reports the following story from the last century, which bears unmistakable similarity to the opening of American Spir-

itualism and deprives the American "rapping spirits" of their priority.

After having mentioned that the Carthusian Monks knew very well how to deal with "rapping spirits," Carus Sterne tells that the most celebrated "rapping spirit" played his tricks at Diblesdorf, near Brunswick, and that neither the high wisdom of the police nor scientific commissions succeeded in the attempt to stop "the frolicsome fellow in his hammering," and that even the mighty "government" had in vain put the poor peasants into jail for months. The whole process was kept secret and only forty years afterwards the records came to light.

An official investigation at Bergzabern was alike fruitless; but it is a matter of interest that even at that time they resorted to the explanation by "secret muscular motions," the same subtleties modern English physicians used, to disentangle themselves from the snares of spiritist theories.

The second famous history of spirit-raps at Hydeville, inaugurating the spiritual movement of this century in America, had the same identical course. Unexplainable rapping sounds are heard, some jolly fellow has the idea of personifying and addressing the rapper, and lo! the raps indicate an intelligent connection with the questions.

Who, however, should deny that such phenomena are facts, would do well to read a little pamphlet of the newest date, written by Mr. Joller, a lawyer and member of the National Council of Switzerland. This man reports in a simple way what caused him to abandon an old family mansion, in which, notwithstanding an investigation of several months, and in spite of magisterial and scientific intervention, he could gain no rest. The truth of the facts is warranted not only by the testimony of the inmates but by that of hundreds of witnesses. This "haunting" commenced in 1801 and lasted four months. Had Joller been a believer in or connoisseur of such phenomena, he would have made use of them, instead of fleeing from them, and he could occupy his mansion this very day. He concludes with these sentences:

"A sharp styus has with one stroke erased the fairer half of the journal of my life—not to mention the incalculable damage I have suffered. I deposit, however, all this in the little pamphlet I present as a pledge for the truth of what I have written, and have with clear senses witnessed for weeks and what I have reported with all the conscientiousness due to science and her eternal aims. If I have omitted to give long lists of the names of witnesses from different social planes, there was by no means any purpose of withholding them. On the contrary, I will always be ready to furnish them to authoritative investigators in order to dispel possible doubt."

If Dr. Joller had not been a prejudiced person of "culture," but had imitated the naive objectivity of the peasants of Diblesdorf and the children at Hydeville, things would have taken a different course. The number of similar stories, reported as often by the ancient classics as in modern writings, is immense. Farty, Keeser, Schindler and Kerner alone have collected sufficient material to fill a volume of these reports to be true, and entertaining no doubt of the possibility of the continuance of the formative and functional principle in man (after death), where do we find the motives for action like this?

The criminal annals of all times confirm that the committers of crimes are more or less impressed by the locality where they committed them. We know also that even innocent persons have a dread of places which cause unpleasant sensations or remembrances in their minds. It would, therefore, not be presumptuous to believe, that such localities as well as human society generally, would be shunned by "intelligible" beings (spirits). Experience, however, and superstition, point to the opposite, since just such localities are preferred by the believers as the scene of such manifestations. But, assuming some of these reports to be true, and entertaining no doubt of the possibility of the continuance of the formative and functional principle in man (after death), where do we find the motives for action like this?

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Let us now imagine a man, who at some place, maybe his own residence, commits all kinds of criminal or non-criminal misdeeds. That good man must die like all, and when he then looks at the world as an "intelligible" being (spirit) and no more through the "phenomenal Ego" of his earthly form, he will certainly be taken by surprise, and very likely go insane! For his situation is worse than that of a gambler who loses his whole fortune in one night, or that of a drunkard who stabs somebody, or a libertine who debauches and destroys a girl. An "intelligible" being must see the consequences of its doings much more clearly and distinctly. There we have two motives for action: A had conscience and insanity, of which the latter appears in many demands alleged of such beings, and as the solution of some spook stories, for instance those that play in graveyards. That there should be, as exceptional cases, fools and idiots in the next form of existence would scarcely seem wonderful, as there are so many of them here.

This solution, however, as well as it may correspond to the history of the single occurrences, offers a new difficulty. It is a

riddle, why just those beings should have the power of acting perceptibly upon our phenomenal world, whilst our beloved departed cannot do it? How is this to be accounted for?

If we remember that "material" and "spiritual," "phenomenal" and "intelligible" are opposites, that men during their earthly life have an "intelligible intuition" (spiritual insight),—we will understand that sensuous material men on their part will meet difficulties in spiritualizing themselves.

In contraposition to the denser condition of those beings, the nobler men, those of high aspiration, must find it difficult to "condense" themselves, which nevertheless is for us the necessary condition for their becoming directly or indirectly perceptible to our senses. This explanation coincides with the visions of seers in so far as they speak of dark and light forms, using this as a measure of moral worth or unworthiness. This would also accord with the opinion of Spiritualists, that spirits working material manifestations are of a lower order.

It is, therefore, not astonishing that these two exceptions should more easily come into contact, namely, the imperfect human organizations, the media and the imperfect spirits, the "earth-bound." While the former are in a lesser degree "phenomenally captivated," (the captives of sensualism, mediumistically endowed), the latter are far more material and may often, from the "intelligible" standpoint (viewed as spirits) be regarded as insane.

Those who wonder that men should become the objects of such activity forget altogether that we, too, have idiots of all kinds, and that sometimes men show more interest in animals than in man; may, that we use men to take special care of animals. Which has the owner of a race-stable more at heart, his stableman or his Derby-winner? And has mankind not worshipped living snakes, oxen and elephants?

That intelligible beings (spirits) take interest in localities and men, is nothing we could not think of, or need to wonder at, and the popular belief in tutelary or ministering spirits, would not only get a real, though contorted, background, but would have their very counterpart and reflex in the relation between man and animal in the phenomenal world!

There is nothing surprising in this view of the matter, if we remember that there are men who believe in the reality of their symbolical dreams and, as Swedenborg did, are convinced to have been on the several stars and to have seen objective images. Sometimes there is indeed some truth in these images, which causes all the rest to be accepted as equally correct. Now, as well as the four dimensional nature and aspect of the subject may haunt the three-dimensional head—which is the fact with abnormal organizations—the three-dimensional remembrances may likewise haunt the four-dimensional head. The "earth-bound" spirits had to play the part of the insane in the intelligible world, in case the facts be true. And to deny these has become positively impossible.

If somebody, while the sky is clouded, would step into an observatory and ask the astronomer to show him some celestial bodies, who would believe in the reality of their symbolical dreams and, as Swedenborg did, are convinced to have been on the several stars and to have seen objective images. Sometimes there is indeed some truth in these images, which causes all the rest to be accepted as equally correct. Now, as well as the four dimensional nature and aspect of the subject may haunt the three-dimensional head—which is the fact with abnormal organizations—the three-dimensional remembrances may likewise haunt the four-dimensional head. The "earth-bound" spirits had to play the part of the insane in the intelligible world, in case the facts be true. And to deny these has become positively impossible.

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Prof. Butleroff, the Russian savant, has just published a case in the *Psychische Studien*, which teaches how to act in similar circumstances. A peasant girl in the neighborhood of St. Petersburg, was the center of such uncommon phenomena as the throwing about of objects, the flying of bricks, the coming and going of spirits from the village, whereupon quiet was restored. The police investigated the case, minutes were taken, the daily papers reported. Prof. Butleroff, however, visited the girl and had a sitting with her, which established that she was a medium and, he hopes, will favorably develop.

The locality often plays a role in these occurrences. What has to be inferred therefrom? Scarcely any one would doubt the honor of Baron de Goldenstube, and the facts he gives are so simple, that even a less intelligent person could understand them.

* The German Monthly of Mr. Ahnack. Continued on Eighth Page.

"The Prejudices of Mankind," vol. III, 1880

A. J. Davis's Diakia.

An Invasion of America from China.

AN ORATION DELIVERED IN NEW YORK, AT MR. KIDDLE'S HOUSE.

[Letter from Henry Kiddle, of New York, to the Chicago Times.]

In this communication, I present a specimen of quite a different character from those given in the preceding articles. The great variety as well as number of the essays, discourses, orations, dialogues, etc., given through Mr. Shepard during my experiments with him, constitute one of the most interesting features of that experience, as well as, perhaps the most conclusive proof of the fact that other minds were controlling or impressing his brain with ideas, facts, and trains of thought, together with, to some extent, the language required to express them.

The discourse I here present has many peculiarities. In the first place, I have every reason to believe that it was perfectly spontaneous, as far as Mr. Shepard was concerned. That is, it was not premeditated by him. It was given at least a month before the special agitation of the "Chinese question" that occurred in connection with the presidential campaign. The announcement of its control was sudden and unexpected, and, moreover, the psychic had been giving day after day, discourses and essays of a varied and elaborate character. It could not have been the result of any preparation on his part, judging from all the attending circumstances.

It deals exclusively with earthly matters, historical, political, and social, taking a wide and comprehensive view of the present condition of the most important nations of the world, in its relation to the past and future, and especially in regard to a single question, deemed by many to be of transcendent importance to the interest of this republic; and it brings in, to some extent and with singular emphasis, the element of prophecy, though not arbitrarily, basing it upon considerations drawn from the philosophy of history and well-known principles of human nature. To many, as to myself, some of the conclusions will appear somewhat extravagant and improbable; but, doubtless, they relate to the periods far in the future, since to the spirit mind, dwelling in eternity, the conceptions of time are very different from those we, in this temporal state, are obliged to entertain. The facts of ancient prophecies and their fulfillment illustrate this remark very strikingly.

However this may be, it can do no harm to contemplate so extreme a view of what the effect may be of a great social and political upheaval in the vast empire of China, containing as it does, a population nearly ten times as great as that of the United States. History may repeat itself.

The manner in which this discourse was given was extremely oratorical, very forcible and emphatic, and in parts even fervid and emotional. The control was a most powerful one, holding the psychic in an absolute trance condition, and taking full possession of his brain. His magnificent physical development and fine mental organization were used to great advantage; for it is a law of spirit control that the inspiring intelligence can never transcend the limits of the organization which he employs—can never accomplish more than the individual himself were he trained and educated to the highest extent.—I mean in diction, style, and the elaboration of ideas and thought.

The spirit from whom this oration ostensibly came announced his personality as a distinguished Chinese sage of a past age, but it is not deemed necessary to give the name here. The personality is of very little consequence, since everything communicated should be judged by its intrinsic character—by the value of the communication per se. What the value of this may be it is for the reader to determine for himself. As to its predictions, so confidently stated, they, too, should be judged by their intrinsic plausibility. Many spirits are fond of making predictions; but, in most cases, they are merely opinions, for such spiritual intelligence may have no more opportunity to know the future than ourselves. Advanced spirits, however, may possess a more comprehensive knowledge of the affairs of the world at large, and better guiding principles, and thus be enabled to judge more accurately of future events than we possibly can. Still, we should not follow any blindly, but ever give full scope to the exercise of our own reason, never permitting our individuality, or selfhood, to be blotted out by spirit or mortal.

ORATION.

At a time when the East is afflicted with wars and the rumors of wars, it is fitting occasion to look into the surrounding conditions of the Orientals, to analyze their character, and to learn something of their true position among the peoples of the world, both of ancient and modern civilization. Strange to say, although Turkey, India, and China have been visited and traversed by many Englishmen and Americans, no one has yet given a correct description of the individual characteristics of the people. No one, seemingly, has been profound enough to look into the depths of Chinese character, so as to discover at the bottom of those calm but deep waters any reflecting image of aggressive advance ment or conquering ability. Notwithstanding these things—in spite, I say, of the fact that China has been actually inhabited by thousands of Englishmen for many years past, they seem to pass by the main facts of Oriental influence on the world, not deeming it necessary to stop one moment on the highway of commercial pursuits, to investigate thoroughly the motives, the aims, the disposition, and the state of progress of the Chinese people.

It is lamentable to look upon these things as they exist to-day. Surrounded on all sides as you are, by wars and the rumors of wars, with Chinamen arriving from all directions, both in North and South America; with the East Indies ready to take up arms against the British, a large portion of the conflicting and tributary tribes, of the plains and the mountains, being already united in battle array; with Russia and China moving their forces toward the frontiers of those two powerful nations,—it is high time to look about you, to scan the bulwarks of defense, investigate the actual conditions of things, to look to your political interests, and to analyze the exact position in which as Americans you find yourselves. It is one of the greatest errors ever made by man to suppose that history never did, and never will, repeat itself. Look into the history of the most ancient times, from the beginning of the reign of the first Egyptian king, or even long previously, down to the Victorian era, and you will see history repeating itself time upon time. It was so in the days of Solomon, as it was also in the days of Julius Caesar and Napoleon the Great; and as it will be in the not distant future. No sorer or more absolute sign of impending revolution and national destruction and chaos can exist than that which exists at present, and which appears upon a review of the past and the future as the people on the eve of great revolutions; and if we cast our eyes upon ancient days, we shall see that this has been one of the omens which have occurred in a thousand in-

stances preceding the most awful calamities. It is one of the strange laws of nature, individual and general, that this should be so,—one of the contradictions, apparently, of which we understand as yet but little; but that it is so can not for a moment be doubted by the learned and the wise. If you cast your eyes back upon France on the eve of her latest revolution you will see that the country was at peace; that the people were enjoying prosperity; that the crops were good, and that the nation had the confidence of foreign powers, not only politically but financially; when suddenly, as if without warning, the sound of the beating drum was heard through the peaceful boulevards; the crack of musketry rent the midnight air; and discordant cries arose from a hundred thousand throats. It was like a mysterious meteoric ball rolling through the serene heavens under a cloudless sky, and bursting on the Tuilleries during a banquet of peace and luxury, scattering all before it.

In England, previous to some of her many dreadful revolutions, it was the same. Although numbers of the people lived in discomfort and disquiet, yet the ruling classes and the well-to-do middle orders, as well as the princes, lived at ease and in the repose which the consciousness of security gives. So that, at the present time, this has come to be one of the infallible signs of impending trouble. It is the old adage in another sense of the "calm before the storm." And we say that this can be applied not only to nations and to the general welfare of states and empires, but also to the case of a single family, or of a single individual. Indeed, if we look a little further into this matter, and analyze it to the bottom, it will not require a vast amount of reasoning or clear sight to see the true cause of this state of things. For is it not like an army bivouacking for the night without sentinels and without guards? The enemy approach suddenly and find them sleeping, and they are overcome and annihilated at one swoop. It is the old story of the cat and the mouse—the Egyptian fable, repeated in modern times, of the lion and the fairy.

You are enjoying so much prosperity at this time in North America, so much from the revelations of science, from the study of philosophy, from the comforts and luxuries which modern inventions give, from the marvelous maturing and growth of the crops all over the country, that one is tempted to ask: Will this last forever? Shall there be no turning to the long lanes of peace and plenty?

States, nations, and empires, are like individuals; they can never be convinced that they shall surely die. It is hard to make a man in the full possession of health and wealth believe that in a few paltry days, months, or years, he must be buried. This, again, is one of the seeming contradictions in the nature of things.

In the general prosperity, in the marvelous growth and progress of this part of the globe, unknown in the previous history of the world, it is no improper time to pause, to think a little, and to muse over the great political and religious evils, and the local problems of the day; and I believe that the "Chinese question," as it is called, is far more important than that which led to the great revolution which swept over this country a few years ago for the freeing of the black slaves.

Let us first look into the Chinese character, and then at China as a nation. The Chinaman, although, as I said before, he has lived with English and American people, is not understood. Of all the peoples of the earth since human beings were created, the Jew and the Chinaman have been the most positively conservative, the most remarkable, the most peculiar known to man; and, strange to say, although the Jews have been living among the English people for centuries, they are to-day as distinct in character as they were five hundred years ago, notwithstanding the fact that there are Chinese who have been living in San Francisco twenty years or more, not a man among them can be found who has changed his dress, his manners, or his customs. This is a striking fact in the history of this people. They will not for a moment entertain the idea of conforming to modern thought and theory.

And here it is proper to dwell on an important point concerning the religious devotion of the converted Chinese. It is a remarkable fact, and indisputable, that, although they may be seemingly converted to Christianity, they are really the same persons—the same in thought, convictions, and secret habits. There is not a man amongst the so-called converted Chinamen that would not return openly to his former religious customs and belief if he had a favorable opportunity. They are not to be classed as of the same individuality as the people of any other established nation on the globe. Nor can they be criticized and analyzed in the same manner as any other people. We must step aside and put on a differently-colored eye-glass from what we have before used in looking at the character of nations, and search more deeply for distinctive traits, and profoundly-hidden, mysterious characteristics than ever before.

Looking at things in California, here in New York city, and in other portions of the globe, we can not doubt that we are dealing with a class of people far beyond the pale of modern conception as to methods, rules, and government. The Chinese character proper contains these distinctive natural dispositions: fanatic conservatism, ancient superstition, avarice, thrift, industry, malice, Tartar fury, and a Jew-like changing of precedent. They deem themselves the sacred people of the earth, and that it is an impossibility for their nation to retrograde or to pass into a state of decadence. Besides all this, they are believers in a false system of astrological, worldly, and the influence of planetary conditions, and they make their whole lives the constant practice, not of the remarkable and valuable teachings of their great prophets, but the degrading worship of certain deities and superstitious creations. They emigrate to California, to South America, and to Australia, with the intention of remaining there only a period long enough to gain sufficient money to enable them to return to China, and embark in new enterprises, or to live at ease. Not a man among them but longs to return home, and take with him the money he has saved, and thereafter send others to the land of freedom and wealth, so that they, too, may amass riches. Thus has this gone on for the last twenty years, until it has augmented so as to become a vast tidal wave of emigration—an inundation of Mongolians, which surges from the other side of the ocean with the force and fury of a national upheaval or a mysterious earthquake.

And now to give the causes which act directly upon emigration from the Chinese empire. China includes three parts, differing materially one from the other—the north, the middle portion, and the seaboard, the latter including the cities of Canton, Peking, and Hong Kong. In many districts, famine occurs at least once in about five years. The failure of the crops, with the consequent awful calamity, which occurred there a year or two ago, is still fresh in the minds of the civilized world. Thereby upward of ten millions of people died from starvation. And, again, the cause of these national calamities is threefold

—a failure of the crops, the faults of the political system, and last but not least, the general spread of civilization and modern learning, to which the Chinese have begun to apply themselves with marvelous ability. For it is a curious fact in human nature that when the most conservative mind has learned a new principle or recognized a new light, or new method of reasoning, understanding, or communication, it takes hold of it with far more tenacity and earnestness than the more radical and progressive mind. For such minds grasp it at once, like drowning men; and when they do catch it, they, indeed, hold it fast. China, at the present time, is in this position. It sees itself on the very eve of a tremendous struggle with Russia. Surrounded with the Tartar hordes on the north and west, and subject to attack from the English on the south and east, the Chinese suddenly find themselves in a new position, and they begin to understand their destiny.

Is it possible, then, that the Chinese can ever invade California, South America, or Australia? This is a grave question, and one which the ordinary observer will muse over a long time before he risks an answer to it. Reviewing these things, as we have, in Europe and Asia, and looking at the changes already effected—the new principles of learning and thought now becoming operative in China—we can wonder that a fresh impetus should be given to the emigration of vast hordes from the Orient? The war which is impending between Russia and China will do more, if it ever takes place, to enlighten the Chinese, and to give them a fresh impetus to conquest, than anything that ever happened in that part of the world. It will have a magnetic effect. Millions will rise in revolution and in arms. Chaos will reign for a time, and after that it is most probable that these people will escape from the vortex of the violent contests and discordant elements of the revolutionary parties striving for the mastery at home. Yet fierce and numerous ships will be constructed to carry the fugitives to foreign shores. Nor is this a mere nation in war. She is, at the present time, one of the most formidable, and she is daily strengthening her armies and navy. The Chinese have been fully aroused by the great questions of the hour. And, apropos to this, it may be well to look at the problem concerning the future of the British in India, and their commercial influence in China. India will most surely pass from the hands of the British, and for several reasons; the main one of which is, that the English have been educating the East Indians, not only in science, philosophy, literature, and art, but in the operations of war. The time will shortly arrive when they will be able to take care of themselves, and will have the intelligence to do so; and a vast war with Russia and a revolution in India, aided by conflicts in China itself, will speedily bring about a crisis with terrible ordeals of blood and destruction to the English army.

It is not in the nature of things that the English should be able to hold India. Nor shall they long hold Australia, for I will show you that foreign hordes, like the Huns and the Vandals, from two points of the compass, will capture its chief cities and overrun all the interior regions. Australia is too far away from the mother country to prove impregnable. Besides this, it is made up of a people largely dissident in opinion,—many who never saw England, and who care little about the history, the grandeur, or the glory of Great Britain. So that this country will be one of the first that the Chinese hordes will pour in upon. North Australia, containing a large portion of the native black men, with a few whites, will be easy of access. The Gulf of Carpentaria will afford a gathering place for the invaders arriving in ships, in such numbers that it will be difficult for the whites to prevent their rapid advance.

Then I would point to this grave consideration: The Chinese, arriving by thousands, could, if they took the country by the natural force of invasion, live in that climate, could undergo hardships under which the white man would succumb, and thus could make their way from the Gulf of Carpentaria to the interior, and across toward Queensland, living upon game,—the kangaroos and wild dogs, the emu and the vast quantity of birds and reptiles which infest Australia. They could live on these, as other conquering tribes and nations have done long ago. And then, as we see that Australia, and especially North Australia, is so much nearer China than any other dependent English state, they could make other invasions, capture other islands and districts; and from Hang-tcheou and other Chinese ports, vast fleets could be sent to America, to the coasts of Oregon, California, and Mexico.

And this is not a chimera; for I will state that, as sure as the sun shines in the heavens, the western coasts of South America, and for the matter of that, the entire continent, will be invaded, overrun, and swallowed up by the Chinese. There is not the faintest hope that South America will be held by the Spanish-speaking races, or by the natives.

Now, let me ask, what is your position here in North America? With England cramped, confined, or subdued; with barbaric Russia rampant; with France frightened and Germany strained to the utmost in attempting to quell Russia, are you not in a state that may well inspire the greatest trepidation and alarm?

But many will say, how can this be accomplished against so many millions of fighting men, and with America so powerful as she is to-day? As Macaulay has well said, shall there not be Huns and Vandals in the future as in the past? Is not the American republic shaken by dissensions between the North and the South, by conflicts regarding the principles of government, and above all others, by religious differences? A glance at these things must convince the most careless observer of the grave nature of these antagonisms, political, social, and civil. It has been said by many that California is already as good as invaded and captured by the Chinese at this very day. With 25,000 Chinese in San Francisco, able-bodied, well armed, well fed, well housed, and well supplied, do you think they could not take care of themselves in any riot that might occur in that city? It would be a hard day for those who attempted to coerce the Chinese of San Francisco. Fighting from their houses and for their lives, they would kill three whites where the whites would kill one Chinaman. So it will be with other cities like Portland, in Oregon, and some in South America, where they are already fortifying themselves in every position of value, gain and wealth.

What, indeed, would the United States do engaged in war with a foreign nation, and with a revolution going on within? Could she take care of the Pacific coast? Would she not have enough to do to look after the defenses of New York, Brooklyn, Philadelphia and Baltimore, not to speak of the many other ports that are prominent and easy of access? It is, indeed, appalling to dwell on these things and what may occur at any time within a few miserable years. It is an absorbing question at the present time in many minds how long this present civilization can last; and how the English and Americans can make much more progress in science and art. These are questions indeed so grave and so vast that it makes me dizzy to stop and con-

sider them, analyze them, and answer them. But, if I must speak the truth, it seems to me that there must be a turning point somewhere not far distant. History repeats itself; and Great Britain, Egypt, Turkey, Italy, India and China have been invaded and overrun many times by foreign hordes, and totally swallowed up as it were. So it is not impossible now for a horde of Orientals to swallow up English individuality to such an extent that the mother tongue will be found spoken on this continent only by wandering tribes dwelling among the hills and in obscure places. There is a strange influence now at work, which, instead of coming around from the east to the west, by way of Great Britain, is changing its accustomed route, and is coming from the Orient, from India and China, eastward across the Pacific ocean. This is at once remarkable and striking. It is, indeed, very suggestive of what may happen at any time; for we must bear in mind the maxim that no event, in the nature of things, occurs alone and unattended. [Miafortunes do not come singly.] It must be followed by another and another, until the influence is spent. I think that it will be a difficult thing to convince the knowing ones in China that either the American continent or Australia was not made for them as well as others.

The force is getting weak. I had more to say, but must now leave. [This was followed by a very impressive address in what seemed to be Chinese (as stated). Remarks in the same language were interspersed through the oration. In a brief supplementary address, the next day, the dismemberment of Russia was confidently predicted.]

Michigan Camp Meeting.—Extraordinary Criticism.—Letter from the President.

To the Editor of the Religio-Philosophical Journal.

As your paper has for the last two months published articles from different authors, bearing on the Credit of the Michigan State Association of Spiritualists and Liberalists also casting slurs on the executive board, I as their President ask the privilege to be heard in our defense.

You have been very kind in noticing our Goguse Lake Camp meeting but by so doing we did not suppose that it became your duty or privilege to forestall our meeting by sending out advanced sheets scolding our association threatening to publish at a future time unless the Board showed signs of repentance for doing just what we had a perfect right to do. We as a society do not acknowledge our allegiance to the RELIGIO-PHILOSOPHICAL JOURNAL nor do we thank you for the Godly care you seem so anxious to exorise over us. We cannot see the propriety of allowing every crossgrained evildisposed quill-driver to pour their spleen into the ear of the public no other paper does so. One of our great sins is that we allowed Moses Hulls name to appear on our Camp meeting Bill. I will just say it was done by Mr. R. B. Cummins without our knowledge but we do not regret it in the least as it brought to the surface a lot of moral hypocrites and cowards that any society is better with out. Now let me say right here I do not endorse Moses Hulls social views Dr. Spinneys hypocrisy Stephens Saint-ship nor the R. P. JOURNAL in meddling with other peoples business. Our next great mistake is in ignoring a certain resolution passed at our last annual meeting at Flint.

"Resolved, That we in the future as in the past teach and make all possible effort to sustain temperance virtue monogamic marriage honesty and personal purity holding character and moral worth as the claim to private and public confidence and fellowship." Now I would ask in all candor "who does not believe in that resolution?" I can see no other way to suite the Saints at headquarters than to send out an smelting company to examine the moral order of every one who may propose to attend our meeting, and report to the R. P. JOURNAL before getting out the bill.

Brother Bigelow tells the public we had sideshow shooting galleries etc. The facts are there was a small tent on the ground called a museum no one was seen near it yes there was on the hill-side entirely out of the way of every one a place for target shooting sometimes as many as three boys could be seen there at a time nor was this all. Besides a large lot of small row boats there was two steam boats and would you believe it those steam boats without any permit from the R. P. JOURNAL would blow their whistles on Sunday right in meeting time too. Bigelow says another great blunder was committed when the President refused to recognize the finance committee Dr. Spencer, of Badle Creek being chairman. In answer to that will say when any one puts their hand in the public dish to meet their own selfish purpose its about time some one had the courage to say stop. Several times you have perjured Bigelow to slander this association and judging from his reports I should give it as my opinion that Bigelow was composed of three equal ingredients, self-esteem vinegar and pure cussedness.

Good mother Graves of Grand Rapids with a spasm of virtue comes to the front lays her hand on her heart and thanks the angels for keeping her from going astray at the Goguse Lake campmeeting Lord help such spasm Dr. Spinney & wife writing from Potoskey Aug. 14th approving the R. P. JOURNAL's course advertising their virtue then to raise himself in the estimation of the R. P. JOURNAL says Burdick advertised his name as speaker at the camp meeting without his consent (Mrs. Spinney in a private letter says it was not intended for publication.) A truth half-doll amounts to a lie and should be ranked as such.

The facts are Dr. Spinney was an engaged speaker then the 5th of July a cowardly spasm came over him and wrote as he said he did but as the matter was made up for the bills it went to the printer. Afterwards July 24th Dr. Spinney said it all right I will speak at the campmeeting the last Sunday eve. I did not invite Hull and Jamieson to our meeting but the Board did invite Jamieson to speak and I would be in favor of extending the same courtesy Stebbins Bandy or the Devil should they chance to be at our meeting thereby carry out the principles of a free rostrum.

Yours for Justice,
L. S. BURDICK,
Box, B,
Kalamazoo, Mich., Sept. 26, 1881.

[Although we have President Burdick's permission to correct his orthography, we feel that to do so would destroy, to some extent, the significance and individuality of his letter; hence we publish exactly as received.—Ed. JOURNAL.]

Women that have been pronounced incurable by the best physicians in the country, have been completely cured of female weakness by the use of Lydia E. Pinkham's Vegetable Compound. Send to Mrs. Lydia E. Pinkham, 235 Western Avenue, Lynn, Mass., for pamphlets.

Undercurrents.

In deterioration in spirit life in accord with philosophy? If not, and progression is an absolute fact, how should we receive the communications which purport to come from some of our earlier philosophers, but are contradictory and exhibit less wisdom than did these worthies in the mortal form? Diogenes, Cromwell, and others have "returned," mayhap, and spoken some good things. They said many good things in the mortal form, superior to some sayings attributed to them to-day. But Lord Byron says: "In my mortal life, I was somewhat like a marble statue, coldly intellectual." We will not pause to expatiate on the intellectuality of stone, marble or any other. The spirit continues; "The sentiment of love or the principle called by that name, was rarely manifested by me while in my mortal state,—such iceberg men never approximate very near to the truth; and for the reason that there is no opening in their nature to allow the entrance of anything but stern facts."

The distinction betwixt truth and stern fact, we also fail to see distinctly. The noble lord, however, may have been even at this late period a little mixed, or this may have been the condition of the medium.

Here is one who returns to impart information of a character which is to change the face of the world. But this spirit is imprudent enough; rather sufficiently modest, perhaps, to tell us that though he has been "a spirit" several centuries, he still finds, "life to be an impenetrable enigma." Yet with all his assumed modesty he presumes to teach, rather, "revel" is the word; to moderns, something of this life, of which he knows little or nothing.

But stay; here is a wonderfully smart intelligent spirit. In mortal life he occupied an exalted position among his fellows, nearly two thousand years ago, when the people called Christians were terribly persecuted, hunted and despised as wild beasts; driven into caves and dens of the earth. Christianity in early days, it is well known, was unpopular; yet one of the wise scholastic spirits, whose very name being of that difficult pronunciation which seems with the uncultured to bespeak profundity, says, "that for self-gratulation, aggrandizement and personal profit, he changed, interpolated and adopted certain sacred writings, which have hence passed as the Christian New Testament scriptures."

Modern Spiritualism is in its thirty-fifth year. How many of our publications are paying a profit? What would be thought of the sanity, business capacity and foresight of the capitalist, who would undertake to publish for profit, even now, a periodical advocating pure unadulterated Spiritualism. Would he not be justly looked on as being obsessed by some funny, mischievous spirits bent on injuring or humiliating him? Such a scheme conducted for self-aggrandizement and personal profit, must surely be looked on as wild and unwise. Yet back there, when Christianity was less popular than Spiritualism is to-day, this wonderful wisdom teaching spirit tells glibly moderns that he went into this kind of thing as a profitable business enterprise. Now, if this wonderful spirit of the unpronounceable name has truly confessed the animus in his chosen work of tampering with the publication of the sacred books, he admits his stupidity as a business man, to go into a work really so unpopular and per consequent unprofitable in his times.

Can such stupidity impart other information of practical use to the utilitarian Vulcans of busy thought of the twentieth century? If such were possible, then truly is our progress like unto that of the crab. Besides, if according to their own showing, these spirits were so devilish in the physical form, what evidence do we possess that they are not as devilish as ever? We deem it best not to be too passive to spirit influence, but to use, rather, some utilitarian sense. Many of these spirits flourished in the days when obsessions were frequent and very common.

The fox may shed his fur, but it is said he never loses his tricks. Is it safe to trust men whose whole mortal life has been made up in deceiving and injuring others, and who still return with contradictory reports? Is it not reasonable to believe that their former ruling passion still controls, and their gratification and real enjoyment consists in the obsession of mortals? Yes, let us continue to try all spirits, and try them well, else have nothing to do with them. Truly,
W. D. REICHERT,
Philadelphia, Sept. 1, 1881.

Spiritualism in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal: After a protracted summer vacation, the Brooklyn Spiritual Society resumed its meetings in Everett Hall, Sunday, Sept. 18th. Mrs. Hyzer returns to the society's platform, "in all the fullness of the blessings of the gospel" of Spiritualism. The society seems to have relinquished the "itinerant system," and settled upon the plan of "a permanent pastorate;" and, indeed, in this instance, the idea is an excellent one. Why it is so, none need be told, who are cognizant of the sterling worth and transcendent ability of the wonderfully gifted speaker, who has so long and acceptably addressed the weekly assemblies at Everett Hall. The Children's Lyceum connected with the Society has also resumed its Sunday sessions. There is an awakening interest in the work of the Lyceum. The liberal and spiritual education of the young, is certainly a matter of vital importance to every thoughtful Spiritualist. The Brooklyn Conference continued its sessions, which were well attended and of a very interesting character, during the society's vacation. The Society, Conference and Lyceum, knit together as they are, "in unity of spirit and the bond of peace," are full of determination to do all in their power for the advancement of the beneficent cause of Spiritualism. The President of the society, Mr. Benedict, in a recent masterly address before the conference, clearly and unmistakably defined his own position in favor of a rational discrimination between mediumship of the spurious and that of the genuine sort. His words were like "apples of gold in pictures of silver"—fly spoken, and it acted upon our friends, Oakley, James farrow, and Gendola, Gardula, humberg, and in future be unknown in Everett Hall.

No surer sign of the moral eclipse gradually stealing over the fair face of modern Spiritualism is needed, than the fact of the descent of one of our prominent and influential journals, to the level of an unblinking defense of the Fletcher fraud. Spiritualists must not overestimate the importance of the mission of the HAZARD PHRENOLOGICAL JOURNAL, in behalf of a pure, unadulterated Spiritualism. The staunch old paper holds steadily on its way, despite the ruffianly abuse of its outspoken enemies, and the timidity of the time-serving. Better, infinitely better, a persistent and relentless conflict with fraud and delusion, resulting in the triumph of truth over error, than guaranteeing a "splendid peace," than any patched and padded compromise, the enemies of common honesty. W. C. BOWEN,
Brooklyn, N. Y.

Religio-Philosophical Journal

JOHN C. BUNDY, Editor. J. B. FRANCIS, Associate Editors. GILES B. STEBBINS, Associate Editors.

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Camp and Grove Meetings.

The season for these great gatherings under the blue dome of the overarching sky is about over. Our correspondents, from Cape Cod to Nebraska, have made reports of most of them, which have been read with much interest. It would not be an over estimate to say that 200,000 persons have been present at these gatherings, in audiences of from 200 up to 15,000, and of this number a larger proportion heard and thought than in camp meetings among the orthodox sects. Spiritualists have been the leading persons in almost all these meetings, and the spiritual ideas and facts have been their central inspiration.

An effort to study man and his relations in time and eternity, to know of the Soul, of things, of duty and the practical work of life,—all in the light of spiritual philosophy and natural religion,—may sum up the general aim and idea of these meetings. An effort with its human imperfections yet significant of growth, and prophetic of a higher life on earth. A failure, or an imperfection, is a lesson and an incentive to try again for something better.

To plan and carry through a large camp or grove meeting requires a great deal of sagacious foresight, of timely arrangement in advance, of constant vigilance to the end, and of tact and decision combined. The comfort of the audience, in shelter and food and seats, the choice and arrangement of the speakers, the liberty of speech and the order and good will in conferences, the best behavior, regular hours, quiet at night, perfect cleanliness of grounds,—all are to be attended to and provided for. The financial matter is one of simple justice and common sense. We hear of one camp meeting, quite largely attended, where speakers who came by invitation were not even paid their expenses. This is shabby management, and needless too.

While in Denver we made the acquaintance of Dr. Brown and became familiar with the success attending his practice. Like hundreds of other healers he has restored to health numbers of desperate cases after they were given up as hopeless by the "regulars." The healers of Colorado are ready to meet the issue and to make a test of Dr. Brown's case. To do this will require some considerable outlay of money. No better opportunity to establish a precedent which will be of value in other states is likely to occur, and all who can, will do well to aid with funds the defense in this instance. Money may be sent to Dr. R. Brown, 225 Larimer St. Denver, Col., who will acknowledge its receipt and keep an accurate account of receipts and disbursements.

Always the central and leading idea must be the benefit and spiritual education of the people who may attend. Social enjoyment and recreation are well, so far as they help this idea, but if it is to be made secondary to them the character of the meeting suffers, its order and weight of influence decrease, sensational pleasure usurps the place of religious consecration, and the whole atmosphere is perturbed and vitiated. Zola's statement, for instance, may be criticized,—and, being strong, can bear it better

than a weaker association. To pay out twice as much for a brass band as for all the speakers, and to have two daily seasons of dances, may draw a crowd, but the more it draws the more peril to the best interests of the camp. No danger but that enough will come from higher motives, and the mere pleasure seekers should not too much abound. Excitement, late hours, and lack of that quiet which helps the noblest inspiration will result. Give us quality first and mere quantity will not fail; but without that fine quality the coveted crowds become a dead weight of paralyzing numbers. Let us also see that our speakers and mediums are the best,—surely the sincere teachers of the best things. One camp meeting was almost swamped by the effort to foist upon the disgusted people a speaker whose false teachings are disliked. These frank suggestions are made from a sense of duty. In making them we bear in mind how much easier it is to advise than to act, and how much good the worthy officials of the camps have accomplished. We would help them to do still more and better.

One feature of the evangelical gatherings, especially at Chataqua Lake, is worth considering,—the aim to make them educational in some systematic way. At Chataqua able persons are advertised to speak, not only on what are called religious subjects, but on different topics of Science, Art and Literature, and a course of general reading is laid out and sent all over the land to auxiliary societies, so that the study and thought of a wide circle is influenced from this central gathering. Suppose Onset, Lake Pleasant, Minnesota Camp and other points, have the best lectures on various subjects, and a course of reading,—books, topics, etc., specified,—prepared to circulate to home societies and neighborhood circles far and wide. All this could be so devised as to lead the people, to study the great problems and works of life and the phenomena of Nature in the light of a Spiritual Philosophy, and the best books by Spiritualists would make an important part of the works to be suggested for study. This would combine with the eloquence and enthusiasm of our speakers and the tests of our mediums, a system and plan for more thorough and enlightened education which would help spiritual culture and growth.

One most encouraging fact we gladly state—the good behavior of the people at these gatherings. Reports in leading newspapers and the statements of persons in attendance, as spectators but not believers, unite in bearing witness to propriety and safety and good order. A much smaller police force than in orthodox camps (in most cases indeed none at all), and an almost total lack of riot or theft, show a better conduct among these Spiritualists and liberals than our pious orthodox friends have reached in their camps and groves, while the proportion of those who come earnestly to hear and learn is far larger than with them. In accounting for this better behavior a witty man said: "Our preachers don't have any devil to put into men, and so they don't act like the devil,"—a solution not far from the truth. The religious newspapers, even the most liberal, hardly make mention of these large assemblies; the popular journals are but beginning to do so, while making long reports of smaller and less important and insignificant meetings, so that many intelligent persons will be quite surprised to know that at least 200,000 persons have met to hear of Spiritualism in "God's free temple." Let us be ready another season for more and better work of this kind, with its rich compensation of benefit and enjoyment.

Liberty Again Suffering Strangulation.

Upon the 25th ult., Dr. R. Brown of Denver, was brought before a justice of the peace and fined seventy-five dollars and costs for allowing the prefix "Dr." to remain on his sign, since the doctors' law was passed. Dr. Brown appealed to a higher court and there is a prospect that this ridiculous piece of legislation will meet its deserved fate by being declared unconstitutional. The law was passed simply to prevent the so-called quacks from receiving pay, not for the purpose of protecting humanity from imposition. What a reflection on the regularly educated physicians, that they have not sufficient virtue in themselves to succeed or compete with the unpretending, without special legislation! To our individual knowledge this very man prosecuted for having a prefix to his name, has taken cases where the regular physician had failed to help the patient, and with baths and correct hygienic conditions, restored the patient to health in a very short time.

This law is an insult to the intelligence of the masses of the American people, as it undertakes to decide for the citizen who shall be his physician, or rather to whom he shall pay his money. Let it be repealed, or pronounced unconstitutional, and let the people decide who does them the most good or at least the lesser harm. It is a species of class legislation and the motive is too apparent.—The Colorado Antelope for September 1881.

There is evidence in the recent course pursued by the leaders of the Liberal League, that they see clearly an organization worthy of the name is impossible, so long as it demands the total repeal of all postal laws against obscenity. But the attempt to persist in a repeal policy and at the same time to get the support of those who are not in sympathy with it, will not long deceive intelligent Liberals.

Liberal League Tactics and the "Prodigal Son."

After the annual convention of the New York Free Thinkers Association, held at Hornellsville, N. Y., last month, Mr. H. L. Green, secretary of the association, who made arrangements for the meeting, sent reports of several papers representing that a compromise had been agreed upon between the association and the leaders of the National Liberal League, by which the former organization and liberals generally, including those not in favor of the repeal of all postal laws against obscenity, would be able, without sacrifice of principle, to unite with the League and work with it for the secularization of the State. The "compromise" consisted in an agreement on the part of Mr. Green and others present, that if the National Liberal League at its next convention would adopt resolutions declaring it was opposed to obscenity and in favor of all proper laws for its suppression, the association would apply for a charter as an auxiliary league. The impression conveyed to the people addressed, and which Mr. Green afterwards endeavored to convey to the public in letters guardedly written so as to conceal the truth was, that the leaders of the Liberal League had agreed to meet the opponents of repeal half way, by taking such action as would leave the latter organization neutral on the repeal issue. He said he was authorized by the leaders of the League to invite the members of the Secular Association which was formed in Chicago last fall, and of which he is a member, as well as liberals generally who had been unable to work with the League in consequence of its position on postal laws, to attend the Chicago convention, which was to be held in Chicago in a few days, expressing confidence that union and co-operation would be effected with satisfaction to all.

All this time Mr. Green knew that the National Liberal League was unqualifiedly committed to repeal by those resolutions which drove him with Col. Ingersoll from the league; that there was no intention, and no promise on the part of the league leaders to rescind those resolutions; that the resolutions the leaders of the league promised to have adopted would leave the position of that organization on repeal precisely the same as it was before their adoption, and that the vaunted "compromise" was nothing but a piece of trickery on his part, encouraged by the leaders of the league, resorted to by him so that he could have a pretext for returning to the organization which under Ingersoll's influence, he left about a year ago. Nearly all the speakers at the Hornellsville convention procured by Green, were repealers, and the majority avowed free lovers. There was not, it seems, one speaker present who had the sagacity, the straightforwardness and the courage to expose the deception; and the crowd dispersed with the general belief that a generous concession on the part of the league leaders had made it possible for all Liberals to join that body, whatever their views in regard to postal laws against obscenity.

But prior to the late Convention of the League assembled in this city, Green and the leaders of the League had heard and read indignant protests against this double-dealing from intelligent Liberals; and hence that resolution passed by the Convention declaring the resolutions, pledging the League to repeal, were binding only on those who voted for them, and not on all the members of the League. Of course this part of the farce is as much an insult to the intelligence of Liberals as the other. The repeal resolutions do not merely express the views of the members who voted for them, but declare and define the policy of the League. Accordingly all the active officers, the President, the Secretary and the Executive Committee, are zealous for repeal. The "organ" of the League, published in New York, is devoted to the repeal notions. The chief business of the leaders of the League is to strengthen the repeal sentiment. For this purpose its money is freely used. It encourages those lecturers and papers only that advocate repeal. It follows of course that those who are members of the League, who sustain it with their money and who assist it in any way, even though they have not voted for repeal, are as certainly committed to the policy and as responsible for the work of the League as though they had aided it in Convention, with their votes.

It is plain that the tactics which have been employed to obtain the support of the mass of liberals—who certainly have no sympathy with repeal—are dishonorable and dishonest. The conduct of H. L. Green has been characterized by fickleness and tergiversation, for which decent members of the League even will despise him, while all the repealers are laughing among themselves at the weak pretext on which he has returned to them, full of sorrow and repentance for his past sins. Green's impetuosity and general weakness of character may excuse him, but we do not want to see a great principle warped to help such a man, however much sympathy we may have for his condition.

There is evidence in the recent course pursued by the leaders of the Liberal League, that they see clearly an organization worthy of the name is impossible, so long as it demands the total repeal of all postal laws against obscenity. But the attempt to persist in a repeal policy and at the same time to get the support of those who are not in sympathy with it, will not long deceive intelligent Liberals.

Our Fire Number.

In compliance with requests from several subscribers we republish on the eighth page as nearly as possible a fac simile of the first number of the JOURNAL printed after the fire.

The great fire found the paper in a fairly prosperous condition, and in a few hours swept out of existence twenty thousand dollars' worth of property belonging to the office, on which only fifteen dollars of insurance were ever recovered. Nothing was saved but the mail list and account books. The office was burned on Sunday night, but on Tuesday morning the paper, in diminutive form, was issued from a little office on the west side of the city, which escaped the flames. Twenty-five girls were set to work mailing the edition, and before the embers of the old office had cooled, thousands of subscribers throughout the country were reading with painful emotions the little sheet. Borrowing money to pay travelling expenses to New York, the proprietor started for a new outfit. The next issue was printed in Philadelphia, and after four issues in reduced form, the paper appeared in its original size of eight pages, five columns to the page. Money poured in from all quarters for subscriptions. Offers of donations aggregating more than the total loss, were thankfully declined. The paper now steadily and rapidly grew in prosperity and when the hard times came on its circulation was probably larger than all other similar papers combined. Without the machinery of organization which so largely helps to sustain religious papers of the various sects, and despite the hard times, the JOURNAL has maintained its position, and the credit of the office is unsurpassed by that of any paper in the city.

We believe our subscribers desire that the JOURNAL shall maintain the enviable position it has won. To do this it is necessary that the thousands of dollars now past due for subscriptions shall be promptly sent in. The amounts are small, and every subscriber can, with proper effort, do his part. May we not look for an immediate response from every reader to whom these remarks apply?

Chinese Invasion—Jesse Shepard—Message from a Chinese Sage.

On another page will be found one of the series of letters from Mr. Henry Kiddle of New York, to the Chicago Times. Last week we commended the essay on Athelam, purporting to come from Lord Bacon. This week's letter includes a spirit message from a Chinese sage, prophesying an overwhelming invasion of our continent by hosts of Mongolians. Like all opinions of spirits in this or in the higher life, this oration is to be judged by its merits. We give it to our readers, but do not accept its statements as at all probable of fulfillment. Let all judge for themselves. It is due to Mr. Kiddle to say that he takes the same position, claiming no infallibility for the remarkable productions, but giving them as food for thought and help for spiritual inquiry.

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

George A. Fuller is lecturing at Morrisville, Vt. Mrs. Shepard-Lillie has been lecturing at Middleton, Vt. Bishop A. Beals has an engagement to lecture at St. Louis, for one year. Until December 1st, the address of Mrs. H. Morse will be at Bangor, Me. A. B. French is lecturing in Philadelphia. His address is 1208 Mt. Vernon St.

Dr. H. P. Fairchild, trance speaker, has been holding forth at Silver Lake, Mass. Mrs. Maud E. Lord is expected to return to this city soon. She will spend the winter here.

Prof. J. W. Caldwell, the psychologist, now proposes to lecture upon subjects pertaining to Spiritualism.

A subscriber to the JOURNAL desires the address of E. C. Colton. Will some one inform him through the JOURNAL?

B. F. Underwood will probably come West on a lecturing tour within the next few weeks.

One more week only of the Industrial Exposition, which all should visit. It closes Oct. 22nd.

Dr. Hamilton Warren, formerly of Cedar Rapids, but now located at Marlon, Iowa, was in the city last week.

Judge Coombs, of Washington, D. C., made a pleasant call on us last week, on his way home, having spent some days near here on professional business.

The Chicago Progressive Lyceum has resumed its meetings in Union Park Hall, Madison St., near Bishop Court; hours, 12:30 to 2:30 P. M. Sundays.

Miss Susan M. Johnson spent last week in this city, returning to Minneapolis to attend her Sunday meetings, which she has been holding for some years in that city with gratifying success.

"Pre-natal Culture," by A. E. Newton, is a golden book, full of wise thoughts and valuable facts on a subject of vital moment. Price, 35 cts. Many other books are on our shelves; see list in JOURNAL.

Rev. Mr. Min, Unity Church, Unitarian in this city, in his memorial service on the transition of President Garfield, read a hymn opening as follows:

"Brother, though from yonder sky, Cometh another voice to us; This clergyman lives in the nineteenth century, but his eyes are not open to the spiritual light."

We would call the attention of our readers to the able article on our first page—a translation from the German, by Dr. G. Bloede.

Sojourner Truth is now in attendance daily at the Exposition building. All should avail themselves of the opportunity to see this remarkable colored woman.

From Pennsylvania L. R. Webb writes: "To say that I am more than pleased with your JOURNAL, would not express my delight in its perusal. May its shadow never grow less!"

Mr. Pritchett, of Dana, Illinois, during an hour spent in our office on Monday, reports a great growth of liberal sentiments in his community during the past ten years. Thus it is every where.

Mrs. Isa W. Porter, daughter of E. V. Wilson, will give test sances at 16 Paulina Street, second door south of Lake Street, at Mrs. J. W. Gage's, two Sunday evenings, October 15th and 22nd, and private sittings on Monday, all day.

Dr. F. Monck, of England, has opened an office at 205 East 36th St., New York. All letters for him should be sent to this address. He was announced to publicly heal the sick after Mrs. Brigham's lecture at Republican Hall, last Sunday evening.

In our advertising columns will be found the card of Mrs. M. C. Friesner, of 51 North Sheldon street, Chicago. From our personal knowledge we believe Mrs. Friesner to be a good healer, and therefore we commend her to the patronage of the JOURNAL's subscribers.

In answer to a correspondent:—Jesse Shepard is at St. Lawrence Hotel, 76 Adams street, and holds circles at 464 West Randolph street, Sunday, Tuesday and Thursday nights. Of C. E. Watkins's whereabouts we do not know. His mediumistic power has been satisfactorily proven many times.

Lyman C. Howe speaks for the Second Society of Spiritualists at Frohisher's Hall, 23 East 14th Street, New York, morning and evening, on Sundays, October 2nd and 9th; and Hon. Warren Chase same place and time on October 16th. It is expected these meetings will continue through the winter.

Mr. and Mrs. J. H. McVicker will spend the winter in New York City, that they may be with their invalid daughter, Mrs. Edwin Booth. Society and spiritual circles of this city will miss these friends who have been so long identified with Chicago. Our city owes a debt of gratitude to Mr. McVicker for his public spirit and unswerving faith in his future.

Our old friend Mrs. Holden of San Jose, California, sends us some splendid specimens of pampas grass for which she has our thanks. Mrs. Holden is better known in Chicago and the East as Mrs. Hyde. She was for many years one of the finest public mediums and has thousands of grateful patrons who date their first knowledge of Spiritualism from their acquaintance with this medium.

We are pleased to learn that Mrs. Hollis-Billing, who has been quite ill, is now in her usual fine health and again giving her services to the demonstration of man's continued existence beyond the grave. Our readers in New York City are already familiar with Mrs. Billing's fine qualities as a medium and a lady. All interested in spirit phenomena, who can make it convenient, should when in New York visit Mrs. Billing.

The Reflector, a journal devoted to Progress and Free Thought, edited by Thomas Walker, Cape Town, South Africa. This four-page sheet is issued at three pence, six cents, a number, and is literally "carrying the war into Africa." Its editor is a well known lecturer on Spiritualism and kindred topics and speaks each Sunday in Cape Town.

Little Hearts and Little Hands is the title of a monthly magazine for children, to be edited and published by those well known Spiritualists, John S. Turner and J. J. Morse, London, England. They send out inviting a subscription list of 300 names in order that its success may be sure, and so soon as that many persons subscribe, its first number will be issued. The price is 6 1/2 cents, our currency, and J. J. Morse, 83 Sigdon Road, Dalton, E., will accept subscriptions. The names of the editors guarantee the excellence of the magazine.

Miss Rose Nugent Paine, the beautiful and accomplished adopted daughter of Dr. and Mrs. Paine, of Grand Haven, Mich., passed to spirit life on Monday, Oct. 3. On the day before her death, Sunday evening, she called her father and mother, and gave them full directions about her funeral, where she was to be buried, the hymns that she wanted sung, and told them she was going to leave them, but for them to go to bed and get a night's rest, for she would not leave them that night, but smiling said, "will not say so much of to-morrow." She slept quietly all night and in the morning said she felt better, but it would not last long. At twelve o'clock she said she wished to see all her friends; they were all called; she took each one separately by the hand and bade them good-by. She then sent messages to all the absent ones, saying, "I all them I am happy for them to be gone, and we will soon meet there over the river." A few moments afterward she lay down again and never awoke, and with a smiling face she was gone.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Life's True Significance.

Deeper than all sense of seeing Lies the secret source of being...

Nature is our common mother, Every living man our brother...

Life is more than what man fancies! More of idle chances; But it steadily advances...

More religion, less profession! More of firmness, less concession; More of freedom, less oppression...

When true hearts, divinely gifted, From the chaff of error sifted, On their crosses are uplifted...

But forever and forever Let be the soul's endeavor Love from hatred to discover...

Notes from Leadville, Col.

To the Editor of the Religio-Philosophical Journal: It may be of interest to many of your readers to learn something of "the state of the Church" in this far away central Rocky Mountain mining city of Colorado...

They have seen the magic city, the thronged streets, the business activity that everywhere prevails; our public buildings and private residences; our churches, our schools, and they wonder that so much could spring from a rocky and barren soil...

But my purpose in writing is not so much to present the grotesque side of the history of a mining camp, as to apprise you that the "Man of the Mountain" has time and opportunity for social enjoyment, and does not entirely neglect the assembling of himself together, even here. It is scarcely a month since that the "Man of the Mountain" has time and opportunity for social enjoyment...

Leadville, Col., Sept. 27th, 1881. Minze.

Relation of Foul Air to Consumption.

Experiment has shown that if an animal be kept confined in a narrow, closed apartment, so that the air supplied is always more or less vitiated by the carbonic acid which it expels, however small that animal may be, tubercle (consumption) will be developed in about three months...

From New York City comes the message: I am pleased with the JOURNAL, but should be more so if you would hit the perpetrators of fraud and the self-delusionists, harder rather than lighter blows.

Experiments in Melbourne, Australia, with Materialized Spirit Forms, Weights and Measures.

The experiments now being carried on with Mr. Spriggs, an excellent medium, by a sub-committee of the Victorian Association of Spiritualists, continue to afford interesting results and conclusive proofs of the separate identity of the various forms that appear.

On the first ult., some further attempts at weighing were made; but "Peter" who was the first form who stepped on the scales, had evidently not sufficient stamina to stand the test. On first stepping on the scales he turned the beam at 100 lbs., but subsided so rapidly in weight as to prevent a successful record being taken until he failed to turn the beam at 2 lbs. He then hurriedly left the scale and retreated behind the curtain. Emerging a second time, his weight was registered 104; then 102, then under 100; the 90 lb. weight being removed, he failed to turn the beam at 80, losing at least 24 lbs. in weight in about 30 seconds.

The next form weighed was "Geordie" who stood firmly on the platform, and registered 102 1/2 lbs. On the 7th ult., the weight of the medium stepping on a second time, his weight was reduced to 117 lbs., showing a diminution of 25 lbs. in about 3 minutes. After this, "Geordie" walked about freely, handling the large stone to a visitor, and distributing some oranges which had been handed to him. Nine arms appeared on this occasion, three behind his back.

Between this and the next sitting, a standard measure with slide was erected just outside the curtain, with the view of obtaining accurate measurements of the forms which presented themselves, and which were measured in relation to size they have to the medium. whose height in his stockinged feet is 5 ft. 6 1/2 in. At the first sitting after the completion of this apparatus the conditions were broken by a visitor, and no experiments made; but, on the 15th, "Zion" appeared, and after shaking hands with a member of the circle stood against the measure, and registered 5 ft. 7 1/2 in. On his head, registering 5 ft. 8 1/2 in. "Peter" followed, talked with visitors, and stood under the standard, which being adjusted showed 5 ft. 1 1/2 in. He requested the circle to sing, and joined in the singing, his voice being distinctly audible to all.

"Geordie" was the next to appear, and measured 5 ft. 3 in.; he danced, kicked his heels, and was a great deal of fun. He parted one of the sitters on the head, pulled back the curtain to show the medium, and kissed him audibly. The fifth form was "John Wright," who measured 5 ft. 1 1/2 in. The sixth, a female form known as the "Nun," measured 4 ft. 11 1/2 in. The seventh, a female unknown; measure, 4 ft. 10 1/2 in. The eighth, a lady called "Blanche," measured 4 ft. 11 1/2 in. The ninth, a lady named Lily M., who first manifested when her parents were present; she stood under the measure and registered 3 ft. 11 1/2 in., being 21 in. less than the highest register of the evening, and 1 1/2 in. less than the medium. The tenth, and last to appear, was a lady named "Alice," who stamped on the floor and seemed delighted at his success, but did not understand our measuring apparatus.

These experiments, conducted in the presence of eight intelligent and trustworthy persons, conclusively prove the distinctness of the forms from the medium, and demonstrate the objective reality of the forms which have been given, and give evidence to prove themselves, spirits of departed human beings temporarily reëmbodied in matter.

The sittings during the rest of the month have been fairly successful, but no further experiments have been made. As an opportunity offers, these experiments will be repeated, and new ones initiated, the object of which will be to give more complete and disseminate irrefragable evidence of the varied phenomena of Spiritualism.—Harbinger of Light, Aug. 11th, 1881.

Florence Nightingale's Gift.

There were nine hundred wounded, who were at once sent to the hospital at Scutari. Miss Nightingale had arrived here with her very old nurse. Her first act showed her wonderful foresight and devotion. She had brought with her the wounded had cast anchor at Constantinople. There were not yet any mattresses or bed-clothes on the camp beds in the hospital, and the latter were not nearly sufficient in number for the wounded coming. Miss Nightingale went to the Quartermaster-Sergeant in charge of the stores, and asked him for the dresses which she required. He told her there was everything she could desire in the magazines, but that she must get the Inspector-General of Hospitals to write an official letter to the Quartermaster-General, who would send him an authority to draw the stores, and that she might then receive them on showing that authority. Miss Nightingale asked how long this would take. On being told that three days would be the shortest time necessary for the correspondence, she answered that nine hundred wounded officers and men would be in the hospital in three hours, and that she must have what they required immediately. She then went to the Quartermaster-Sergeant, and told him of the order from her. He said he would, and ordered him to drive in the door. This was done, and the wounded were provided for in time.

Her firmness at surgical operations was something marvelous. Her appreciation of her mission was grand. She stood one day with spirits, and she had the most beautiful and touching of a faithful attendant. Half a dozen young ladies were behind her, holding basins, towels, and other things the surgeons might want. A harrowing groan from the patient suddenly put them all to flight, except Miss Nightingale, who, turning calmly round, called to them: "Come back! Shame on you, as Christians! Name on your names as women! Be bold! Be bold! Be bold! Other's trembling hands, and some of them almost ready to faint. But they got over their nervous weakness as their novitiates advanced, and did an amount of good that yet lives in the memory of many a man rescued from death and pain by their kindly ministrations.

Miss Nightingale's work was duly appreciated. At a large dinner-party given by Lord Stratford, when peace had been made, to the superior officers of the army and navy, Miss Nightingale also was among the guests. When the ladies had withdrawn, the Ambassador made a speech recording the services rendered by those present, and gracefully alluding to the important part played by Miss Nightingale. Where I was sitting, she was made on the conduct of those whom Lord Stratford had so warmly praised. It was at last proposed that every one should write on a slip of paper the name which appeared in his most likely to succeed to posterity with renown. The names were written and given to the proposer of this benevolent form of ostracism. The papers were opened and read. Every one of them contained the name of Miss Nightingale. An enthusiastic cheer was raised, in which the two Commanders-in-Chief, Sir William Codrington of the army and Lord Lyons of the navy, were among the most clamorous in their applause, Lord Stratford leading the hurrah.—Temple Bazaar.

Honors—Military Glory.

English agriculturists and gardeners have long had a habit of grinding up bones and applying the dust to the soil, the result of the waste of their ancient farms. Human bones, it appears, are preferable to any others, and modern battle-fields have been ransacked for tibias and femurs. Thus the thirty thousand Frenchmen who went down before the ranks of Wellington and Blücher on the field of Waterloo, have long since had their carcasses rather scattered over English soil and transformed into fertilizer. During the past week, a startling telegram from England announced the arrival of a cargo of three hundred tons of human bones at Bristol, which were to be pulverized and used as fertilizing material. They were understood to be those of the defenders of Evros in the recent Russo-Turkish war. Four years ago these bones formed an important part of the funeral of thousands of Turks. They had been reëmbodied in their hands, and were now being used as fertilizer for the soil. The bones were from the bones of turkeys, and the soil material of bones and carrots.—North Western Christian Advocate.

Is Thought Matter?

To the Editor of the Religio-Philosophical Journal: In your issue of Sept. 3rd, one Jos. S. Burr of Leedsville, Ohio, criticises an article of mine, published in the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 3d, 1880, headed, "Is Thought Matter?" My article referred to by this gentleman, commences in this wise: Will some of the intelligent contributors to this paper give their views concerning the above intricate, but exceedingly interesting and important question? I do not like the foolish manner of criticism resorted to by would-be wisecracks, who vainly suppose that what they don't know is useless and worthless. I would suggest that honest opinions be given upon the question of matter and mind, or matter and spirit, for themselves upon the merits or demerits of the arguments brought to bear upon the subject, subjecting myself to the above rule. With your permission, Mr. Editor, I will give my opinion upon the question, "Is Thought Matter?" In the first place, I deny the possibility of any of the fire armies of man fabricating conditions or a substance whatever, that is not composed of substance, for in my opinion there is nothing in the broad universe which is not composed of matter in some degree of unfoldment; if there were, no human being could have the least conception of it. For every part and particle of a human being, from the crown of his head to the sole of his foot, is composed of matter; consequently it cannot produce or comprehend anything which it did not inherently possess. Instead of this gentleman doing as he was requested, he has commenced an outrageous assault upon my opinions with his true brain audacity without producing a single idea to prove that thought was not made of matter.

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Orthodox View of Assassination.

To the Editor of the Religio-Philosophical Journal: The Detroit News reports a sermon recently delivered by Dr. Eddy in that city, which recalls the dark fables of the past ages of ignorance and leads us to think that theology, amidst all the activity of thought of the present, remains stationary.

"He recognized in the assassination of Lincoln, as in the assassination of Garfield, the hand of an indignant deity rebuking the skepticism and infidelity of the times.... At the time Lincoln was assassinated this nation was comparatively religious.... Since that period unbelief in its various forms has asserted itself in the highest places all over the earth. An avowed atheist has denied God in the bosom of Parliament of Great Britain. A faction of atheists have obtained control of the government of France. Infidels have become the rulers of Italy, Belgium and Spain, and the boldest and most outspoken enemy of the Christian God in America, has been honored by one administration with an offer of a foreign mission, and by another with the friendship of President Garfield whom Dr. Eddy calls a Christian hero." A correspondent of the News says: "And should we become free from infidelity then, if one-half of the people should turn Unitarians and set about murdering all the good orthodox brethren? I submit that this familiar and friendly though mysterious interpretation of God's purposes vouchsafed by our good doctor has a direct tendency to provoke infidelity."

Garfield was a Christian and was held as a type of the highest product of our civilization and Christian culture. Guitauet is a Christian, a zealous and fanatical Christian, believing he was acting under divine guidance when he sent the deadly bullet on its awful errand. So God takes one Unitarian to assassinate another, in order to rebuke the infidelity of the age. In the human window, he made a fearful blunder, and a few more such, with interpreters like this Dr. Eddy, and Talmadge, and Cook, will convert the world to infidelity. If Guitauet is the instrument of God for the punishment of "infidelity," he should be the most honored man of the nation, instead of a detested and abhorred villain. It is true that infidelity stands at the door of the English Parliament in the person of Bradlaugh, for what? To assassinate? No, but to bring freedom to the Irish race, and justice to all men. True it controls France, and the Republic for once becomes firm and promises to endure. True, Italy is under the yugo of law, and order, and assassins are disappearing before law and order. True infidels are everywhere coming to the front and the day of the priest, of the rack and the thumbcrew, the torture by fire, the gibbet and the guillotine, are of the past. H. T.

Our Great Inventions.

- The fifteen great American inventions of world-wide adoption are: 1. The cotton gin. 2. The plowing machine. 3. The reaper and mow-mower. 4. The rotary printing press. 5. Navigation by steam. 6. The hot-air engine. 7. The sewing machine. 8. The India rubber industry. 9. The machine manufacture of horse shoes. 10. The sand blast for carving. 11. The rubber latex. 12. The grain elevator. 13. Artificial ice-making on a large scale. 14. The electric magnet and its practical application. 15. The telephone.

Too Many Churches.

The city of London churches are so reduced one-half. Within an area of little more than half a square mile, designated as "London Within the Wall," there exists no less than forty-eight churches, which, with St. Paul's, are capable of accommodating 40,000 persons. The resident population within this area has diminished to 30,000, and the attendance at all the churches, including St. Paul's, is not above 10,000. It is proposed to reduce the number of these churches, and to sell the thirty-six remaining, by which it is expected at least £1,000,000 will be realized, and made available for the erection of fifty other churches in the more remote parts of the town and its suburbs.

A Conjuror's Testimony.

I send you a translation of a letter to the Revue Spirite, from M. Jacobs, president of the Paris Spirite Society, in Paris: SCOUTATOR.

DECLARATION OF M. JACOBS CONCERNING THE BROTHERS DAVENPORT. To M. CHAM. de Rappard, Director of Licht mehr Licht, 47 Rue de Trévise.

"April 10th, 1881. Dear Sir,—I thank you for sending me two numbers of your journal, those of March 27th and of April 6th, 1881, relating to phenomena which occurred in Paris in 1880 through the Brothers Davenport. Spite of the assertions, more or less trustworthy, of the French and English journalists, and in spite of the foolish jealousies of ignorant conjurors, I feel it my duty to show up the bad faith of the one party, and the chicanery of the other.

"All that has been said or done adverse to these American mediums is absolutely trustworthy. I would judge rightly of a thing, we must understand it, and neither the journalists nor the conjurors possessed the most elementary knowledge of the sciences that govern these phenomena. As a President of the Society, and a sincere Spiritualist, I affirm that the mediumistic facts demonstrated by the two brothers were absolutely true, and belonged to the Spiritualistic order of things in every respect.

"Messrs. Robin and Robert Houdin when attempting to imitate these said facts, never presented to the public anything beyond an infantile and almost grotesque parody of the said phenomena, and it would be only ignorant and obstinate persons who could regard the questions seriously as set forth by these gentlemen. If (as I have every reason to hope) the psychical studies to which I am applying myself at this time, succeed, I shall be able to establish clearly, and that by public demonstration, the immense line of demarcation which separates mediumistic phenomena from conjuring proper, and then equivalent will be no longer possible for persons who will have to yield to evidence, or deny through pre-determination to deny.

"The grand subject of 'Mesmerism' will also be considered by me in the point of view of 'Braidism' or 'Nervous Hypnotism,' and I shall clearly establish that these experimentalists appear too frequently in the public eye, and to the detriment of the idea, and that neither Abbé Fara or Mr. Braid are right, when they deny the existence of a fluid in mesmerism; as does also Doctor Charcot.

"Following the data of the learned chemist and natural philosopher, Mr. W. Crookes, of London, I am now in a position to prove plainly, and by the most logical method, the existence of a 'psychic force' in mesmerism, and also 'the individuality of the spirit' in spiritual manifestations. I authorize you, dear sir, to insert this letter in your next number, if agreeable to you, etc., etc. Your brother in belief, E. Jacobs, Experimenter and President of Conference to the Society for Psychological Studies at Paris.—Spirituale, London.

Horatio G. Eddy's Mediumship.

To the Editor of the Religio-Philosophical Journal: In response to Mr. Goodsell's card in the JOURNAL of August 18th, let me state that I have positive proof that the phenomena of Horatio Eddy are fraudulent, including the evidence of my own wife and a number of others who have detected his fraud in his own mediumship.

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The First Watch.

At first, the watch was about the size of a desert tablet. It had weights, and was used as a pocket clock. The earliest known use of the modern name occurs in the record of 1552, which mentions that Edward VI. had "one alarm or watch of iron, the case being likewise of iron gilt, with two plummetts of lead." The first watch was made by the English watchmaker, Thomas Mudge, in 1662. The first pocket watch was made by the English watchmaker, Thomas Mudge, in 1662. The first pocket watch was made by the English watchmaker, Thomas Mudge, in 1662.

A Rare Proof of Devotion.

About a month ago F. A. Learset, of Oakland an engineer in the employ of the Central Pacific Railroad Company and stationed in Arizona, was seriously scalded by the overturning of his locomotive, and one of his legs was so badly injured that the flesh fell away. The attending physician told him that if his friends would each contribute a small piece of flesh they could repair the limb and restore it to its old usefulness. The statement was widely circulated and twenty-eight of his fellow-workmen volunteered and bravely bared their limbs to the surgeon's knife. The transplantation of flesh was successfully made, and today the leg looks almost as natural as does the uninjured member. The heroic act of the men was duly rewarded. The railroad company hearing of the case, leave of absence was given and two months' extra pay was ordered paid to each of the men. Mr. Learset is now at his home, No. 596 Ferrata Street, and is rapidly recovering.—San Francisco Chronicle.

A Doctor, Ill., subscriber writes: I must be a life subscriber and have never missed a number. Your JOURNAL to-day is considered the leading paper in this, or any country, and a copy should be in every family. From a Minneapolis lady comes this word: More than words can express of comfort and happiness comes to me from your brave and noble paper. The difference between the light of our time and that of 500 years ago consists in a more accurate knowledge of our relations to the universe.

Notes and Extracts.

All reforms must be carried on from within. Compensations must come. They are as inevitable as fate. The ministrations of spirits must, of necessity, be varied in character.

Remember not in the tents of your fathers. The world is advancing. Advance with it.—Mosses. Let truth and falsehood grapple, who ever knew truth put to the worst in a fair and open encounter.

The chief of men is he who stands in the van of men, fronting the peril which frightens back all others. The two powers which in my opinion constitute a wise man are those of bearing and forbearing.—Epictetus.

Faith never fully satisfies—there is always a doubt lingering in the background, lest, after all you might be deceived. We are all drawing on to the bottom of the hill, whatever age we are. So let us always do a kindness and be ever-rejoiced.

The free and lovely impulses of hospitality, the faithful attachment of friends—those, too, are a holy religion to the heart. To do good, which is really good, a man must act from the love of good, and not with a view to reward here or hereafter.

When the golden rule is employed in governmental matters, then, and not till then, the future of nations will be sure.—Kossov. If thou wouldst find much favor and peace with God and man, be very low in thine own eyes. Forgive thyself little, and others much.—Lactantius.

Way of all things living, art thou made capable of blushing? The world shall read thy shame upon the face, therefore do nothing shameful.—Dharmisic. We might all, without much difficulty, be just a little wiser than we are, and the aggregate effect of a number of such small improvements would be considerable.

Benny's mother had a fine voice. One day, while she was singing, after watching her for a while, he said, "Mamma, I haven't got such a nice noise in my throat." The Persians have a saying that if it were possible for one atom of injustice to get into nature, she would shrivel and roll up as a serpent sheds its skin to get it from her.

There is no other way of making a human being what he ought to be—a found of blessing to himself and to all—than by surrounding him with the domain of unbending law. We who preach justice and honor as above dogma, must never fail to recognize the manhood of those who, inside the old organization, are sincere champions of freedom and truth.

The earth is the threshold of human existence; the nursery of the sub-immortal; the school-house of him who is to live for evermore. Bad as it all looks it is full of goodness in fact. "How pure at heart and sound at head, With what divine affections bold, Should be the man whose thought would hold An hour's communion with the dead."

There are thousands on the spirit side of life, whose greatest pleasure is derived from being near those they love on earth, but from whom they have been separated by the death of the body. The date of human life is too short to recompense the cares which attend the most private condition; therefore it is that our souls are made, as it were, too big for it; and extend themselves in the prospect of a longer existence.—Steele.

Law is love. Justice is love. If a man will kick against the pricks in the blindness of ignorance and the stupidity of obtuse self-will, it is well that the pricks are so sharp-pointed that they eradicate that blind ignorance and obtuse stupidity, as abnormal monsters not to be tolerated in the universe of God.

There seems to be a peculiar dread in the mind of some, lest by their investigations they shall disturb the repose of the so-called dead, while nothing would give them so much enjoyment as to know the condition of their departed friends, yet the resting places of their bodies are too sacred for conversation of a worldly character.

We see in some persons a reaching out after that which is beautiful. Some again, whose souls are thrilled with the melody of song; others again find their way on to the public rostrum, and give utterance to noble thoughts and ideas foreign to their own hearts. There are some of the evidences the world has of an inspiring force which seems to come upon them out of the air. There is no other cause of perplexity and disquiet but an unbalanced will and unbalanced affections. A holy and spiritual man, by reducing these to the standard of his own mind, becomes the master of all his outward acts; he does not suffer himself to be led by them to the indulgence of inordinate desires that terminate in self, but subjects them to the unalterable judgment of an illuminated and sanctified spirit.—Thomas.

Amidst Shastras, prayers and penances I roamed, but found not many jewels. Daily and nightly autions have left the mind impure. Among all men he is the chief whose pride the society of the good has effaced. He who knows his own lowliness is higher than all. God removes all stain from him whose mind is clear of ill. He who has rooted evil from his heart sees his whole nature renewed. Of all places, that is the best where God dwells in the mind.—Interior Life, Hindu.

Our view of Spiritualism is, that its end is the development of every human being on true lines, and for this every avenue of knowledge and life must be explored. It is not simply communion with the so-called dead; that is only a phase of it, or the means of larger growth in knowledge. Spirit intercourse is simply the machinery by which a larger life, true Spiritualism, may be poured out upon humanity; and we hold that a Spiritualist is one who grows in himself by knowledge and practice, who is related to his fellows by moral accuracy, and to God by a profound and joyous religious life.—Light.

A single act of genuine, sincere, thoroughgoing fidelity raises us at once to a higher plane; and our whole life proceeds henceforth by a nobler, manlier measure. We have seen many instances of this. We have known men make what seemed a sacrifice for duty; but, after that hour, their mind, heart, and whole nature were elevated and ennobled, they were henceforth new creatures. A genuine good action has a transforming efficacy on the character. We are not the same men afterwards as before. Pray for the opportunity of doing such an act. Pray for the chance of making some great sacrifice; or rather find such an opportunity for yourself. Look for it, for it is very high the now for angel-opportunities come to us every day, and we entertain them unwares.—Rev. J. F. Clarke.

There are two pairs of eyes in man; and it is requisite that the pair which is beneath should be closed when the pair which is above them perceive; and that when the pair above is closed that which is beneath is opened. The lower eyes see only surface and effects, the upper eyes behold causes and the connection of things. And when we go alone, or come into the house of thought and worship, we come with purpose to be disburied of appearances, to see realities, the great lines of our destiny, to see the life as no selfish or mortal nature were elevated and ennobled, they were henceforth new creatures. A genuine good action has a transforming efficacy on the character. We are not the same men afterwards as before. Pray for the opportunity of doing such an act. Pray for the chance of making some great sacrifice; or rather find such an opportunity for yourself. Look for it, for it is very high the now for angel-opportunities come to us every day, and we entertain them unwares.—Rev. J. F. Clarke.

Continued from First Page.
Nigant man than he could not have been led astray.

I had studied at Prague for four years and had not been there since thirty years, at least not within the city line.

How, then, will it be, when we depart from the outer, put away our cell-garb? Should the places, where we once have suffered or revelled, where dear ones dwelled, have lost all their interest for us?

If we consider how hard it is sometimes to reach some noteworthy place, how much we depend on time, space, money, and that we nevertheless as a rule, make these sacrifices, it becomes evident that an intelligible being (spirit) with the aid of its clairvoyance and all-presence, which may alone depend from its will, may, so to say, hover over everything dear to it, or at least keep up a kind of telegraphic connection.

To those of my readers who have travelled themselves, I need not give any description of the different impressions I received in the old residence of the Kalifs, the Acropolis at Athens or the Palace of the Doges at Venice, on the lake of Lazzara, in the city hall of Frankfurt or the terraces of Versailles. Which impressions may not an "intelligible being" have? One may object, perhaps, that I was acquainted with the history of those places and they impressed me for that reason, and also, that I could read the inscriptions, etc.

What might people have said 1,000 years ago if somebody had told them that any event could be fixed forever by photography? That seconds would suffice to convey some news from Alexandria to London? That with ease a city could be blown up to the sky, nay, by clockwork, even in a future time? One stating such possibilities would have been laughed at.

Schopenhauer himself (Parerga I., 300) gives numerous data of this kind and is of the opinion, that a person predisposed in that way—which, as I call it, is "phenomenally captivated" in a small degree—by merely being enclosed in the walls of a locality, where some one met with a forcible death under great anxiety and despair, could be brought into the condition of a backward-looking deuteroscopy (second sight). Agrippa pronounces distinctly that "all events are fixed in the air," and that in this manner even effects into the distance could be produced.

Why is it that we hold places of powerful or beloved remembrances in such plus honor? How often do we meet some female, "strong minded," who likes to indulge in materialistic reasonings, while she bears an "aura" at her neck or arm?

If we deduct, therefore, the "intelligible" intuition of a prophetic dreamer, the phenomena which sometimes appear immediately after the death of an individual, and the experiments of the Spiritualists (which do not only prove the existence of an "intelligible" world, but through the analogy of organ and speech their identity with ourselves) all the rest of facts would have to be attributed to imperfect error-bound beings, which should rather excite our pity than our fear.

Such beings, as eye witnesses attest, like to manifest themselves if they can, and, as experience has proved, their motives have always been either some wrong to be made up for, or some superstitious error as in regard to a change of the burial-ground, etc., and as soon as they were gratified, the disturbances ceased.

We indulge the whims of a sick person in order to quiet him, and in an "intelligible" being, entering the sphere of our life, we have not to see more than a sick, an insane, who could impose on old women only, not on real men.

All these spook stories, as a rule, are either lies or misconceptions. Where, however, this explanation does not suffice, we have to assume the possibility of a mechanical influence of the departed—which is also witnessed in séances. But this is no return of the dead, but most assuredly the action of some one, who has not yet quite departed, not yet fully accomplished his transmutation. This latter is the necessary condition for such a being to work at all, whilst its motive would be equal to what we call mental derangement. The fact is, that, by public opinion, the few well established phenomena of this kind are ascribed to criminals and suicides.

When Parergon threw himself voluntarily into the flames, his contemporaries already believed, that the place was haunted, that a prophesying statue had stood at the spot, etc. This belief has continued to the very present day, since mystical properties of some kind are ascribed to the place where a man hanged himself, or even to his

hair, his clothes and the rope which he used. And this belief is not wholly illogical. For what is a statue? Evidently a man who interrupts the process of his natural development, and therefore passes insensate into the new form of existence? Shall we then wonder at symptoms of this immaturity appearing? Is it not logical to assume, that one who departed in such a way, be able to stroll thither the three-dimensional densely filled space? As there would be no false blank notes if there had been no genuine ones, likewise such a superstition—although unfounded in most cases—could never have sprung up, if there had not been real facts to give it existence! As Lucianus says, the ancients were of opinion that only such as had died of a forcible death, could cause their apparition, which proves that the spook stories of this kind were more frequent.

Jean Paul in an essay, "The Death after Death," makes these remarks: "Of all the apparitions those of just departed or dying persons, can least of all be denied. The dead of the hour bears, as it were, yet enough of the earthy dust about him, to play once more with it in the sunlight of life before some beloved eye!" Whereby we have to suppose that this (eye) be sensitive enough! He adds, that, negative experiences could decide nothing in this matter, for the very reason that they are no experiences, and he concluded with these hitting words: "I am favorably impressed by every cultured person, who believes in ghost apparitions, because this reminds me of the religious German epoch, when they were as firmly believed in, as they were stood." From this view there is but one step to that of Plato, who assumed that a sensuously inclined nature preserved for a longer time some earthy dust, by means of which it could be easier perceived and so. But that beings of this kind, particularly if they were not only animal-like but immoral, may take to the other side a good deal of human thinking, and a completely awake from human consciousness, but act like drunk or insane people, is very comprehensible. But that do not return, they are rather not yet gone.

For the sake of completeness, I will yet shortly mention another kind of "return," the reality of which is most persistently opposed by European scientists, but which strictly does not belong to our question. I mean the return into the biological process. This is a return, but not of the dead but of the living; for there is but one death, that of a distinct form of organization. What dies is only the phantom of our brain, not

the being and thinking subject within us, which, as a rule, has neither the quality nor the way to appear back as a spook.

It is not to be pronounced unreasonable to assume that those beings who have been backward in their development in any direction, will or must submit to the developing process as long as they have not attained that degree which enables them to step forward to the planetary life and even its neighborhood. This could be called with some correctness a return of the departed into the life of the flesh cell, while the rest ought to be classed as the signs of those that have not yet gone.

This kind of returning into the biological process, that is, the formation of living cells, has become highly probable by the fact that the history of the germ is the recapitulation of the history of the race. It solves all the morphological riddles of Biology and the extra-sensual seeding of single men is another grave argument for the opinion that our perception by our senses is a limiting modification of a perception of quite a different kind. That which by a general term is designated as "return of the dead" would then be only the crowning of the whole structure, since in rare cases, the representing subject would in some way, directly or indirectly, become perceptible to us even without cells. We are therefore very wrong in abhorring this entering of the intelligible world, the sphere of the phenomenal, for we can only learn by it. The rare cases have, however, only to be carefully examined, because, a priori nothing can be opposed to their possible continuance.

Extraordinary signs and visions on account of the passing off of some loving or beloved being, are very frequent because the motive and the greater density are given, particularly if there are among the survivors, persons of lesser "phenomenal capacity" (mediums). That however what we would call a "rare lasting ghost story," must occur very rarely because of the usual absence of motive and density. But even suppose that there would on the globe occur one case every week, and this would have ten witnesses—both numbers are certainly too high—there would not be more than an 500 persons every year, that is not more than the three-millionth part of mankind who could make this experience. That such things do not happen to the gentleman of learning they wonder at, while they do not wonder at not being struck by lightning, although far more people are killed by thunderbolts every year!

RELIGIO-PHILOSOPHICAL JOURNAL.

CHICAGO, OCT. 9, 1871.

No. 5. S. S. JONES, Editor and Proprietor. Vol. XI.

DEPARTURE.—Our city is in flames at eleven o'clock, Tuesday, Oct. 9th. Several square miles of the business portions, the very best, is entirely consumed. The offices of the Western Intelligence Journal and Publishing House were supposed to be in a fire-proof building, but it could not stand a sea of flames for a single moment. All is consumed, including every book, (account books excepted) not a type nor a stereotype plate is left—all is gone. I had within the last week completed putting the whole establishment in excellent order; indeed all of my rooms were handsomely furnished and decorated with beautiful spirit likenesses and paintings—all of which are entirely consumed.

It is a crushing blow to one who is to be crushed. I AM NOT CRUSHABLE so long as God, men, women and angels will stand by me. That they will continue to do so as they have done before, I doubt not. The Eastern Intelligence Journal, which in a few days resume its regular weekly visits, brilliant with fresh inspiration, to its old subscribers, and may we not hope to thousands of new ones, replete with fresh inspirations from this rudimentary and the angelic spheres!

Almost every printing establishment, and every furnishing establishment and type foundry has shared the fate of my office; hence I shall have to send to some Eastern foundry to start anew. Fortunately my mail has been preserved, but all will have to be put in type anew—which with the type and other materials for the paper will cost a great deal of money.

My dear friends, I appeal to the many thousands, some of whom owe me large, and others small sums on subscriptions for papers already received, and to all other subscribers, to send me their remittances for a year or more—paying in advance. I pray all not to delay a single day, and may I not appeal to all old subscribers to send me one or more new ones, preparing for the same. Oh, it will help me so much in this hour of FEARFUL TRIAL.

May I not be allowed to state in consideration of the emergency of the occasion, that our banks are utterly unable to aid me a single dollar, no matter how good my securities may be. They are all burnt out, and if perchance their vouchers and bonds are safe in the vaults, which is now more than doubtful, they have exhausted their ability to help their customers, inasmuch as most business men are bankrupted by the terrible conflagration. Insurance companies are universally bankrupt. Not less than \$300,000,000 worth of property has been consumed in this conflagration, and the devouring element is hourly laying waste to block after block of this beautiful and heretofore prosperous city.

Have capital—hard earned capital left, but it will not bring me cash, to re-establish my Publishing House. I need material aid to forthwith, re-locate the noble enterprise.

To the generous—to the noble-hearted—Sympathizers throughout the land, I appeal for that aid. Your bank checks for larger or smaller amounts, as a loan, for such a time as you can spare the money shall be promptly paid at such a stipulated period as you shall fix. Such temporary relief will aid me very much—will you come to the rescue? I cannot nor can any other man negotiate securities with our banks, for the reasons already assigned—they will not have it to help old debtors.

My good name in business circles, and my universal promises in meeting all obligations heretofore, I trust will be a guarantee that all such generous loans will be liquidated with interest at the time required.

Assuring all friends throughout the land, with the pledge of honor of the undersigned, who has as yet never claimed that pledge that the Eastern Intelligence Journal shall continue to be published with equal and with trust with greater ability than ever heretofore.

I remain Fraternally Thine, S. S. JONES.

Our Existence in Eternity.

BY ALEXANDER WILDER.

The immortality of the soul has been the cherished faith of the ages. Upon it all human progress, culture and melioration have vitally depended. We are but the creatures of a day, if the converse is in any way true; and then, being but mere animals, a select order of brutes, we can have no call or incentive to raise us above their selfishness and bestiality. Why should we love our neighbor as ourselves, when he is really not a neighbor at all in any particular meaning of the term but somebody in accidental contiguity? What in such case is justice but a figment, the everlasting right but an empty dream? This is about the entire logic of the matter. There is no room for love and the virtues in a world where there is not immortality; for it is love that creates space in human hearts. Its great opposite, selfishness, is narrow, confined, crude, and dark and as pestilential as Erebus. It is the real Hell, the excluded place, the chaos, the torture-chamber, of the universe. Our salvation consists, therefore, in absolute deliverance from this incentive, in a living confidence that we are immortal, and in that mode of life that characterizes all who have such faith.

It is hardly necessary to expend much energy in the proving of human immortality. The scope of our understanding embraces every idea which is possible for us to realize. Every people, from the days of tomb-temples to the period of philosophers, have believed not only in the continued existence of those who had died, but also that such have made that existence evident to the living. It is not the mere raving of enthusiastic and demonised persons among the sepulchers, as in the old mysteries, but the calm conviction of sages who have aspired to dwell in the pure intellect. There is a perfect fitness in this concept of immortality, but an absolute Babel of moral disorder without it. The scientists who know, are all cognizant of this; while the big "darkness" and the gloom of night and death, beyond death, impend over the generation, those who know only of the nothingness.

The basis of immortality is in the very person, the will, the mind and thought. This is reality of its own, not of the body

nor subject to it. In declaring this, I desire to be understood to mean that the self is the soul. We do not possess souls; we are souls in very actuality.

There arises the eager inquiry concerning our origin. We would be emancipated from the notion that our mundane existence is a purposeless journey from Nownence to Nownither. We perceive ourselves in a world of limits and conditions, and are inquisitive to learn how we can ever have part in any other. It was the glory of philosophy from Kapila to Plato, that it afforded a rational answer to the question. It was the charm in the Lessons of Jesus and the teachings of the great Apostle, that they "brought life and immortality to light." These problems of existence are all included in this fact.

Life and immortality are not, then, boons extended to us on this mundane planet, but came from beyond the generated universe. They relate to being rather than to existence, to that which is, rather than to that which only appears. We do not receive them, because they were always essentials of our being. It is the knowledge of them, the cognizance and perception, which are imparted. They are ours from eternity. The knowing of this is the eternal life. We are then made aware to the fact that we are citizens of the world beyond, and we therefore instinctively and intuitively live, think and act as such, putting utterly away all pride and superfluity of evil. The moral nature is made pure by the knowledge. We learn that goodness, virtue, and all the noble incentives are not simple or empty idealities, but real substance, actual every day fact. Our souls, thoughts, wishes, and impulses, are not accidents, but our very selves. Only the good is imperishable and therefore while evil, selfishness, sensuality and sensuous life are uppermost, death is in us and about us, and the darkness which is visible in the dark closes upon the mind, shutting out from it all view, all faith, all hope of a continuous, abiding, divine life.

Our existence in this mundane region is but the whole of us. Some portion, many parts of us are in the world beyond. We are divisible here, and those who separate with us, those whom we love and esteem, each take somewhat from us. Thus, as we eat, sleep, are excited and passions of personal being, the best-loved, best of those, tribes and families. Unfettered souls are as likewise, when we are not aware, the eye

that what we are, is from the Beyond. There is a semi-sense transcending all sense-perception, which tells us, that such as we are we have been somewhere for ages. There are memories of this awakening now and then, with the peculiar vividness of reality. When we enter into communion with a superior mind, we perceive ourselves somehow passing over limitations and in a degree coming into the All. We apprehend in a measure what we may become. We have a deeper sense and consciousness of our own being. We feel the Highest to be the nearest, to be closer to us than the air we breathe, or even the thoughts which we are thinking. Aye, for our personality is in God, our individuality in ourselves. What is more expressive of the fact is, that in our finiteness we may seem to be rich and overflowing with abundance, whereas in our diviner nature we may be needy like Lazarus at the gate. A man with treasures and jewels of which he knows not the value, is as poor as he would be without them.

It may be a wonder to many that if we lived in eternity, we do not seem to remember it. Whether we ever existed aforesaid among men, is not known to us. We have forgotten or else never knew. If we did not know, then we had no former being, for being and knowing are inseparable. We are aware, however, of this fact: that we perform an infinitude of unconscious thinking. We lose track of an idea or a chain of reasoning, because the external consciousness is wearied or incapable of treating it, and 101 hours, days or longer periods afterward, perhaps in a dream or reverie, or when engaged at something perfectly remote from the subject, the solution, explanation or outcome will manifest itself, as a special utterance or suggestion. We have no occasion for wonder: the best digestion is performed when we are not conscious of a stomach or of what it is employed about. Sensation is a lower faculty, perhaps a morbid action. If the mind acts when we are not aware that we are thinking, it may have done so in our infancy, and even before we were born at all or ever come within the sphere of mundane life. What seems intuitive is only remembering, bringing out into consciousness what we knew and possessed while we were in the Foreworld. It is not so very remarkable that we have forgotten. Children forget the scenes and experiences of early infancy, and if torn away from their parents become totally ignorant of them. Souls shut out from the eternal world and imprisoned in the world of physical sense, may cease to know about that life, and so be after a manner dead in relation to it.

I am attempting no problems of metempsychosis or re-incarnation. These things may be verities, yet some who affirm them may turn them into fancies by their uttering of them. In order to make a man's speech true, he must be true himself. It may be an actual fact that I have existed before and repeatedly in this mundane sphere, yet those who bear witness of it may be perjured. The Great Apostle has told us of a ministrations of the spirit which makes alive, and another ministrations of the letter, which kills. It is a similar analogy here.

We may not therefore cite ancient faiths and creeds except as illustrations. There is a great crowd of witnesses, but the interior and is sole umpire and arbiter. The eternity for which we are inquiring as our chief good is, in no essential sense a foreworld or future. It is the unconditioned, that which always is. The soul belongs there, it is of that substance and character and can be manifest elsewhere only by shutting itself from that mode of being as we shut off every-day life in going to sleep. When this is the case, from being permanent it becomes changeable, from being a unity it is made divisible, from being eternal it becomes temporal, a thing of time. Then evil, the privation of good, and all the contingencies of conditioned existence are liable to befall it. Hence the corporeal existence is to the real entity as death and the grave, and hell within the two.

It is not required to die and undergo dissolution of the material body, in order to become free from mortality. The incorruptible state of the world beyond is already of and in us. The interior soul which was generated in eternity still lives from its divine source. It is a projection or outcome from the divinity, and not a parentless evolution of the physical nature. It may turn again toward its celestial beginning, contemplate it, become or be at one with it, and so divine as partaking of Deity. It is thus sufficient for itself.

Our existence in the eternal world is by no means, therefore, incompatible with our abiding on the earth. The latter is necessary to us for a season, and has its uses which we may not safely forego. As indeed it is rather the occupancy of a sphere of being rather than the mode of existing in it, we are in it even before our birth or conception, and do not leave it by the dissolving of the body. It is not enough that we seem thus to forsake material substance; the condition must also be exceeded which allies us to it. Otherwise, like a weed cut off by the hoe in one place, we will be likely to spring up in another. But the love of goodness, enthusiasm for the right, unselfish motive and conduct, are the elements of perennial growth, and exceed the limitations of time. Whoever exercises them is already beyond the comical universe, a son of God dwelling in eternity.

A Big Factory.

BY THEO. HARDING.

Epicurus was asked by one of his disciples whether he believed in the gods? His reply was a sensible one; he said: "I have never seen any gods, yet there may be gods, though I have not seen them." The fact is, said he, "I don't know anything about the gods." Almost equally good was the remark of a materialist: "If I had the experience you claim to have had, I could not help believing as you do, but inasmuch as I have never had any such, I cannot be expected to endorse your views." Yet people will speculate, each building his castle upon such foundation as experience and education furnish. Men and women will think; the philosopher, from the standpoint of philosophy, and the poet, the scientist, and the historian, from those of beauty, utility, or analogy. It is in the nature of man to reach out and on, to ask questions and try to answer them.

I was shown through a factory. We first entered the lower floor where the rough material was set up small and prepared; then we went to the next higher floor, where a variety of machinery was whirling and humming, and falling, sliding back and forth, and going to the right and left, rolling and sliding that. "Bless my soul!" said I, "it is a scene of restlessness and activity, and we go up to the next floor." There were also machines there, with belts (the

The machines here were lighter, less noisy but more complicated. Materials here were assuming shape, and symmetry began to be apparent. Gentle touches seemed to produce magic effects, but still we were far below the finishing floor.

We penetrated by another route from that by which we came to the boiler and engine rooms; here the force was generated which set all in motion, and the great engine was controlled by a man who understood how to stop it and start it or cause it to go fast or slow, backward or forward. Then I remembered that every machine up stairs had its man to operate it, who knew what he was about and had an object in view. If he caused his machine to turn backward, he had some good reason for it; though I could not see for the life of me, why he made it to go this way now and that way then, but he knew though I did not.

But there was more to that factory than appeared to our eyes; there were foremen under the orders of superintendents, the latter being subject to the managers; these in their turn to proprietors, and even the proprietors themselves could not always do as they wished with their own. Their movements were influenced by the money market, and the money market by the crops, and the crops by rain and sunshine, and—oh, dear! it was a bewildering affair. "It must be that it is God who runs the factory after all; though that was what we were taught, and that must do until we find out more about it."

What a big factory the universe is—its machinery is ever at work and some of the invisible machines must be very big, some very small. It takes power to hew a piece off the sun and make a planet out of it, or to grind out a prairie. Miniature machines may pulverize the little lump and cause a blade of grass to grow here and there. But what about the workmen who operate the several machines: John Wesley thought they were the spirits of translated men and women, and I guess that he wasn't far out of the way; at least some of us know to a certainty that our movements are influenced by a power and wisdom outside of ourselves. But I want to reach the goal of my ambition by a shorter route—by a straight cut across. Why is nature's course always serpentine? Good fellow too often kills themselves to escape their troubles and soulwags sport coats of arms on their carriages. Why should this be? See how worlds roll around, how seasons come and go, and smiles and tears chase each other. Holy Peter! what an everlasting topsy-turvy whirligig and merry-go-round it is; can any religio-philosopher tell us what it is all for? why can't we be made happy without all this frothing?

Why, when youth launches on a high career. His compass trembles and the rocks alter? Why suffering worth essays the bolted door? Why rugged rich and eusephic poor?

Ah! when we feel the final dart of mortality penetrating our physical clothing, and we know the hour of dissolution is at hand, then it is that a panorama of the past spreads out before us and busy memory presents, in living colors, the little things and the great things of our earthly pilgrimage; then we shall be enabled, by the light of a wisdom, little understood, to see more clearly, and we shall murmur with our latest breath: "It was ordered and all is well." Sturgis, Mich.

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