

RELIGIO PHILOSOPHICAL JOURNAL

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VOTED TO EQUAL PHILOSOPHY

ROMANCE AND GENERAL REFORM

ARTS, SCIENCES, LITERATURE

L.C. Draper

BAKER-ENG-CHICAGO

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

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

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Our Foreign Exchanges.

FRANCE.

L'Astronomie.—This is the title of a beautiful magazine just started in Paris by the world renowned astronomer and Spiritualist, Camille Flammarion, the first number of which has reached us. It is a "monthly review of popular astronomy, general physics and the philosophy of science," and the publisher is assisted by the principal astronomers of the world, both French and foreign. The number before us is a marvel of typographic elegance, and the engravings are superb. We cannot do better than translate the prospectus that accompanies it, by which our readers may be able to judge something of its scope and character:

"In response to a desire often expressed, Mons. Camille Flammarion has just founded, with the assistance of the principal astronomers of the entire world, a monthly review of astronomy, for the purpose of keeping all the friends of the science posted as to the discoveries and progress realized in the general study of the universe:

"This review, which admits of a great variety of articles, appears the first of each month, beginning with the first of March, 1882, containing from 32 to 40 large octavo pages, and will form at the end of the year a splendid volume of about 400 pages.

"Each of the numbers will be illustrated with numerous engravings explanatory of the grand celestial phenomena.

"This review will be popular, and its editors will follow the course opened by the sympathetic astronomer, who has always known how to present the science under an agreeable form.

"It will give, day by day, a living picture of the grand and rapid conquest of contemporary astronomy. Finally, we may say that its perusal will be as entertaining to business people as to men of letters. Astronomy, to-day, is the very basis of the modern spiritual philosophy, and a knowledge of it is indispensable to all those who desire to form correct ideas with respect to man and his destiny. We cannot do better, therefore, than to call your special attention to this important scientific review."

The first number will be sent to all persons who are known to be interested in the progress of the sciences, as a specimen copy. The price of subscription for the United States is fourteen francs, (\$2.60) per year, and for those who can read French it is invaluable.

In the introduction to his readers, Mons. Flammarion says: "Far from being an isolated and unapproachable science, astronomy, wrongfully locked up in cloisters until these later times, is, on the contrary, the science most congenial to and eminently of the people, the science which is the nearest and dearest to us, which is the most necessary for our general instruction and at the same time that of which the study offers the greatest charms and keeps in reserve for us surprises of the purest enjoyment. It cannot be a subject of indifference to us, for it alone teaches us where we are and what we are; besides it is not bristling with mathematics as rigid scholars would have it understood; algebraic formulae are but the scaffolding analogous to those which are used for the construction of a beautifully conceived palace; the figures fall and the palace of Urania shines resplendent in the azure, presenting itself to our astonished gaze in all its grandeur and all its magnificence.

"We are inhabiting a planet exactly as if we were inhabiting Venus and Jupiter, and we are all the citizens of heaven without

knowing it. It is strange, in truth inconceivable, that the greater part of the human beings who people this terrestrial globe do not know where they are.

"We find all around us, even among those who make pretensions to enlightenment, thinking beings who remain in a state of voluntary blindness, knowing nothing and doubting nothing. It is simply stupefying to think of and doubtless another example of similar blindness would not be found among the inhabitants of any other planet of our solar system.

"Yes, citizens of heaven, we are living as strangers in our own fatherland." *Revue Spirite.* The February number of this excellent monthly, gives considerable space to a review of two articles against Spiritism which lately appeared in *La Plume Libérale*, the first written by Mme. Emily Fernau, and the second by one who signs himself J. Fix. The latter terminates his article as follows: "Let us then be men! True to our obligations, let us develop ourselves intellectually and morally. Let us labor for the public good and never fall into superstitious beliefs in which the best of minds become bewildered. When eternity shall commence for us, our good works will have prepared us for it. This is enough." Following the review of the two articles mentioned, Mons. Pauvety takes up the matter in a separate article, and instead of answering the attacks in a direct manner, he expresses his ideas upon the whole subject of Spiritism, placing it "upon its true ground, which is that of a grand scientific, philosophical and religious synthesis."

"I am sorry," he says, "for those people who take the actual horizon of science for the boundaries of the world; but phenomena are every day taking place for which we have no explanation. The transmission of life and the creation of thought are as yet inexplicable phenomena. Are they less true on that account? Why should it not be the same with spirit phenomena?" He gives a long recital of phenomena which have been observed throughout the world during the last thirty years, commencing with quite a full account of the occurrences at Hydesville, N. Y., in 1848 and following it up to the present day he makes a strong answer to the objectors of Spiritism.

In remarks upon the same subject Mons. Chaigneau says: "It is truly to be regretted that liberal adversaries, to whom we should love to render homage, treat as superficially so profound a question, when the adversaries of another order (Anglican Church Congress), cannot refrain from acknowledging the reality of spirit phenomena."

Among other articles in the *Revue* we notice the following: "Spiritualism in New England" and "Spiritism before the Anglican Council."

The supplement to the *Revue* contains an exceedingly interesting article descriptive of Angelique Cottin, familiarly called the "Electric Girl," on account of the phenomenal quantity of electric fluid (if fluid it be) with which she was charged, and who created great excitement in France 30 years ago, just two years before the first phenomena of Modern Spiritualism occurred in this country in the presence of the Fox girls, and five or six years before table tipping became common in France.

Angelique was a girl about 14 years of age, well developed physically but of rather mediocre intelligence. She was not of nubile age when the phenomena commenced with her and the same ceased on arriving at that period. In a pamphlet published at Paris in 1846 Dr. Tanchou writes as follows:

"On the 4th of January, 1846, four young girls were at work in the evening, as was their custom, in a modest abode near Bellesme, in the department of Orne. They were seated around a heavy oaken table weighing about 25 pounds, making silk gloves.

"The weather was heavy and stormy. All at once the candle that gave them light was hurled into the middle of the room and the table turned topsy turvy. The girls began to quarrel among themselves and accuse each other of the mischief. The candle was replaced, the table righted up and they began themselves again to their work. The same disorder was repeated, and it was perceived that one of the girls was the unconscious cause of the accident. As the little Angelique alone continued at her labor there was seen to be produced around her the phenomena of attraction and repulsion of the object placed upon the table. A chair was roughly shaken without being touched by any person.

"The phenomena ceased for three days, and then commenced again with redoubled force. As the chair and table occupied by the child would no longer keep their place, she was placed before a heavy bench weighing something like 150 pounds, but the moment she commenced her work, the bench was raised three or four inches from the floor, and was repeated forty or fifty times per minute," testifies a witness worthy of credit, Mons. de Frémont, who says that he and three or four other persons were raised upon the table, though not as high from the ground. The child no longer being able to keep her position at the bench, went to a bed and leaned upon it, when the bedstead with everything upon it, weighing not less than 300 pounds, was violently shaken.

"One day," says M. Frémont, "the child was so charged with electricity that she could not remain seated. I had a person hold the chair, but it kept moving away. I then procured a large pane of glass and an oil cloth. I had her sit upon the cloth and place her

feet upon the glass and all the movements ceased immediately," proving the cause to be of an electric nature. Very much more that is truly wonderful is recounted of Angelique, but for which we have not space.

MEXICO.

From the city of Frontera in the State of Tabasco, Mexico, we have received a pamphlet of forty-two pages, which has for its title "*Impresiones del Infinito*," or Impressions from the Infinite. The work purports to be a spiritual one, received through the mediumship of "Miss A. P. & Z." for the "Central Christian Spiritist" circle—the "Instrucion." The book is made up of seven chapters—the first having for its subject "The Beginning of Truth," taking for its text the 14th chapter of John, 2nd verse: "In my Father's house there are many mansions," second chapter, "The Light in the Right," which words, the writer properly says "appear obscure," but he goes on to elucidate quite satisfactorily; third chapter, "The Spirit," fourth, "The Soul and Matter," fifth, "The World and Hell;" sixth, "Redemption in the Infinite;" seventh, "Darkness." From an introduction to the book by the editor, J. C. Diaz, we translate the following extract: "Christianism, the fruitful tree of science and liberty, has not been able to extend its sheltering branches, for men, neglecting its cultivation have rather lacerated and cut up its better roots and shoots, and appropriated to themselves the sap of so precious a wood. The spirit of sectarianism arose from its trunk like a spurious offspring, pretending at each step to carry upon its standard the motto of genuine truth—the teachings of the Master. But men becoming disgusted with creeds, by reason of not finding anything that can satisfy the heart, speak to the soul and unravel the mysteries of life, turn their eyes toward science as if to ask it where God is and how we should worship him. And science for its sole reply says as Jesus did, 'Seek and ye shall find, knock and the doors of the infinite shall be opened to you.' And to the degree that men become enlightened by seeking truth in the study of creation, to that same degree do they become removed from past errors and prejudices, for they know that their redemption consists in the efforts that each one makes in the path of science and good deeds, that the farther he progresses the wider the horizon will grow."

A PRESENTIMENT.

(From the *Revue Spirite* of January.)

I am going to tell you of a curious psychological phenomenon that has happened to me and which we call a presentiment. I am often called away at night on account of my profession and for attending cases of *accouchements* in the country. Being accustomed to this, my wife is never uneasy at my absence. But on the 10th inst., I was called to the village of HERS DRAIGNE, commune of Colloire, at a distance of nine miles from my residence, and at a certain point it was necessary to pass over a covered bridge. It was very dark there, and as I could not see my way I gave loose rein to my horse to go as he would.

It was about nine o'clock in the evening, when all at once the animal lost his footing and fell headlong into a quagmire. At that moment, my wife, who was making preparations to retire, called the servant and began to weep and be uneasy, saying that I had been wounded, that she was certain of it, for something told her so. I had, in fact, fractured my right collar bone by my fall, and my wife was in Huelgoat, twelve kilometres distant from the place of the accident, and it is important to note that it is the first time that she ever was disturbed over any of my journeys into the country.

I am not yet well, being only eight days removed from the accident. You are at liberty to publish this in the *Revue Spirite*.

A. OLLIVIER, M. D.

Huelgoat (Finistere), Oct. 19, 1881.

A CRUEL SPECTACLE.

(Translated from the *Revue Spirite* of January.)

The few promenaders along the banks of the Seine, yesterday, in the direction of Genevilliers and Argenteuil, were witnesses of a touching drama that merits a recital.

Mr. X— is a freholder at Epinay. He has a chronic passion for hunting and fishing. He owns a water spaniel which for a long time, has been in the habit of accompanying him in his favorite exercises. The animal was very much attached to its master and *vice versa*. But the spaniel having become old, Mr. X— resolved to get rid of him, and making an energetic resolution he decided to drown him.

Day before yesterday he took the dog with him to the Seine, got into a boat and pushed out into the stream. On reaching the middle of the river he attached a heavy stone to the dog's neck, and after giving it a last caress, he pushed it into the water. The poor spaniel disappeared for a few minutes, then all at once came to the surface again; the stone had slipped from the cord. The poor dog came swimming toward the boat to find an asylum in it.

Mr. X— wishing to finish with the dog, beat it upon the head many times with his oar. The water around the little bark grew red giving evidence of the bloody tragedy, and the spaniel kept struggling to reach its master.

immediately. Forgetting its wounds it approached its master, and the poor little animal was seen to make effort after effort to get its master upon the bank, and finally succeeded, by some means or other, to rescue him.

You may judge of the caresses that awaited the little animal on the margin of the river. Mr. X— hastened to dress the wounds of his faithful dog and took it back home without hesitation.

It will be seen by this that it is the small and the despised that has given a lesson of pardon, kindness and humanity to man who believes himself to be the sole possessor of all the virtues. Decidedly a dog may be the educator of a civilized, human biped.

The Hollow Globe Idea Exploded.

BY W. F. LYON.

To the Editor of the Religio-Philosophical Journal:

Mr. J. G. J., evidently a man of great erudition, of "scientific culture," a "disciple of Newton," and possessing other qualifications which render his opinions of undoubted practical importance, has weighed this hollow globe idea in his balance and found it wanting. If I could have known beforehand that Mr. J. G. J. would in a newspaper article less than a column in length, annihilate the whole business and send the spirit instructors and the authors of the work into oblivion, I might now have been selling cabbages in Sacramento, and not have wasted a whole year in listening to their nonsense and preparing that book for the press, but knowledge frequently comes too late.

Mr. J. G. J. among other qualifications, is evidently a profound reasoner. He reasons *a priori*, he does; and when he has no facts or real causes to reason from, theories seem to answer his purpose quite as well. That kind of reasoning at best is not considered very conclusive, but this disciple of Newton ought to know that based upon unsubstantiated theories it makes the softest kind of "nut." Notwithstanding our friend's scientific culture he seems to be quite oblivious to the real nature of the nebular theory, which does not contemplate any solid rocks at the earth's centre; but an immense globe of molten lava held in place by a crust or shell of rocks and debris some forty miles or so in thickness, and that is the earth in its present condition according to the La Place or nebular hypothesis.

If physicists have succeeded in arriving at the density of this molten lava at different depths, or its average density, their experiments must have been very elaborate and ingenious indeed. I can but entertain the opinion that these two hard *a priori* nuts originated in a very soft place, and really I cannot discover that they contain any thing in the nature of argument. Will this disciple of Newton—who ought to know—tell us definitely what we may expect to find at the geometrical center of our globe, that gives it such remarkable powers of attraction so that the thirteen miles flattening would make a perceptible difference.

If I have any correct idea of gravitation as understood by modern scientists, I suppose it to be a property of matter, the larger aggregations attracting the smaller, but, perhaps, the disciples may still cling to the old idea that the earth's centre is the great source of attraction.

The warm ocean current of the Pacific gathers its waters in the equatorial regions and passes the Chinese coast before it arrives at Japan and it does not "sweep diagonally across the Northern Pacific," but runs straight from the Japan coast to Behring's Straits, then makes a square angle and runs to the north-west up the Asiatic coast. This is substantially the information I received from the spirit delegation through the organism of Dr. M. L. Sherman, in the city of Sacramento, in the early portion of 1870, when neither of us knew there was such a thing as a warm oceanic current in the Pacific. Our subsequent investigation has proved the instruction I obtained at that time from our spirit friends to be substantially correct. The Jeanette after being caught in the ice near Wrangel Island, drifted directly in the course where the spirits informed me that a warm current would be found. They at first said the current kept along the coast very near the track of the Vega, the Norwegian vessel came down, but afterwards they took special pains to tell me that the current keeps to the right of the new Siberian islands. I can assure Mr. J. G. J., that a great number of vestiges have been discovered in the Arctic seas giving evidence of a warmer climate somewhere at the north. This very prevalent idea is certainly not based upon nothing. The large amount of geese, ducks and brandt flying to the north as seen by Mr. Morton, steward of Dr. Kane's expedition, were evidently going somewhere. The semi-tropical vegetation found upon the northern shore of islands in the Arctic seas must have grown somewhere. Perhaps this disciple of Newton can account for these facts; we do not say he cannot. I never heard the spirits say that the waters turned a short corner and flowed into a hole at the pole; that is simply an invention of his own. Our spirit instructors did say and continue to say, that all globes are built in the form of spherical shells. They also say that in our case there is a passage way from the one surface of this shell to the other in the form of a somewhat lengthy river that flows gently outwards. This river passes spirally from one surface to the other; it has a deep channel and is

broad enough to be navigable for large steamers. Is our critic fully prepared to say understandingly that such is not the case, but that this earth is solid to the center. We, judging from his article, are disposed to think he is not sufficiently posted to form any intelligent opinion about the matter—he has evidently given the subject very little consideration and indulged an idea that anybody might combat so absurd a theory.

It is now twelve years since I first began to hear the spirits talk or lecture upon this hollow globe subject. Their instructions and my own reasoning convinced me that the theory they presented was in accordance with truth, and I have had no occasion to change my views by any subsequent research, though the subject has claimed a portion of my attention during that entire period.

I have noticed that men of "scientific culture," as well as others of less pretensions, are usually very lavish in using world material; they seem to be quite as ready to waste forty times the amount necessary in the formation of a planet, as to use only what is required to produce a far better job. In the construction of a globe like ours, 8,000 miles in diameter, it would require at least forty times the amount of matter to make it solid than would be needed to produce a spherical shell some thirty-five miles in thickness having two surfaces instead of one. Now I defy our critic to find any real use for the inside thirty-nine parts of his world substance only to practically spoil the job. Did you ever reflect, my good friend, that the business of world building has only just fairly commenced? Look at the condition of our own solar system, and see at once what an unfinished state the thing is in. The sun has eight primary planets, perhaps more. Else what are we doing so far away from the nearest fixed star. We are supposed to be 20,000,000,000,000 or twenty thousand billion miles from Alpha Centauri, and we know of no heavenly body that intervenes between the orbit of Neptune and that star. What can we be doing out here except to find world material to assist in finishing up our solar system? Saturn has eight satellites and it is supposed that Uranus and Neptune have as many, but Jupiter the giant of the system, has only four, the earth but one, while Mars, Venus and Mercury have none. Now, there are at least thirty moons yet to be formed before our solar system can get a fair start on its grand evolutionary journey which will require an eternity to accomplish.

We are entitled to eight moons at some time and I think, perhaps, we may get another one by the time Uncle Sam gets a respectable navy or an honest government. In addition to this, all these worlds are to be enlarged. Our sun is a diminutive affair compared to some of the suns in the great universe. Sirius is supposed to be 12,000,000 miles in diameter or fifteen times more than our sun, and we have a right to a sun as large as any other in the whole canopy. Let us look out into the great elemental ocean of space and ascertain if we can see where all this cosmic material is to be obtained.

Just so sure as some of our planets have satellites revolving around them, others will have them also when the proper time arrives. That is precisely what nature has been doing in the past in accordance with her own methods, and we have no reason to suppose that her methods have been changed a single iota. In view of the fact that the universe is by no means finished, that unnumbered worlds are still to be formed or constructed, and that a very great portion of those in existence are to be enlarged, and in view of the apparent scarcity of the needed material we are decidedly of the opinion that it would be wisdom to build them all in the form of spherical shells. As for nebulous matter the quantity in comparison to the amount of globes now in existence and those still to be formed, is extremely limited—scarcely a drop in the bucket. Nature in all her varied processes—in every one of her multitudinous productions always has and we trust always will manifest the highest mechanical ability and remarkable economy of material; hence it has been so strongly urged that there must be a personal creator of inconceivable knowledge, and hence it has been so easy to impress that dogma upon the minds of the multitude.

Now, if the methods of nature do really manifest the most profound wisdom in the execution of all her apparent designs, which do you think she would do, use forty times the material necessary in the formation of a world, or make one far better with just one-fortieth of the quantity? I ask you in all candor, Mr. J. G. J., which you would do if you had to obtain all the necessary matter from the great ocean of cosmic vapor or "world-stuff," when there is apparently so little. I doubt not you and I will at some future period become as familiar with the whole business of construction or formation of worlds as we are now with the building of a wagon or the growth of a tree, and then if not sooner, you can reply to my query.

Adrian, Mich.

He who betrays another's secret because he has quarreled with him, was never worthy of the name of friend; a breach of kindness will not justify a breach of trust.

It is better to be poor and virtuous than rich and dishonest, and yet in a popular vote we know which side would win.

Doubt is a coward, a traitor and a liar. Ever since the world began, our hopes have been truer than our fears.

Hallucinations.

Or the Experiences of Albert D. Hager of Chicago, on Four Successive Occasions, Dec. 31st, 1881, and Jan. 1st, 2nd, and 3d, 1882.

It is recorded in the twelfth chapter of the Second Book of Corinthians, that Saint Paul knew a man, whether in the body or out of the body he could not tell, who was caught up into paradise where he heard unspeakable words that were unlawful for man to utter.

On the evening of Dec. 31, 1881, shortly after taking a hot bath, and when wide awake, I hardly knew whether I was in the body or out of the body, and it seemed to me I was in paradise. I narrated, from time to time, to my wife and the physician that attended me, what I had seen. My wife told our eight-year-old boy of it, and he was so delighted with the marvelous statements that he expressed a wish that I would write them out for him.

They were about equal to some of the fairy tales of which he is so fond of reading and hearing. In pursuance of that request, in part, but mainly to make the record of a curious mental phenomena, I will tell of what I saw and heard, as though the hallucination were a reality.

I had been unwell for more than a month at the time of which I speak. On the last day of Dec. 1881, it became evident, from eruptions on my skin, that I had confluent small-pox. I had suffered much from pain for several days, and, on the day named, I was slightly delirious. With hope of getting relief from the intense pain, I took a hot bath in the evening. When in it the pain entirely left me, and my mind seemed perfectly clear.

Soon after retiring to my bed two ladies stood by the bedside, persons whom I had never seen before. They informed me that my physical body was so relaxed by disease and the hot bath, that it would be an easy matter for my spirit to leave it, and again return and take possession of it, as did the spirit of Jairus' daughter. I was told I could take a trip into paradise. The next I knew I was reclining in an easy seat or couch, and wholly independent of my natural body, which I saw lying in bed, apparently a corpse—a victim to small-pox.

atories of Europe. It was a land of flowers, and everything that was beautiful—it was paradise. I was surprised to find in all this beautiful land no dwellings, nor people to occupy them. I inquired why this was, and I was told they were the parks of paradise, and the people at that hour did not visit them.

There is no night there, but certain times are set apart for certain exercises or duties, and this was not the time for visiting parks. I was filled with joy at what I had seen and was witnessing. How I wished that my wife and our little boy Bertie were with me. I opened my eyes and found my wife was with me anxiously watching her sick husband.

I told her, or tried to tell her, of what I had seen and how beautiful it was. I said: "If such beautiful scenes as I have witnessed are the legitimate results of small-pox, I am willing to have it, even if I am pretty sick." It was the most delightful sight I ever beheld, but after a month's severe sickness, I changed my mind and now do not feel at all anxious to embrace another opportunity to again see the beauties of paradise.

THE SECOND EVENING. Of what happened during the day after the hallucination before described, I remember little or nothing. In the evening I took a bath and returned to my bed. I was restored to consciousness when in the bath, where I remained about a quarter of an hour, and felt free from pain after I went to bed.

I was surprised and delighted that a second trip to paradise was offered to me by the same lady guardians whom I had seen on the previous evening. I expressed a wish to see some of the residences—the "many mansions"—that are in our Father's house, and if there were amusements in paradise, I wished to be informed concerning them. I was told that the homes of our friends in paradise are not permanent. By this it need not be understood that they hire their houses and have May-day movings. Every person, on leaving the natural body and being born again into a spiritual existence, is usually met by some friend who had gone before and prepared a home for the new born spirit.

These houses are usually at or near what was their earthly residence, especially if the person has near and dear friends on earth. After remaining in these homes till the ties that bind them to earth are relaxed, they enter into higher and holier spheres, provided they are pure in heart and in their earthly life obeyed the golden rule.

Strange as it may appear, I never once thought of the homes of my parents and other dear friends in the Spirit-world. Nor did I see, or even think of my spirit friends, and therefore conclude that what I experienced was a hallucination, and not a reality. I saw many beautiful homes. Most of them resembled summer residences. They were light, airy, and surrounded with beautiful works of art and a profusion of perennial flowering shrubs and plants.

These as a rule, were but temporary homes, to which the occupants would welcome their friends as they passed from earth into their spiritual existence. The more beautiful the home the more likely it was to be abandoned at an early day by its occupant. The progressive spirit that possessed such a fountain of love for his earthly friends and so much admiration for the beautiful, would seek something higher, and his obedience to the "new commandment" would entitle him to a place in the higher spheres. I was informed that in many instances these homes had become a permanent residence of the same individual for years and even centuries.

Such homes were not attractive in their appearance. They were inhabited by the selfish, the pharisee, the hypocrite, the malefactors and those who had done no good in the world. I will here say that paradise was described to me as being the residence or sphere into which spirits enter as they leave the earth, and where they remain till their fitness to enter the kingdom of heaven is demonstrated.

Each thread resembled a long string of large, colored glass beads, extending over and several hundred feet above the plain. As the lady manipulated the threads in her hand different colors were reflected upon the landscape, and this change of color was a signal for a change in the order of marching or a change in games that were being carried on as a sort of side show. The arrangement of the various companies was not unlike the arrangement of individuals in a set for a quadrille—male and female in equal numbers—and the different companies in pairs, observed the colors reflected, and marched as promptly as the skillful dancer does to the "call" in a cotillon.

There was music in the air, and to this all marched. If a man could look down upon a dancing hall in which 500 "sets" were dancing, and all were experts, keeping time to the music, and he were to substitute in the place of each individual a company of 500 with the space enlarged to correspond, he could form, I think, a pretty good idea of the vast assemblage of merry people which I saw, and the appearance they presented to me as I stood several hundred feet above the plain, and looked down upon them. Most of the people were on foot, and their movements were as rapid as those on a dancing floor.

On the skirts of this great plain were men and women on horseback. They too, went through various evolutions, and at a rapid rate. There was a large company of boys near where I stood, all dressed in navy blue uniforms. They took no part in the exercises on the parade ground, and were, like myself, spectators of the scene below us. I was informed that they were students in a school in a remote part of paradise, and had come to see the great American festival, for I was informed that all upon that immense parade ground were Americans and those who spoke the English language.

While looking upon that immense assemblage of happy people below me, I wished that my wife and Bertie could see it. In a twinkling I was back to my sick bed and found my faithful wife at the bedside. I told her what I had seen, and asked her to furnish me with pencil and paper, that I might note down what I saw, provided I was again permitted to visit paradise. She thought I was delicious, but still got me some paper and says I cut it into small square pieces and put them into the pocket of my night shirt.

From that time on till after I took my bath on the evening of the third day, I remembered nothing that happened. I was very sick, and daily growing worse. I have a vivid recollection of many things I saw, or thought I saw, but remember nothing that occurred between the "visions."

THE THIRD NIGHT.

Immediately after taking my hot bath and retiring to bed in the evening of the third day, I was taken out of my natural body, or found myself out of it, and was offered another trip into paradise. I desired to learn what were the occupations of the people and their modes of living. I at once discovered that I need not leave my own house to reach paradise. With my eyes closed I could see around me, at greater or less distances, a peculiar kind of people, in complexion, style of dress and manner of living. On opening my eyes I saw simply the room in which I was lying. By making many experiments in opening and shutting my eyes I discovered that the natural world and the spiritual world, or at least near where I then lay, occupied nearly the same plane and the same space. It seemed to upset what I had been taught, that no two objects could occupy the same space at the same time.

From what I saw that evening the question may be raised as to the validity of my title to the land on which our house stands. I saw about midway between the floors and ceilings of our parlors in the story next below me, the ground floor of a sort of caravansary, a habitation for men, women and horses, all on the same floor and in the same apartments. Upon the plains, west of this, I saw several tents and poorly constructed huts. About two blocks west, near where Oakley street is, a small stream of water ran to the north and united with another coming in from the west about in line with Polk street. These formed a stream of considerable size, that ran to the east over a gravelly bottom. Numerous horsemen were cantering their horses over the plains and some of them came to the caravansary, fording the stream on their way. Arriving at the stopping place, the horses would kneel down, the rider lighting upon his feet. He then at once commenced "putting up" his horse. It was a novel way he had. He untied a few strings and then stepping upon his horse's head he flattened it out and continued to step back till his horse was completely flattened as though nothing but the skin remained. This he rolled up and thrust into one of a series of large pigeon holes that were arranged upon one side of the building. On locating this rolled up horse, I found he occupied nearly the same space as the topmost part of the heating stove in our back parlor. I desired to know who these people were and went to see them. I was informed that this site in paradise was selected by Abraham and the people I saw here were his descendants. The reason why they occupied a plane above that of Chicago at the present time is that the land has settled since they came here. They established their home in paradise and the earth had settled down from them twenty-five feet or more, so that water covered the entire surface of the present site of Chicago. Subsequently it rose up out of the water and new streams were formed by the inequalities that resulted from the subsidence and elevation of the land, it being greater in some places than others. I tried to learn the names of the people or the name of the tribe, to which this people belonged in earth life, but was unable to do so. While making these inquiries a man dressed in fancy shaped and richly colored robes appeared, and of him I made inquiries. He said he did not belong to the sphere in which we were then standing but a higher one. He had come to labor with this people, who were the near descendants of Abraham, and try to induce them to seek a higher sphere. But they appeared to prefer the life of a nomad to that of an angel nearer the throne of God. He treated me with great courtesy, and was rejoiced when I assured him that I had twice before visited paradise and returned to earth and expected to return again to my natural body. He expressed a wish that I could take a history of his people, the descendants of Abraham, to a learned Rabbi in this city, who was competent to translate it into English. He informed me however, that it was impossible for anything of that kind in the spiritual kingdom to be taken to earth and exist except when incorporated in a natural body, and that no natural body could exist in the spiritual kingdom. He said, "We are aware that a large city occupies a part of the site set apart for this people, but very few of them believe it. They cannot see it, and hence do not believe it. It is given to but few to see the natural world from the spiritual realm and vice versa." I informed him that I owned a house, built on ground

about sixteen feet below the ground on which we stood, (for there was no floor in that caravansary, and that we were then inside of the walls, or very near my house. He again expressed regret that the Rabbi could not get a history of that people since they entered the Spirit-world. He showed it to me, or the earlier portion of it. It was engraved in characters somewhat resembling the Hebrew, on small terra cotta tablets of uniform size, about three inches square and one-fourth of an inch thick. These were placed like children's letter blocks, in cases that were leather bound with brass trimmings.

Leaving this gentleman, my Pegassus took me to other parts of paradise. The first place I visited was a temple which I judged might be for worship. I entered and found it a school—a place for instruction. There were no books there. Object teaching and oral instruction were the modes adopted. Every branch of natural science was taught to the pupils in paradise. It is by the studying of these that they hope to be brought nearer to their God, the author of all the laws and objects in nature investigated by the scientist. I discovered that the parks, which I had before seen and which were so varied in their character, were resorted to by classes for instruction, and that the different parks furnished different themes for study, and every branch of natural science could be successfully studied in some one or more of them. All were not engaged in study. Some were laboring—not in the tilling of the soil, in merchandise or commercial pursuits, but in manufacturing various articles. I passed large establishments and entered some of them where there were hundreds of men at work. They had something the appearance of our large machine shops or the manufactories of agricultural implements. I saw hundreds—yes thousands of articles manufactured or in the process of being made; but of the thousands, which I saw, varying in size from a single nail to a threshing machine, I did not see a single article that I could imagine what it was made for. I did not see an agricultural implement, a hammer, saw, axe or file or any tool or implement I ever saw in the earth-life that I now recall to my mind. The articles made were of various colors. They appeared to have great strength and invariably were made of spiritual material and consequently were indestructible.

[TO BE CONTINUED.]

The Outlook for the Churches.

The Christian Union comes manfully forward and makes a startling confession, in the following unequivocal words: "The present outlook of the Church compared with what it ought to be is dark. No one need accept the standard of the pessimist and the croaker to see that the general Church is mournfully lacking in piety and power. Yearly additions to an average church appear to be about five; and estimating diminutions by death, about one. That is, a minister, four or five officers perhaps, all the membership, a fully equipped and organized Sabbath-school, all appliances of family piety, of the religious press, and all nineteenth century facilities are in operation for a year, and five converts are the net result in addition to membership. All thoughtful men too have a solemn conviction of something wrong with the ministry, and the Church in its relation to the ministry. The average salary is not above \$650 a year—a day laborer's wages. This tells a pathetic and intolerable story of domestic penury and suffering; many a wife's habitual anguish of spirit and the husband's despair in the presence of it. And resulting from this the unseemly rush for vacant pulpits, and, worse still, the refusal of many of the noblest young men to enter the ministry at all. By the law of existence—certainly family existence—they are forbidden to enter the ministry, they accept the prohibition. The average Christian gives not more than fifty cents a year to foreign missions, which means apparently that he cares nothing for missions and the world's redemption. And all this with the Eastern world at our doors; the populations where one minister stands before 800,000 are crowding upon our population where one minister to 800—where indeed in most sections will be found in every village of 2,000 inhabitants four churches, two of which will be hopelessly feeble and by New Testament standards wholly superfluous. And, besides all this, all recognize the common peril from Catholicism, infidelity, intelligent and aggressive, and most dangerous of all, the spirit of worldliness."

For this condition of affairs it proposes as a remedy toleration, by which the different church organizations may be fused, and work for a common purpose. The Union forgets history. Persecution, not toleration was the life of the churches. Calvinism was never so vigorous as when hanging Quakers, and Quakerism never more full of life than when its adherents attended church at the risk of their lives. If the churches tolerate, that toleration means their death. Religious dogmas must be believed, not reasoned about, and if the tenets which for centuries have been regarded as vital to man's salvation, are now to be treated as of secondary value or of no moment, those that remain will soon show the same fate.

Indian Juggling.

A man is now in Calcutta hailing from Delhi, of the name of Burah Khan, who has attained a simply wonderful excellence in the magical art. We ourselves had the pleasure of witnessing some astonishing feats achieved by this man a few days ago at the hospitable residence of the Dutt family, of Wellington Square. We shall mention only one out of several feats performed by Burah Khan and his company, who consist of three females. One of these, a young woman, was tied most securely. Her hands, feet and body were so fastened that she could only stir, and no more. She was, in fact, deprived entirely of the power to turn her limbs to any use. She was then placed under a conical-shaped cover. People sat close round the skirts of the cloth which had been thrown over the cover. No means of escape was left to the young woman. But yet, after the lapse of five or ten minutes, the cover was removed and the woman was found to have disappeared altogether. When her name, however, was called out by Burah Khan, her voice was heard from the veranda above. This performance took place in the compound of the family residence of our friends, the Dutt, and the veranda is in the lofty second story forming a part of the female apartments. She was there found responding to the call of Burah Khan, to the surprise of everybody present. The woman did not, and could not know the topography of the house. But how

she extricated herself and made her way high above the veranda from within the cover, surprises us to such a degree that we cannot account for the feat on any natural grounds. Even if she were furnished with wings, it is inexplicable how she got out of the cover, unseen and unperceived, except on the supposition that some supernatural agency had been employed. But she herself asserted that she worked the feat by *itum*. We are sure that, if Burah Khan gives a performance at the Town Hall in Calcutta, he will draw bumper houses, and astonish the whole Calcutta public, especially the European community. But these people do not, unfortunately, know how to make money, still less how to make themselves acceptable to the European community of the city. Burah Khan holds very valuable certificates from the Prince of Wales, Earl de Grey, the editor of the *Pioneer*, and many other European nobleman and gentlemen who have witnessed his feats in different parts of India.—*Indian Mirrors*.

[From Andrew's American Queen.]

CLEOPATRA

Queen of Sheba's Beauty

WAS BUT SKIN DEEP.

The renowned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandeur of the monarchs of the past, had she not also possessed that which is the crowning glory of the female person—a skin unexcelled for its Oriental softness and its almost transcendental purity. Cleopatra, holding empires at bay, and ruling empires by her word, had quietly lost her charm and power by one attack of blotches, or of pimples, or of horrid tan and freckles.

WOMAN RULES THE WORLD.

By her beauty, not less than by her purity of character, loveliness of disposition and unselfish devotion. Indeed, in the estimation of perhaps too many men beauty in a body takes precedence over every other consideration. Beauty thus forms an important part of woman's "working capital," without which too many, (if not bankrupts in what relates to influence within the circle where they move), are powerless for great good. Hence we see not only the propriety but the duty of every lady preserving with zealous care that which to her is essential to success, and influence, and usefulness in life. And, since beauty is but skin deep, the utmost care and vigilance are required to guard it against the many ills that flesh is heir to. Among the great and annoying enemies of beauty,

OF EITHER SEX

as well as of comfort, happiness and health, are those pestiferous and horrid skin diseases—eczema, humors, eczema, (salt rheum), scurf and scaly eruptions, ulcers, pimples, and all diseases of the hair and scalp. For the cure of all these, Dr. C. W. Benson, of Baltimore, after years of patient study and investigation devoted to diseases of the skin, at last brought forth his celebrated SKIN CURE, which has already by its marvelous cures, established itself as the great remedy for all diseases of the skin, whatever be their names or character. Its success has been immense and unparalleled. All druggists have it. It is elegantly put up, two bottles in one package. Internal and external treatment. Price \$1.00.

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For all those Painful Complaints and Weaknesses

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Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, April 29, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Death in the Light of Spiritualism—Undue Grief at Death Irrational and Unphilosophical.

The tiny raps were first heard at Hydesville, New York, in 1848, and communication opened between the two worlds, disclosing the important fact that each human being survives the shock designated as death, and enters a new and grander sphere of existence, where enlarged facilities exist for a more comprehensive and perfect action of all the spiritual functions. It was then thought by many that at no distant day the fear of dying would be banished, and that the change would be welcomed with anthems of joy and pleasurable emotions, as the natural culmination of one of God's grandest laws—the ushering in of the morn of spiritual existence. Such, however, we regret to say, has not as a rule, been the case. There is something mysterious in the impulse of fear, and its functions have never been accurately ascertained, as its manifestations make it one of the most irrational, curious and perplexing of all the passions. It is said that the Duke of Schomberg manifested genuine courage and fortitude when facing an enemy on the battle field, and yet would flee from a room in flight, if he saw a cat there. The French officer who fainted at the sight of a mouse, illustrates in a marked degree that fear prevails where perfect safety exists. The "death watch," though its ticking is caused by a beetle belonging to the timber-boring genus, Anobium, has been instrumental in filling the minds of some with the gravest fears and apprehensions. A popular superstition among the Germans is, that if a dog howls looking downward, it certainly portends death; but if upward, then a recovery from sickness—the first begets fear, the latter joy. When the wonderful intelligence and sagacity occasionally manifested by some dogs are considered, we do not wonder that they have inspired superstitious feelings. Shortly after the funeral of the only daughter of Herman Junger, of Lawrence, Mass., her Newfoundland dog insisted on visiting different rooms of the house, after which he would appeal to those present for sympathy, and receiving a caress would then go to the street and howl dismally. This he continued to do at short intervals daily, scarcely eating or sleeping for some days. Then he was found dead in a corner of the yard—died of genuine grief!

The various orthodox churches, not fully realizing the beauty and grandeur of God's laws, have so indoctrinated the world with a fear of death that it has to a great extent become hereditary, and is as deeply impressed upon the nature of mankind generally as the most prominent birth-mark that is the unfortunate gift of a mother under unfavorable circumstances, to her child in embryo. They vividly picture death as a grim-visaged monster, with malign features, hate-piercing eyes, and a countenance illuminated with a ghastly smile, and this hideous representation has exerted its malignant influence on all classes in the past. The Romans had their Angel of Death, equally as diabolical in appearance—a female dressed in black with dark wings and ravenous teeth. Wherever the dying were, there her presence was supposed to be manifested.

The fear of death is the legitimate outgrowth of superstition and ignorance, and

many times it is greatly intensified by sundry omens. The screeching of an owl in India, is believed to portend death. It is said so thoroughly are the people convinced of this that no sooner are the dismal notes heard than a commotion is created thereby, and it often happens that at dead of night a whole village turns out to drive away the bird of ill omen. The conception of the Norseman, of this grandest of all changes—death—is as dreary a picture as the liveliest imagination can conceive. In the current literature of the present day, it is represented as a skeleton, hideous enough to frighten the bravest and calculated to stimulate the least spark of fear that may exist with reference to its nature.

Under these circumstances as narrated, it is not strange there exists even with many Spiritualists an instinctive dread of the transition from earth to spirit-life. There is seldom anything lovely or inviting in the appearance of the mortal body from which life has departed. The expression thereof is often ghastly and repulsive, well calculated to inspire fear and repress all thoughts of welcome to death as an angelic visitant. This, however, is unwise, irrational and unphilosophical. The night may be appallingly dark, and a pestilential mist may then breed disease and death; no azure vault can be discerned studded with brilliant sparkling gems as if placed here and there by the finger of God; yet however dismal the scene, the spiritual realms there are rejoicings, demonstrations of ecstatic pleasure, for a new-born spirit has joined the immortal hosts, has bid adieu to the scenes of earth and is now receiving the heart-felt greetings of numerous friends.

"When the common place, 'We must die,'" says one who had considered the subject well, "transforms itself suddenly into an acute consciousness, 'I must die, and soon,' then death grapples us, and his fingers are cruel; we know the morning will come—that the golden gate of the East will swing open, and let in a flood of genial warmth and light, dissipating the gloom that seemed to pervade all things. The corpse, the funeral cortege, the mourning dresses, the newly made grave, the thud of the earth on the coffin enclosing the remains of one dearly loved, are simply the night-side of one phase of existence, and though they excite fear and forebodings as to the future, making life for the time being wretched, it should be remembered that in afterward he may come to fold us in his arms as our mother did, and our last moment of dim earthly discerning may be like the first." Death is only a second birth; a blossoming of the physical bud into a spiritual flower; a transmigration of all that is beautiful, lovely or desirable in the earthly body to a spiritual organism that shall ascend the golden spiral that leads to the celestial zones where new opportunities for advancement and unfoldment are presented to each aspiring soul. To fear death, then, is to nurture a passion that should have no existence when contemplating the transition from earth to spirit life. Make the last moments of the dying pleasant. Mirabeau said, "Let me die to the sound of delicious music," and Mozart whispered, "You speak of refreshments, Emelie. Take my notes, sit down to my piano here, sing them with hymn of your sainted mother; let me hear once more those notes which have so long been my solace and delight."

While administering to the wants of the dying, ever remember that what is your loss is their gain, and that to die when crowned with the golden fruitage of a well spent life, is one of the grandest and most desirable of events in the experience of an individual; one which all should be fully prepared to welcome, and one which should inspire pleasure instead of grief. In the present effulgent light and revelations of Spiritualism, undue grief should never be manifested over the remains from which the soul has taken its departure in the regular order of nature.

"Going up Hill."

The telegraph operator at Clyde, Texas, passed to spirit-life April 15th. He had been there two weeks. On the morning of the 15th, he telegraphed to the Train-Dispatcher Perkins, as follows: "I am going up hill; send doctor with switch engine." Perkins inquired, "What is the matter?" The answer came back, "I am dying, send a doctor." A switch engine was sent up with Dr. West, but the man was dead before he arrived. The poor fellow was going "up hill," towards a home where he would be welcomed by the dear friends who had preceded him. The dying look-up—never down—as illustrated by the Syracuse, (N. Y.) correspondent of the Northwestern Christian Advocate: "W. L. Bonner, of Syracuse, had recently lost three daughters by diphtheria—Hattie A. in her 14th year, Lillie May in her 8th year, and Mattie in her 5th year. A little time before Lillie died she said to her mother, 'Ma, I don't want to come back, but I don't want to go alone. Let Mattie go with me.' A few days afterward, when Mattie was struggling with the fell destroyer, she looked up towards the ceiling, and exclaimed, 'Lillie, take hold of my hands.'" Her little sister was there to greet her, and welcome her to spirit-life. Well has one said:

"The sense of death is most in apprehension, And the poor beetle, that we tread upon, In corporal sufferance finds a pang as great As when a giant dies."

In the Court of Appeals, at Louisville, Ky., it was decided that an atheist cannot be deprived of the right to testify, and as to credibility stands on the same footing with other witnesses. The case in which this decision was made was that of John Bush vs. the Commonwealth.

METROPOLITAN MARTIAL MUSIC.

A Tune to which Honest Mediums Giving Only Genuine Spirit-Phenomena are Marching to the Front. A Tune Which Fills Militant Truthseekers With Hope and Zeal but Carries Dismay to Frauds and Fanatics.

Forty or More Metropolitan Spiritualists Voice the Harvest of Public Sentiment Grown from Seed Sown by the Religio-Philosophical Journal and now Coming Forward by Rapid Transit.

Last week we received the following timely declaration with the signatures attached: NEW YORK CITY, April 12th, 1882.

To whom it may concern: Modern Spiritualism has now been before the world for a period of thirty-four years, during which time it has been thoroughly investigated by many men of eminent scientific attainments and of universally acknowledged intellectual ability and integrity of character and purpose, who have publicly expressed the opinion that its claims are founded on indisputable and unimpeachable facts. Indeed, all that seems to be necessary to the acceptance of its claims by all unprejudiced minds, is thorough investigation.

Believing that the greatest obstacle in the way of investigation at the present time is the prevalence of fraudulent and vicious practices on the part of certain persons claiming to be mediums for spiritual phenomena, and the endorsement and encouragement of such persons, (notwithstanding their frequent and thorough exposures,) by certain quasi respectable Spiritualists, we deem it our duty to discontinue in every proper manner all such practices and to warn the public against them.

While we deprecate the temporizing and too conservative course of some of the papers that are published ostensibly in the interest of Spiritualism, in regard to this matter, we heartily approve and endorse the independent and outspoken manner of the Religio-Philosophical Journal of Chicago, in denouncing all frauds, when proven to be such, and in cautioning the public against them, as well as in its manly defence of all true mediums.

- Andrew Jackson Davis, New York City.
P. E. Farnsworth, "
Geo. H. Jones, "
Payton Spence, "
Amanda M. Spence, "
Phoebe C. Hull, "
Caroline H. Jewett, "
John B. Sammis, "
Mrs. Mary E. Rosenthal, "
H. J. Page, "
George Craig, "
Robert Herring, "
M. T. Knight, "
J. G. Dixon, "
John S. Chase, "
Wm. Johnson, "
T. Arbut, "
Thos. W. Johnson, Jr., "
S. C. Stevens, "
Margaret Z. Austin, "
W. T. Van Zandt, "
C. W. Nash, "
James B. Silkman, "
Titus Merritt, "
W. R. Tice, "
Thos. S. Tice, "
A. G. Kipp, "
W. H. Rynus, "
N. Augustus Betts, "
G. V. G. Herberston, "
Wm. Coit, "
S. B. Nichols, "
Newton S. Otis, "
Charles Downer, "
Mrs. Rosalie A. Bradford, "
Margaret R. Downs, "
R. P. Middleton, "
A. J. Middleton, "
D. M. Cole, "
J. A. Wilson, "
W. G. Aman, Boston, Mass.
Wm. Neilson, Hoboken, N. J.
Lita Barney Sayles, Killingly, Ct.

I can endorse only honest mediums, and fully endorse all honest efforts to expose and punish dishonest ones. A. H. Dailey. When the illustrious seer whose name is now familiar to the learned of every land, and who in ages to come will be quoted with reverence by people of every tongue, together with experienced Spiritualists who have studied modern Spiritualism from its birth at Hydesville, N. Y.—embracing in the number life-long mediums, lecturers, zealous advocates of the Cause—unite in such a statement of the condition of affairs as above set forth, it is most significant to all concerned and in the endorsement of the JOURNAL most gratifying.

We do not take the endorsement as our own personal property, for it belongs equally to all the noble men and women who as contributors or subscribers have stood by the JOURNAL in its long and trying contest for Truth in Spiritualism and for justice to all. From personal knowledge and from the letter of the friend sending the above document and names, we know there are several times the number of people in New York and Brooklyn who would gladly have signed this spontaneous and unsought exposition and endorsement had they been afforded an opportunity.

E. W. Wallis, A. B. French and Hudson Tuttle, each without the knowledge of the other, have within a few days suggested that the JOURNAL call upon all Spiritualists and investigators and especially upon mediums and lecturers to write us candidly and fearlessly their views of the situation and of their position as to the methods and policy of the paper in its independent advocacy of spiritual truths and fearless but fair treatment of every thing connected therewith. The document to which Andrew Jackson Davis and forty others appended their names as appears above, is as good a platform as we can devise from which to hear the views of those interested. We now accept the suggestions of those eminent mediums and lecturers and call upon all mediums and speakers and all who have the good of the Cause at heart to unite with the friends whose names are attached to the above document, or express themselves in their own language. Let this be done clearly, concisely and to the point in the fewest possible words. When this is done, if done generally, there will be

a further impulse toward honest mediumship and fair, candid investigation. And Spiritualism as a public movement will grow stronger and be more effective as an enlightening and spiritualizing power than ever before. The flood tide of common sense, scientific investigation, accurate observation, truthful unvarnished records, honest mediumship has set in and will engulf fraud, chicanery, error, superstition; and on the rest of this wave will ride only such crafts as float the flag of the RELIGIO-PHILOSOPHICAL JOURNAL. "Truth wears no mask; bows at no human shrine; seeks neither place nor applause: she only asks a hearing." Let the JOURNAL be flooded with candid expressions from every city, village, hamlet and farmhouse where its fair pages are read, from England to Australia, from Boston to Berlin, from San Francisco to St. Petersburg, from Philadelphia to Paris, from Chicago to New Orleans.

Charles E. Watkins—Lights and Shades of His Career Again Exemplified.

THE BRIGHT SIDE. The special correspondent of the Buffalo Courier in a letter to that paper from Erie, Pennsylvania, under date of the 15th inst., writes up Watkins as follows:

Watkins, the slate-writing medium, challenged the press of the city to investigate his alleged phenomena, and last evening a committee of newspaper men, composed of D. S. Cranford, city editor of the Evening Herald; G. F. Gorenflo, editor of the Zuchewer, and the correspondent of the Courier, met Watkins by appointment at the residence of Mrs. Henderson. For two hours the Bohemians wrestled with Watkins and the spirits, but without discovering the machinery of the business. Under many test conditions Watkins produced in a few seconds writings that took your correspondent three minutes to copy, all the writings being done on the inside of tightly closed slates, previously cleaned and retained in the possession of the committee. Two messages directed to living persons were immediately detected and thrown out. The greatest "manifestation" was the production of writing without contact with the slate. In the room was a young boy, the son of Mr. Hermann Nick, a leading druggist. Watkins claimed that this child is mediumistic, and that he will develop into a powerful medium. By Watkins's instructions the committee gave this child a thoroughly cleansed double slate, and directing him to hold it out, he, Watkins, retired to the other end of the room. Here he was seized with convulsions and simultaneously sounds were heard inside the boy's uplifted slate. When opened a drawing was found on the center of the slate.

The reporters were disappointed, not to say baffled. Without crediting the "phenomena" to Spiritualism they readily adopted a report that so far as their keenest perceptions could be relied on the writings were produced by a force or power outside of the medium, but what that force was they could not comprehend. Watkins had to be satisfied with the report, and the reporters, who had succeeded in detecting and exposing every other alleged medium that has been here since the spiritual boom began, retired discomfited.

THE DARK SIDE. The following is a special dispatch to a Chicago paper sent from Erie on the 21st inst.:

Charles E. Watkins, the independent slate-writing medium, who has been giving sances here for the last week and who came out triumphant at an investigation by city reporters, was successfully exposed at a private sance to-day. Watkins confessed his crookedness, but said he only resorted to fraud when the conditions were such that he could not get phenomena by regular supernatural methods. He left the city on the next train. As has been before asserted, the JOURNAL is a newspaper and not an "organ," hence we give our readers the news germane to the objects of the paper and thus enable them to judge intelligently of the various matters affecting the Spiritualist movement. These latest experiences with Watkins corroborate the JOURNAL'S statement concerning him, made a few weeks ago. He possesses very powerful mediumistic gifts, but has scarcely a spark of spirituality in his nature.

A Significant Letter from a Quondam Vendor of Hand-Made Materializations.

To the Editor of the Religio-Philosophical Journal: I do not suppose that you want to defile the columns of the JOURNAL, as you have previously stated, with the name of the man Roberts; but I hope that your paper is of such a character that whilst it denounces a medium that was compelled by circumstances to cater to the spiritualistic public, who were willing to pay \$1.00 per head for fraudulent sances whilst 15 cents was budgeted for genuine manifestations, it will, in the interest of truth, right a man that is noble and bold enough to renounce his former errors and stand forward in the interest of true mediumship. As the heading of your paper reads—"Truth wears no mask"—so we desire to substantiate that motto.

My wife is about to enter a suit against this braggart and scoundrel, who denounces me as such. He is a most infamous liar. The time has now arrived in which I, as a medium must either be extinguished, because I will not cover fraudulent manifestations, denominated materialization, or stand up (as the late defunct Jas. A. Bliss did who was compelled to leave Philadelphia, and is now trying to revive himself in Boston), as a champion of that which I know is not true; therefore knowing the appetite of the Spiritualists for that which cannot be borne out or rather substantiated by facts, I am willing to stand by my public acknowledgment of the true state of things. I ask you as a man and a journalist, to simply show me fair play as a man and a medium, and condemn the errors committed years ago. I have not given cabinet sances for, I think, over two years. Respectfully yours,

ALFRED JAMES, per Mrs. A. James, amanuensis, 939 Carpenter Street, Philadelphia, Penn. Fair play is exactly the kind of stock the JOURNAL deals in, and Mr. James evidently realizes that such is the case and knows he will not appeal in vain for his share. The JOURNAL fully realizes that "to err is human," and when an erring one confesses his fault and professes his intent to lead henceforth a better life, he will find no more considerate,

staunch and helping friend than the JOURNAL. Mr. James has had a most bitter experience which ought to be a lasting lesson to him. He will find it easier to resolve to be honest than to carry it into execution, but let him steadfastly persevere under all discouragements and in time he will attract a circle of honest, intelligent friends who will stand by him in his laudable efforts to lead a new life.

Our Exchanges.

In relation to immortality the Herald of Progress well says: "Now what is life but a passing dream if the soul is not immortal? What are all the past scenes of joy and happiness and human felicity attendant upon this short journey of life, if the dark pall of oblivion is to swallow up the soul? What are all the cherished dreams and aspirations for immortality, if the dark veil of annihilation is to wrap its suffocating folds around our being? Where are the fruits of human intellect and the powers of the mind with which man is endowed, if an endless night is to close over his existence for ever? To what reasonable or useful end are all the faculties with which life is propped and our being sustained, if the whole is to pass away and be no more forever? They are useless and unnecessary if annihilation is to be our destiny. Why is it that all conscious beings aspire to immortality if all are to be doomed to disappointment? The thirst for a never-ending existence is deeply implanted within the breast of every human being; not even the wildest barbarian among the most savage hordes is destitute of this thirst for immortality. It would seem as though the Creator might out of the plenitude of his pity and sympathy for the helpless victims of his creation, have foreborne this universal desire, this ever-cherished hope, if it was to meet with universal disappointment. The very fact, therefore, that the fond hope of immortality is so universally cherished, is the strongest and most convincing evidence that that hope is to be gratified. Any other conclusion is attributing to Deity the harshest cruelty to his creatures. His purposes of creation could just as well have been answered without implanting this hope within us, if the doctrine of annihilation be true. I am led to believe, therefore, that this hope so universally cherished is a sure guarantee of an endless existence beyond the grave. But a concurrent reason of a very strong and convincing character, in my judgment, in support of the endless duration of the soul, is to be found in the universal principle of progress prevailing all nature; a regular progression of intellectual improvement, and a constant advancement in wisdom and a higher degree of intelligence attend the whole course of human life from infancy to old age. Nothing in nature remains stationary. A higher degree of perfection in the development of human character and the intellectual faculties is constantly taking place."

Light, of London, gives some sensible views of God: "The idea of God as propounded by some 'heated pulpiter's' of this enlightened age is too monstrous for credence. With an apology for the shock that such word must be administer to every rightly constituted and decent mind—my excuse being that by no other means can average readers be made aware how far we have drifted from the noble simplicity of the theology of the Christ—I quote from a sermon delivered at Wakefield by the popular Wesleyan preacher and lecturer, the Rev. Peter Mackenzie, the following words: 'How grand a thing it is to have an invisible God made visible, a distant God brought nigh, a God that filled everything condensed so that you could shake hands with him.' A condensed God! Surely such a piece of ludicrous profanity was never heard before. After this, is it not high time that some stern purification of popular Christianity, such as the higher Spiritualism would supply, were set about? This piece of profane vulgarity, shocking as it is in its bald indecency, is but a coarse presentation of a dogma which has grown and been developed during many centuries. Men have discussed it, defined it, improved upon it, elaborated it, till we have this 'popular Wesleyan' bringing it down in these words to the level of an intelligent audience, who receive it and the rest of his comic remarks 'with shouts of laughter.' I desire no more striking proof of what I have often said, that man debases the idea of God until the day dawns when a nobler conception can be revealed, and the old bad, dishonoring notion be swept away. That was the mission of Jesus Christ. He did for Judaism what some new teacher will do for modern Christianity. Surely the night must be very far spent when such ideas of God can be propounded, and the day must be near. All signs point to it; and the Rev. Peter Mackenzie is at any rate a conspicuous sign-post pointing in the same direction."

The Medium and Daybreak gives the following account of a haunted house: "The greatest curiosity and wonder is excited in Grimsby in consequence of the occurrence of some marvelous performances which no one as yet can account for by a natural hypothesis. These extraordinary manifestations occur almost daily, it is said, being confined entirely to the workroom of Mr. George Allington, sailmaker and smack-owner, Fish Dock Road. They are not restricted to any particular period, but happen at any time during the day. Two men and two boys are generally employed in the room, and they say that their knives or rubbers (instruments used in the trade) are at times suddenly sent whizzing across the room by some unseen agency. Small metal rings called thimbles, which are rove on strings and hung on the walls, have been seen, it is positively declared, to start one after the other from their places and fly across the room, after which the string has been taken from the nail and found to be still tied and unbroken. One of the boys, named Harry Woods, is said to be occasionally subjected to very rough treatment, having been thrown down violently, especially when he has stepped, unconscious of danger, on a particular spot near the fireplace, and now he carefully avoids the spot in question. A correspondent spent an hour in the room on Friday, along with some other curious persons, but nothing unusual then transpired. A gentleman, however, whose veracity could scarcely be doubted, assured him that the day before he saw a knife, to which no one was near, suddenly bound across the room. The foreman, a man named Ward, whose manner indicates that he implicitly believes he is speaking the truth, relates that on returning from dinner the other day he found one of the boys suspended head downwards by a rope attached to one leg, and fastened to a beam above. The boy was almost stupefied, but he afterwards narrated that he was on some planks which are

stretched across the beam, and on which some sails and cordage are stored, when he felt something twine around his leg, which on glancing down he saw was a line with a reef knot, and the next moment he was precipitated below.

Current Items.

Thirty cents pays for this paper twelve weeks to new subscribers on trial. A specimen copy sent free to any person desiring to see it before subscribing.

A railroad conductor was recently chosen deacon of a church. When it became his duty to take up a collection, he surprised the congregation by starting out with the characteristic ejaculation: "Tickets, gentlemen!" The contribution that day was large.

It is announced that one hundred and twenty-four ministers and sixty-two elders, representing United Presbyterian churches, have voted for the repeal of the article prohibiting the use of instruments in the worship of God; and fifty-two ministers and seventy-one elders, representing churches, have voted against repeal. The total vote now stands: For repeal, 186; against repeal, 123.

"Lent should be a time to review one's whole conduct; to clear the soot of passion out of the flues of the soul. Perfunctory and machine piety is odious to God, and should be to man. If a man's brain is out of order, he cannot be a Christian. He may be Christian-ish, but no more; but if the head, liver, bowels and heart are all clear and in good working order, it is easy to be good and do right."

A dispatch from Salt Lake says the tenor of all the harangues at the tabernacle, the Mormon place of rendezvous, was that the Mormons must not in any way deal with the Gentile merchants, the latter being held responsible for the adverse legislation by Congress. The earnestness with which the matter was treated by the speakers, who are men in power, indicates a determination to carry out this policy until all the Gentile merchants are driven away.

Instead of having raffles, or grab bags, or lottery pound cakes at the coming fair and festival, the Baptist Church of Atlantic City is to have a massive set of solid silver tea things, which it is to get off by having persons vote, at so much a vote, for the most popular physician of that fashionable resort. It is faintly whispered that some of the church fairs at which this sort of "voting" has been done that popularity and ballot box stuffing are supposed to go hand in hand.

The Freeman's Journal is very indignant over the fact that in some of the Buffalo churches on the Sunday after Longfellow's death, the regular service were omitted, and in their place were readings from the poems of the deceased poet. This is a small matter to get mad over. "The Psalm of Life" has a more devotional ring and a truer Christian spirit than many a sermon or evangelical letter. It is notably more Christian in tone and more in accordance with human rights than the recent fulmination of the recent Catholic Council at Cincinnati.

Archbishop Purcell of Cincinnati absorbed about \$4,000,000, most of which went for educational and devotional service—for buildings, books, teachers, preachers, and the whole paraphernalia for the propagation of the gospel. That was good luck for the church. The entire bar of Cincinnati are now engaged by the people who loaned money to the archbishop, for the purpose of trying to get some of it back again, and by the various parishes into which portions of the funds went, for the purpose of holding on to their property instead of having it go to the creditors, which is good luck for the lawyers. The only people who seem to be suffering at the present time are the venerable archbishop who received the money, and the army of people of narrow means who lost it. Their prospect for a dividend is very faint.

As an evidence of the existence of a magnificent continent at one time, named Atlantis, but which was supposed to have been submerged, Ignatius Donnelly says: "Numerous evidences survive which imply the truth of the legend. Soundings made in recent times disclose an enormous elevation in the bed of the Atlantic, which reaches the sea level in the Azores and neighboring islands, with indications of ancient ridges connecting with South America and Africa. The living plants and animals on opposite sides of the Atlantic present very close affinities, and must have descended from some common stock over a land connection between the continents. Similar resemblances are detected among the extinct plants and mammals of Europe and America. Nearly all nations belonging to the Cushite, Semetic and Japhetic families possess written accounts or traditions of a cataclysm resembling in its essential features that of Atlantis. Some of the most important of these are found among the Hebrews, Chaldeans, Arameans, Indians, Iranians, Greeks, Welsh and Scandinavians. In America, also, flood legends are almost universally extant—all tribes locating the dimly remembered event somewhere toward the rising sun."

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column, are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Warren Chase will lecture at Clyde, Ohio, May 6th.

C. Fannie Allyn is to lecture at Grand Rapids, Mich.

Mrs. E. C. Woodruff lectured in Grand Rapids on Sunday last.

Mrs. S. Dick has been lecturing and giving tests at Portsmouth, N. H.

Hon. W. Coit lectured before the Brooklyn Spiritual Fraternity, April 25th.

Mrs. Shepard-Lillie has just closed a successful series of lectures, at Alliance, Ohio.

As this issue of the JOURNAL goes to press, Mr. Bundy starts for Iowa to be absent a week.

A. B. French delivered four lectures at Grand Rapids, Mich., last week, to large audiences.

The Camp Meeting at Lily Dale, Cassadaga Lake, N. Y., will commence June 17th and close July 9th.

Mrs. E. A. Nichols, at 217 South Sangamon street, is doing an excellent work in healing and giving tests.

Liberty Island, Sunapee Lake, is becoming quite a favorite as a summer resort for tourists; S. B. Craddock, proprietor.

We are happy to inform the numerous friends of Mrs. Mary A. Fellows, that she is gradually improving from her recent severe illness.

Mrs. H. S. Stearns, the trance speakers address, will be Lakin, Kansas. She will be pleased to receive receive calls to lecture in the west.

May 5th, Mrs. H. M. Rathburn lectures for the Brooklyn, N. Y., Spiritual Fraternity. During June Abby M. Burnham lectures and gives tests there.

Mr. James Methven, of Pana, Ill., a subscriber to and an ardent admirer of the RELIGIO-PHILOSOPHICAL JOURNAL, has lately returned from a European trip of ten months, most of the time being spent in Scotland.

Mr. C. W. Stewart held a debate for four nights in Kirksville, Mo., commencing April 4th, at which place he has been engaged in lecturing for seven months. He is at present at 110 Ferry street, Lafayette, Ind., where he can be addressed.

An excellent audience assembled at Union Park Hall last Sunday evening to hear the eloquent discourse of A. B. French. Next Sunday evening he will give his last lecture here for the present; his subject will be the "Battle of Life."

Dr. J. K. Bailey spoke at Milan, Ohio, April 2nd; Oberlin, O., parlor lecture, the 9th; Grafton, O., the 13th; at Ravenna, O., parlor lecture, the 16th; at Alliance, O., the 23rd. He may be addressed, for the present, at Milan, Ohio.

Geo. W. Meeks of Georgetown, Ill., writes, speaking in high terms of the mediumship of Mr. Thompson and Mrs. Carrie Moore. He says: "Both are persons of sterling character, of high and lofty tone of morals, and they can be relied on as genuine mediums."

A public farewell reception was given Mr. Wallis last week, at Frohisher's Hall on 14th St., New York City. The affair is said to have been a grand success, with great enthusiasm prevailing. Probably a full report will be received in time for publication next week.

G. E. Sweetland, of Toledo, Ohio, writes: "Toledo Spiritualists have been aroused from their lethargy by the reappearance of W. Harry Powell, of Philadelphia, slate-writing medium. The dark séances, with physical manifestations attending them, are conducted similar to Maud Lord's, differing in one respect only: Mr. Powell, instead of sitting in the center, joins hands with the circle. The most remarkable phenomena of the dark séances are the profusion of beautiful lights which are so strong at times as to render every object discernable."

Mr. Charles Bright, of Australia, will lecture for the West Side Association of Spiritualists of this city, beginning Sunday, May 14th. Mr. Bright has made a brilliant record in Australia as a lecturer, and his success in San Francisco and Salt Lake City indicate that he is equally popular with American audiences. His advent in Chicago will be looked for with interest. Societies desiring his service for week evenings during May, within striking distance of Chicago or for Sundays in June or later, should address him at once in care of this office.

Mrs. Emma F. J. Bullene will lecture in Cleveland the first Sunday in May. Societies desiring to have lectures from this talented lady, as she travels toward Chicago, should address her at once in care of Mr. Thomas Lees, 105 Cross street, Cleveland, Ohio, until May 10th; after that, Chicago, care of the RELIGIO-PHILOSOPHICAL JOURNAL. The older Spiritualists will recall Mrs. Bullene as one of the finest speakers on the Spiritualist rostrum. For some years she has declined the lecture field, but now again is ready for the work. She is a cultured lady with fine spiritual gifts and no one can come under her influence without being benefited. We hope she will be fully employed.

"The Spirit Monition." A new play in four acts and prologue, with the above title, has been written by Mr. Chas. S. Ford of Philadelphia, Pa., and will be performed for the first time, at the 11th Street Opera House in that city on the evening of May 23d under the auspices of the "Eclectic Debating and Literary Society" of Philadelphia. So says a Philadelphia letter.

Miss Clara E. Mayo, who is commended by Mr. W. E. Coleman and others as one of the finest test mediums of San Francisco, accompanied by her friend, Mrs. E. Price, arrived in Chicago just as this paper was ready for the press. Our readers will recollect that in the interesting letters of "Rolling Stone," from the Pacific slope, published several years since, Miss Mayo and her mediumship were spoken of at length. Miss Mayo expects to remain in Chicago some weeks and practice her mediumship. The JOURNAL commends her to the confidence and patronage of investigators in Chicago. Her residence will be duly announced in the JOURNAL. In the meantime her address can be obtained by applying at this office.

A meeting of the Institute of Heredity was held at No. 35 Pemberton Square, Boston, April 13th, Hon. Daniel Needham in the chair. L. M. Warner was elected acting secretary and treasurer pro tem. D. B. Morey, Dr. E. V. Wright and L. M. Warner were appointed a committee to consider the subject of the anniversary meeting to be held in May. Parker Pillsbury was unanimously elected special agent of the Institute of Heredity. All correspondence pertaining to the Institute should be directed to L. M. Warner, 35 Pemberton Square.

Owing to the removal from the city of the chairman of the lecture committee of the West Side Association, a mistake arose concerning the engagement of J. Frank Baxter, for May. It was supposed he had been definitely engaged, but as he did not so understand, he accepted a call from Providence. Mr. Baxter will receive a call to lecture here next fall, when we hope other societies in the West will take the opportunity to secure the services of this able speaker and fine test medium.

The Kansas Liberal is published at Lawrence, Kansas. M. Harmon, of Valley Falls, Kansas, is the editor. It will no doubt be able to do a grand good work in the West. G. C. Castleman, of Olathe, Ka., has charge of a department in it devoted to Spiritualism.

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We wish to call the special attention of our readers to the fact that at any of the 4,000 offices of the American Express Company, money orders can be bought for a few cents, less than government price, on small amounts. This will prove a great convenience to many of our readers in remitting for the JOURNAL or books.

Dr. D. P. Kayner informs us that he will answer calls to lecture and attend funerals for the present, and that he will prescribe for such patients as send with lock of hair and fee a careful description of their case. Address him at St. Charles, Ill.

Business Notices.

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Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall, 617 West Madison Street. Mr. A. B. French lectures during April. Services at 7:30 P. M.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Randolph streets. Mrs. Cora L. V. Richmond, regular speaker.

Medium's Meeting at Union Park Hall, 517 West Madison Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 P. M., at 994 Milwaukee Avenue. G. W. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonical Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Steek's Musical Hall, No. 11 East Fourteenth Street, near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

Address Box 777 P. O. E. E. FAIRBANKS, Secretary.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St. (near Broadway) every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 3 P. M.

Hold Sunday Services in the lower hall of the Brooklyn Institute, at 3 and 7 P. M. Seven blocks from Fulton Ferry. Lecturers: April, J. Frank Baxter; May, Mrs. Hannah B. Morey.

May 5th.—Mediumship. Mrs. H. M. Rathburn. May 12th.—"What Should we do to be Saved?" Hon. A. H. Dwyer. Mr. Burnham will speak and give tests Sundays of June.

Confering Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7 1/2 P. M., sharp. All Spiritual Prayers held at 8 P. M. Meetings. S. B. SIMONDS, President.

Passed to Spirit-Life.

Passed to spirit-life from her home in Rollin, Leawee Co., Mich., Florence E., eldest daughter of S. B. and S. E. Hughes. Never bound by the hands of creed, her religion was untrammelled. Sincere in all nature, she was ever ready with hands sympathizing to lighten the burdens of all she met. After many months of suffering, which loving hands could but partially alleviate on the ninth of April, her spirit passed away. She was born in Middlefield, Geauga Co., Ohio, October 20th, 1851. She was, therefore, 25 years of age. She early evinced a literary talent, which her friends supposed to be nature in this life, and which had not been unimpaired. An older brother preceded her to the spirit-world, six years ago, of whom it was said: "Had Heaven not the world, she would have felt his power," and it seemed as though his mantle had fallen on her shoulders only again to be laid aside. When her friends saw she must surely leave the earthly form, they told her they feared she could not recover. Said she: "Oh! I hoped to do so, on account of my friends and kind neighbors who have done so much for me." She then calmly gave directions concerning her funeral, which was conducted according to her wishes. At the grave a young man (who had been a playmate, companion and friend from her infancy) made a few appropriate remarks and closed by repeating a beautiful poem. Thus has ended the earth-life so nobly begun. She said to her friends: "I am not gone, but I shall be with you. You will hear from me; make the conditions right, and I shall come to you."

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Life's True Significance.

Deeper than all sense of being,
Lies the secret source of being,
And the soul with truth agreeing...

Nature is our common mother,
Every living man our brother,
Therefore let us serve each other...

Life is more than what man fancies!
It is a game of life chances;
But it steadily advances...

More of religion, less professional
More of freedom, less oppression;
More of life and less of fashion...

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

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

A Daughter to her Mother.

The following beautiful and comforting message
was given through the hand of a medium in private
life, and comes from one of the loveliest spirits ever
clothed in mortal form...

My DARLING MOTHER: I am near thy heart
and home each day, with anxious thought and earnest
hope, thy life to make more free from care...

My life in this dear spirit home is bliss beyond
comparison, to what I lived on earth with those who
knew only self and that which can cater to their
wants and selfishness...

In volunteering these and the following remarks,
it is proper to say, the writer is not a Spiritualist, nor
is he an opponent, but an interested observer of a
controversy the issues of which take hold of the
deepest sensibilities of our nature...

A California View of the Chinese Question.

(San Francisco Bulletin.)

A great many people at the East seem not to be
able to get the nature of the phrase, "good of the
Chinese" and "bad of the Chinese" in the
progressive Caucasian is unable to compete with
the immobile Chinaman...

J. O. Tyler writes: I am satisfied with the
JOURNAL and approve of the course in which it is
managed. Keep on in the good work—open and free
discussion is what we want...

Spirit-Photography Without a Medium.

To the Editor of the Religio-Philosophical Journal:

If the following which I clip and translate from
the Spruchsaal, the German spiritual weekly, of Dr.
Cyriax, of Leipzig, Saxony, should be nothing new in
spirit-photography in this country, I beg to be corrected...

The communication given below, should contain
something hitherto unknown in spirit-photography,
it would indicate a new departure in this important
branch of "transcendental physics" and "spiritual
chemistry"...

"At last after many experiments by which the
amiable spirit had only succeeded in the picturing of
hands, he has now obtained the two enclosed results.
He has given us to assure, that these would soon
be followed by much more perfect specimens...

The sunlight has besides the seven colors which
we perceive in the rainbow, a number of other rays,
which our human eye does not perceive, the so-called
"ultra rays," which, however, are absorbed by the
spirit-world...

The correspondent of the Spruchsaal cautions
adds, that this fourth present would not be called
more than a "typical" one, on the photograph of the
nineteenth century in the way indicated to yet furnish
a genuine scientific proof of the reality of spirit-photography...

I thought it worth-while to bring these communications
to the knowledge and consideration of the
American public. Dr. G. BLOEDE.

Brooklyn, April 24, 1882.

Letter from W. B. H.

To the Editor of the Religio-Philosophical Journal:

Some ten or twelve years ago the RELIGIO-PHILOSOPHICAL
JOURNAL was a regular visitor to my
house; but at the end of my first year's subscription
I ordered it to be discontinued, it not being suited to
my taste, or wants...

In London the small-pox deaths from 1851-60
were 7,150; from 1861-70, 8,247; from 1871-80, 15,543.
In England and Wales the small-pox deaths from
1851-60 were 33,515; from 1861-70, 70,458.
Siljeboer, of Sweden, declared in 1874: "Sweden is
suffering from small-pox as never before in the
memory of man..."

Physiological science and physiological law are
opposed to vaccination. The practice is empiricism,
and no vaccinator seems to dare defend it.
Everywhere the small-pox has occurred, the children
are adversaries to the blood-poisoning practice...

In Johnson's Cyclopaedia article, "Women's
Rights" it is stated that women are allowed to vote
in municipal elections in England. Can you give
any information regarding this? Is it a fact? and,
if so, what have been the results? H. H. MOORE.

J. B. Chesley writes: I am well pleased with
the impartial course the JOURNAL takes, both in
exposing frauds and defending mediums. Go on; be
courteous and bold in defence of the truth; give
all things a fair and impartial investigation...

Mrs. S. P. Hart writes: I thank you for the
course you have taken to redeem our beautiful
philosophy from the stigma that dishonest mediums
have brought upon it...

A. Boggs writes: Henry Slade has been with
us. He left on the 10th for Lafayette, and his
letter here beyond question. In every case the writing
was done on double slates, right before the
investigator.

Dr. Sara E. Somerby writes as follows
from Leadville, Col.: Our meetings at Leadville,
Col., are well attended. I expect to spend the
summer here. My medical business is very good.

Wm. C. Matthews of Lynchburg, Va., writes:
I have been a subscriber for the JOURNAL almost from
its birth, and it has become indispensable to my
household.

Sayre's Vaccination Sophistry Exposed.

BY ALEXANDER WILDER, M. D.

"Inoculation with death will not be wanting in some
future universal therapeutics."

The pronouncements of Dr. L. H. Sayre, in regard
to small-pox and vaccination, concluded with a
ridiculous nickname for those opposed to him, and an
order not to print a reply. The paper in New York
that published his story, accordingly refused to insert
any answer; and I notice that every journal
elsewhere that copies the Sayre article also excludes
review.

Vaccination is a miserable abortion of the dark-
lantern practice. It has no scientific character, and
its advocates only sustain it by the desires of the
empire and charlatan, ignoring known facts, gagging
the public, and passing into the world as a
measure, fit only for a barbarous age and a country
where civil freedom does not exist...

The facts set forth by Prof. Adolf Vogt, of Berne,
in Switzerland, show that during the past fifty years
sixty per cent. more deaths occurred from small-pox
in the Swiss army, as compared with the army
vaccinated, than among the civil population of the
same age. In the Bavarian contingent during the
Franco-German war, notwithstanding faultless
re-vaccination, there were almost five times as many
deaths as among the civil population...

When vaccination was introduced into Sweden 80
years ago, small-pox was steadily subsiding; but for
several decades past it has again increased, and is
more mortal than ever before. The same thing is
true in England and Prussia. The Dutch provinces
which showed the highest number of vaccinations
in 1870, had the highest small-pox mortality in 1871.

In the last century small-pox was assiduously
propagated by a man, whatever abnormal mortality
was occasioned in this way, can give no confidence
to vaccination. Small-pox comes by epidemic
visitation; is generated spontaneously in crowded
houses and localities with unsanitary conditions, and
persons who have taken it once are not exempt from
taking it again...

Much of the vaccine virus is obtained from
inoculating cattle from small-pox pustules. There does
not seem to be any real danger, at least in this
country, of the virus being conveyed to man, but it
is not usual for one sex to have a complaint from
which the other is exempt. The first patients
vaccinated by Jenner himself, several of them had
concurrent small-pox...

I am gratified to be able to state that not only
eminent savants and scholars like Humboldt,
Newcomb, and others, but also the great
adversaries to the blood-poisoning practice, but that
the ablest physicians of Europe and America
have added their names to the number. It is known
that small-pox cannot possibly be entirely eradicated
from any community by any system whatever of
universal and repeated vaccination, or by other than
sanitary means. Dr. Sayre knows it. To disease a
person to undergo a surgical operation is a violation
of the common law. Lawful resistance to any
act of violence is lawful here, and for one I would
not scruple to employ it.

Physiological science and physiological law are
opposed to vaccination. The practice is empiricism,
and no vaccinator seems to dare defend it.
Everywhere the small-pox has occurred, the children
are adversaries to the blood-poisoning practice, but
that the ablest physicians of Europe and America
have added their names to the number. It is known
that small-pox cannot possibly be entirely eradicated
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sanitary means. Dr. Sayre knows it. To disease a
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not scruple to employ it.

In Johnson's Cyclopaedia article, "Women's
Rights" it is stated that women are allowed to vote
in municipal elections in England. Can you give
any information regarding this? Is it a fact? and,
if so, what have been the results? H. H. MOORE.

The right to vote on municipal questions is not
confined to London and Manchester. In England
generally, women who are rate-payers vote on
municipal questions. Women vote in all local elections
for poor-law guardians, school wardens, overseers,
and other local officials. In January, 1881, there
were on the London School Board seven women, two
of whom were rate-payers. In 1881 ten women were
elected as poor-law guardians, and by a law passed in 1881
women are eligible as inspectors. In Scotland the
question of women's rights is being agitated with
every prospect of success. In the Isle of Man a
woman has been elected to the Council of the island,
giving the right of suffrage to women on municipal
questions, and in March following of the 700 eligible
women resident on the island, 460 cast their first
vote. They were well received at the polls. Women
do not vote at Parliamentary elections in England,
but, judging from the present condition of the
question, that privilege will be granted before long. In
Europe the question of giving the ballot to women is
much further advanced than in the United States.
France and Germany are both agitated on the
subject, the movement meeting with more encourage-
ment than discouragement. In the province of
Croatia, in Austria, women have been granted the
ballot on municipal questions, the law having been
passed in July, 1881.—Christian Union.

Mary Talcott writes: Every page of the
RELIGIO-PHILOSOPHICAL JOURNAL portrays the
editor's person whose purity of truth stands undimmed
by opposition. The living lines of eternal principles
are presented in bold relief before a glistening
world. No page is marred by the dead past, holding
thought in bondage. Science and reason take the
place of long cherished error with its many
incumbrances. Philosophy with its broad and open
character divides the real from the delusive teachings
of other days. The spiritual knowledge of to-day
transcends the long ago. The many who are
called wise, cannot prevent the truth given by angels
from spreading in every clime. The JOURNAL nobly
disseminates spirit communications, giving many
proofs of the departed returning to earth, inspiring
mortality to rise from the dark shades of superstition
into the following light of a progressive life. Its
tone is uplifting, inviting the nations to investigate
and realize the immortality of the soul.

Earth's Mission.

BY N. M. STRONG.

1881 has passed and our globe yet holds its course
steadily onward, contrary to the prophecies of misre-
spect or Shipton and others. To the thoughtful mind the
prospect of the immediate destruction of this earth
seems inconsistent and out of harmony with the
forces we daily see at work. As we pass on we will
speak of these forces. Every occurrence in nature
of the general course is taken as evidence that
the earth is in the last stages of existence; that its
grand mission is nearly completed. A comet whirling
into view, leaving its lurid track on the highway
of the sky, and a certain combination of the planets,
each in their turn is taken as a sure evidence that
the earth with all its beauty must soon succumb to
the inevitable, and pass into the velding vortex of
annihilation. That the world must soon be destroyed,
the high prophets and low prophets are often fore-
telling. Any uncommon occurrence in nature is
teized on as a basis for their conjectures.

The earth has a mission to perform, and we may
rest assured that it will be accomplished ere it be-
comes depopulated, or the particles of matter that
constitute it, scattered into atoms. The development
of man in all of his varied phases of life here, is
worthy of the conception of an infinite
power, and is it supposable for one moment, that
that power is going to let the half developed mem-
bers of the human family lose their habitation, and
blot out a life so full of promise, growth and glad-
ness?

The sources of intellectual advancement are only
beginning to be unfolded to man. He is rising
from the plane of animalism into the regions of
intellectual life, tracing the once hidden beauties of
nature, thereby passing to a life of noble thought and
reaping in one day more joy than in a long life of
selfish animalism. The sixties of that flow from the
source of universal knowledge are bearing man
onward to better conditions of earth life. Science
is the headlight shining out on the pathway of
man, unfolding the hidden forces of nature, making
clear with the rosy beams of knowledge the many
dark, unfathomable scenes of the past. Day by day,
some new step is taken in the pathway of eternal
progress, and a new beauty is unfolded to the appreci-
ative mind.

Man has but just begun his travels along the paths
of art. He is learning that one of the great sources
of happiness is a cultivation of a love of the beauti-
ful. What exquisite pleasure is derived from a de-
coration of home with all that is beautiful in art, and
a cultivation of song by the blending of the sweet
sounds of the many musical instruments, with the
human voice. All these conspire to make home
happy and lead the mind into fairer and more harmo-
nious fields of thought. While all these fountains
from whence man draws the quickening power for
advancing life remain unexhausted, we need not
tremble at the prophecies of the destruction of our
earth here. When the highlands of a better life,
when the mosses begin to grow along our paths
and man ceases to advance, standing on the summit
of intellectual and moral unfoldment, and the forces
of nature in our earth ceasing to render any more
food for advancing life, maybe Shipton may proph-
esy, if not of a complete destruction, a material
change in the earth. Ages having transpired in the
development of the earth, the growth being of such
a gradual nature, it is reasonable to suppose its
decline and depopulation will be as gradual, and long
ere it may become destroyed (if that may be the
case) the last individual soul will have passed to a
brighter realm of existence, from whence these ele-
mental storms and changes may be observed with
perfect composure.

Make Ready for the Ballot.

By request we publish the following taken from
the Inter-Ocean of this city:

We get our rights, in proportion as we faithfully
perform our duties. But take a broader view of
woman's duties than do certain of our masculine
friends. To prepare food and clothing for our chil-
dren, to keep orderly and cleanly homes are duties,
but not all of woman's duties, any more than win-
ning bread for his family is the whole duty of man.
Both men and women in this age have duties to the
State as well as to the family. The wife, as well as
the husband, should be well informed on the great
moral questions that are to be legislated upon. Her
influence, as well as his, small in the individual, but
immense in the aggregate, should be on the side of
moral purity, and against all compromises with or
legalizing of vice, on the side of temperance, and
honestly in the service of the State.

How can a government "by the people and for the
people" be permanent if one half of the people are
not represented, and are utterly devoid of all sense of
personal responsibility in public matters? No,
universal intelligent suffrage, without distinction of sex,
is the true republican idea.

I venture to say that no woman who has had to
do with the "black and quiet spirit" that is so lovely
in her, has not made her own way, as
so many do, and has thought at all upon this
subject, but feels a sense of wrong and injustice in her
position. And yet "the most formidable obstacle in
her way of universal suffrage is the conservatism of
woman herself." I have heard gentlemen say often,
that when women universally desired the ballot, they
would get it. I believe it, and I hope I may live to
see that day when we are respected and
independent enough to demand it. I have always
noticed that the woman who was careful to be just
to herself, and to exact justice from others, was sure
to have the most and the best influence in her family
and in society.

Fisher Doherty's Account of a Wonderful Case of Healing.

We extract the following from a communication
by Fisher Doherty in the Crawfordsville (Ind.) Re-
public:

"Now comes the most remarkable story of them all
in regard to Mr. Leek, Samuel Herron and Elias
Moudy. Herron lived some eight miles west of
town (Crawfordsville) and was at the time of his
waggon accident, engaged in the hauling of his wag-
gon. On his way home from town his horses became
frightened and ran away, throwing him off the wag-
gon. He caught his foot in the hounds and broke his
leg. In about a week after the accident the chairs and
tables in the room took strange fits and commenced
moving around the room in a mysterious and startling
manner, and an unseen hand began to manipulate the
wounded leg. He could feel the fingers of the hid-
den hand very plainly. This occurred three times,
and the last time the manipulating occurred, Mr.
Herron was left shaking as with an ague chill. After
this he felt no soreness in the wounded member,
and contended to his family that his leg was well and
wanted to remove the bandage. The doctor told
him that his leg was not well, and he would be lucky
if he walked on it. On the first day of the third
week from the time the limb was broken,
he held out of bed, placed his foot on the floor and
found he could bear his weight on the leg. He lost
no time in taking the splints off and in a few days
was out in the field gathering corn. Mr. Herron
invited the neighbors in and they heard scenes, and
for many months mysterious noises and manifesta-
tions were heard and seen at his house."

My Issue With the National Liberal League.

To the Editor of the Religio-Philosophical Journal:

In a brief editorial, (April 15th), which explaining
a personal from the Index of a late date, you say:
"Prof. Rooker told us some months since that he was
done with the National Liberal League," which need
an omitted line or two to make it whole. You may
have forgotten it, but my remark had this qualifica-
tion—"if the managers of the National Liberal
League will persist in making Materialism and
'infidelity' the almost exclusive business
of the congress." This is my issue and has
been, as the managers of the National Liberal League
know; not because I have any controversy on such
speculative points with them, but simply and because
they are not the legitimate fruit of the Liberal
League organization. The following extracts from
an article written for the League will show that
I have called attention to the issue. It was sub-
mitted for publication before the last congress of the
National Liberal League, but reached the editor too
late for insertion. Since then it was not considered
appropriate, and returned at my request.

"1. The Liberal League movement is secular in the
legal and political sense, rather than in the specula-
tive and non-religious acceptance of the word, and
as such it must be non-sectarian in its aims. It can
not be an anti-church movement any more than it
can be identified with an ecclesiastical organization,
if it is to deal justly with the opposing forces, and
practice equal rights with all parties, irrespective
of religious or other purely personal considerations.

"2. To be consistent with its name and accomplish
the purpose proposed in its organization, the Liberal
League must select such methods, policies and agree-
ments as will best carry out this non-sectarian and
general. Its officers, editors, lecturers and other co-
operating instrumentalities should unite in demon-
strating the justice and financial necessity for taxing
all property, church property included. 'The separa-
tion of church and state,' 'the secularization of the
Sabbath,' with the abolition of other religious usages
now enforced by the state and national government,
will necessarily come up for discussion in time, but
just now, and until the public become interested in
the financial policy of the League, speculative and
anti-theological issues should be made secondary.

"3. This agreement in matters practical becomes a
preliminary, as soon as the peculiar and difficult work
of the League is understood, for it well known in
politics, that in changing old laws, or in making new
ones, the appeal and argument for all such change
must be adapted to the average and secular sense of
the voting multitude, ignoring for the time the
merits and demerits of Materialism and Spiritualism,
per se. Even these precautions may fail to bring the
champion and the micron to operate with the
Liberalists and Radicals in the efforts to introduce
'justice to all' in politics and law, but the effort
should be made all the same. The neglect of the
public may be anticipated and conceded for a time,
but only to add another and stronger condemnation
on the cowardly conventionalism that has so often
and so long obstructed the progress of humanity."

In thus calling attention to the first principles
of the National Liberal League, there is no intention
of interfering with the rights of "natural selection"
of the private individual, or the local League, but
simply to emphasize what is useful and consistent for
so composite and peculiar an organization as the
Congress of the National Liberal League.

Since writing the above, I have had additional
expectations, that deepen my convictions and make me
the more anxious to see the next Congress of the
National Liberal League a consistent and practical
body of Liberals, not Spiritualists, nor Materialists,
but workers for such ends and with such methods as
will lift the occasion and the organization above the
mere personal of belief or disbelief—that there may
be "justice for all and privilege for none." If this
can be done, I am for the organization and work of
the National Liberal League; if that is not done,
there is nothing further for me to work for, or
cooperate with in the organization, and I must look
elsewhere and "hope for the better things."

Yours for the best, J. H. W. TOOLEY.

Notes and Extracts.

What we call death is birth.

Divine thought is the master force of the universe.

Spiritualists have no creeds, formulas or sacri-
fices.

The bigoted Christian and the bigoted politician
are the strongest opposers to woman's suffrage.

There may be found barbaric tribes so utterly
devoid of spiritual perception, that to them there is
no spiritual universe.

One of the noblest sentences uttered by the
martyred Lincoln, was: "With malice toward none
and charity for all, I seek the good of my countrymen."

The highest human idea of God is that he is
essential being and essence of all substance, soul of
all spirit, sum and essence of all things, actual and
possible.—Omnia.

Fasting and penance is to be avoided because
nature has made such demands upon us; we are
required to be temperate in all things, not more
in feasting and fasting, than in the use of denunci-
atory language.

It is an easy matter to ask God to bring about
changes in our state and national governments, but
we believe the power is vested in mortals to make
these changes, and we have no right to shirk the
responsibility.

To attain to the highest degree of development
possible on earth, we must rise by holy and natural
living to so sublime a height, that we and exalted
spirited beings are one—one in desire, one in pur-
pose and therefore one in method of operation.

The "Fathers of the Revolution" uttered the noble
sentiment that taxation without representation
is tyranny," yet they entailed upon the female
portion of their posterity, by their own action, the very
course that they so effectually opposed, at a fearful
cost of lives and suffering.

The Spiritualists say, "When you hang a man do
you get rid of him?" Or have you only transferred
him to another form of life, spirit-life, where he be-
comes a greater entity and is really better situated
to observe the world while clothed with the mortal
coil of earth plane?

The true healer must be a harmonious person, of
well balanced mind and even temper, one who can
remain untrifled amid the cries of patients around
him, one who is destitute of fear or regard for the
opinion of men, of bondage to the senses, and free
from the thraldom of all impure habits.

If you want to make a man or woman miserable,
give them all they desire. If you want to damn man-
kind, just fill the cup of misery to the brim, and
force them to drink it. What sophistry is that?
"One world at a time," and bid them enjoy it.
The human soul will not be satisfied with the idea
of one world, any more than it will with one coat or
dress. We cannot enjoy the present only as we look
to the future. It is the logic of materialism to enjoy
this life in mere contentment and pleasure. It is
consistent in its desire to know no past and no fu-
ture; yet every world will look backward, and hope
will look forward. Atheism and materialism should
have the blind and brainless force, which it would
have us believe rules the circling worlds. It should
have had this force when by a chance stroke from its
thoughtless and unconscious wand it lit intelligent
life as an Indian strikes fire with his flint; it should
have made man without memory and without
hope. Perhaps when it grinds the wheel again,
it may chance to make a race wherein pleasure
will destroy all love for more. Then the world
may be able to live and love a purely sensual phi-
lophony. Then man may lose the sense of duty
which bids him sacrifice a pleasure to-day for a
greater good to-morrow. While this sense of duty
is permanent, sensual phillophony cannot become
universal.—A. B. French.

Keshub Chunder Sen.

Our readers will remember that three years ago the visit of this Hindoo teacher, and his partial acceptance of Christianity awakened a good deal of interest in the churches, who thought they had made a great conquest. A traveler visiting India last year called on the teacher at his home and writes as follows:

"I was shown into just such a drawing-room as one might find in almost any of the smaller London houses, with the one exception of a large tiger skin stretched upon the floor, which did service as a rug. Almost immediately Keshub Chunder Sen entered; he was tall, with a tendency to over-stoutness; coffee-colored skin; eyes of the deepest black and flashing with fire; a handsome face, of the Eastern sort, full of animal life and passion, yet the face of a possible mystic; long, delicately formed hands, such as men of the West rarely, if ever, possess. A good type of the Orientalist dressed, too, as a native gentleman. A long, loose, toga-like garment, lighter than any fabrics ever used by us, supplied the place of the much more numerous and much less comfortable and graceful articles which make up the ordinary costume in every country of Europe.

"His welcome was very cordial. He said nothing about his 'retirement,' but began at once to ask the usual questions which are put to all travelers, in English as pure and grammatical as one would hear in Oxford or Cambridge, though without that certain accent or inflection of the voice which one rarely finds except among native-born Englishmen. He spoke with perfect freedom, and with that openness of manner which invites questioning. When I asked if a member of the Brahmo Samaj would ever speak of himself as a Christian, he said, with a smile, 'Oh, no, that is a term of narrowness; the Christian must hate' (I wonder from what source he had formed this idea) 'the Hindu and the Buddhist and the Mohammedan; but we honor all. Christ is to us the greatest, his life is the purest, but he is only primus inter pares.' Remembering what I had heard about his retirement, I inquired if asceticism found any place in their system. 'Not with the meaning which is ordinarily given to that word,' was his reply. 'We believe in and advocate the greatest simplicity of life; we live on alms, we eat no meat, and there are times when we go into the wilderness to be alone for days.' Then he showed me a picture of himself and his wife, seated on the tiger-skin which was under our feet, spread apparently on some hill-top of sand, in a barren Indian desert. He held in his hand, so the picture represented him, the *ektara*, an instrument of a single string—the only one, I believe ever used by the Brahmo Samaj. 'We sometimes spend hours in that position,' he said, 'communing with the Infinite.'

His Answer.

They tell it on one of our citizens who was ambling toward his place of business, that he was approached by a lady acquaintance of the family, who said: "Mr. —, I hear you are suffering from rheumatism, is it so?" "Rumor 'tis m'm" said our citizen of few words, as he proceeded on his way. Over in Chicago our neighbors and friends have been having quite a time with rheumatism; but according to reports received by our representative the flurry is over, as the sure antidote has been used and thus commuted upon: Mr. C. N. Manchester, Cutler street, says relative to his experience: "I have used St. Jacobs Oil, and esteem it the best remedy for rheumatism I have ever tried. It acts like magic, and I cannot over estimate its value, when I pronounce it the greatest rheumatic remedy of the age."

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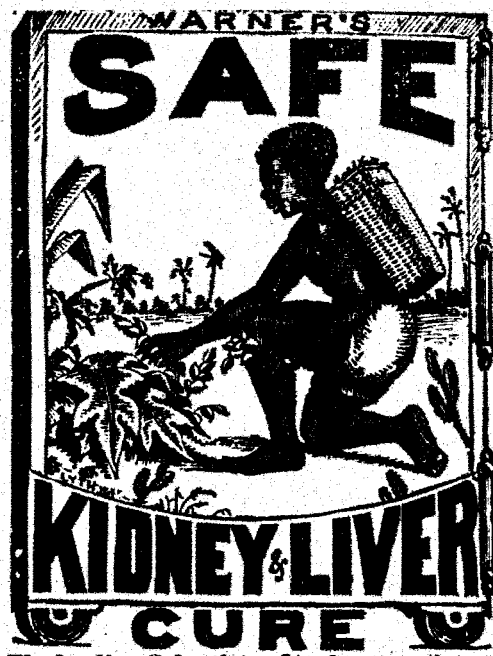
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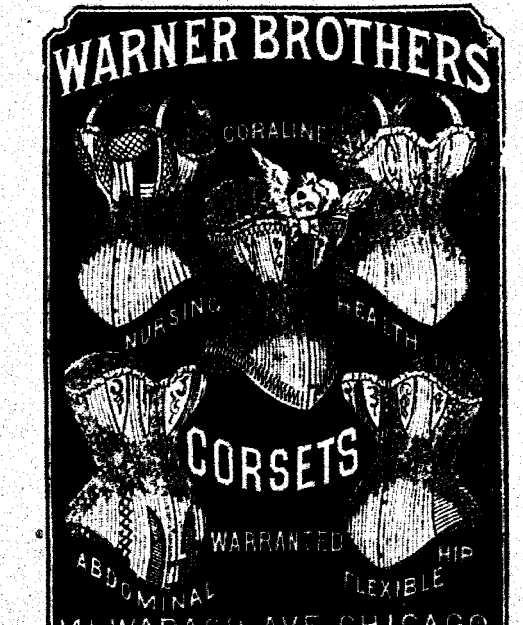
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A Ringing Letter of Farewell from E. W. Wallis.

To the Editor of the Religio-Philosophical Journal:

Permit me, before sailing, to say a last word through your columns to my many friends, expressive of my gratification for the hearty and liberal manner in which they have received me and for the unwavering kindness I have received throughout the country. Complying with the wishes of my spirit friends and assisted by earthly ones, I left my home and country to visit this land, hardly knowing why, but believing that there must be some object in view, some work to do, and in any case glad of the opportunity to become acquainted with American Spiritualism and Spiritualists. I came to stay nine months and my time has arrived to return, but in the interval I know, from the many expressions of approval I have heard, that the services and mission of my guides have not been in vain. Their message has ever been for a pure, a practical and righteous Spiritualism, and the hearts of the people have responded. They have spoken for manliness and individual freedom and responsibility and their words have found an answering echo in many breasts. I return, then, with the glad consciousness that my labors have not been in vain, and with the hope that I may in the future be permitted to return to this great land of freedom to continue the fight for truth and freedom.

For your great kindness and sympathy, believe me I am heartily grateful. The earnest efforts you have made to purify the movement and the ranks of mediums from the false and fraudulent, at the same time giving encouragement to the honest and true are beginning to meet with the recognition they deserve. I am in hearty sympathy with you personally, as I know my guides are, and trust the JOURNAL may long flourish to champion the cause of truth, virtue, and honor.

I have received much kindness at the hands of many friends—too many to mention individually—and would take this opportunity of thanking them for making the way of the wanderer smoother and brighter. To my co-workers, the mediums, sisters and brothers I would also express my thanks for their generous welcome and sympathy and cheering words, especially to those who personally or by letter have assured me of their approval of my action in publicly denouncing the fraudulent practices of one among us.

A friend writes me, believing she detects in my published letters a "tendency to discredit the phenomena." This is not so; the fact is I deem the phenomena of vital importance; they constitute our basis and our bulwarks and because they are so all important, I am anxious that the true and genuine phenomena shall not be discredited by the many base imitations that are being foisted on the public as of spirit origin. Let us discriminate and hold on firmly to the real evidence of immortality and encourage honesty in mediumship, but put our feet on the head of the serpent that seeks to sting us in a vital part and destroy the value of our facts by simulating them. Charity can have no sympathy for, or any dealings with, pretenders; they need justice and firmness which will be the truest charity in the end. I am a man of peace. I love harmony and pray for rest, but peace at the price of principles—peace won by policy and willful blindness to false presentations is bought too dearly, and if we are to have harmony by descending to the level of the Jesuit and declare that the end justifies the means (that people must be convinced of Spiritualism if even by the presentation of uncertain phenomena and we must make no close scrutiny, "lest we should see too much and be shaken in our faith"), then shall we be going back into the slavery of the middle ages. Perish theism and all isms if they are to be established at the sacrifice of truth and principles.

The facts of Spiritualism to be of any value must be scientific and demonstrable, or they are useless as the means of carrying conviction to the heads and hearts of shrewd and honest skepticism. But they have done this in the past, and will do it in the future, in spite of the efforts of those who would make us believe that the spirits have lost their power to operate; that the presence of an honest skeptic and shrewd but doubting observer will prevent phenomena, or cause deception to be practised, even to bring in masks, etc. What superstitions folly this is; as if the spirits were so weak and incompetent as to be overpowered by the presence of a few doubting but truth-seeking investigators. An investigator must be a doubter until convinced by evidence, and the spirits used to be able to manage such people and cope with their hard headed and even prejudiced opposition. Are they less skillful than formerly? Crookes was an avowed skeptic. Wallace said "Spirit was the last thing he would give in to," but the facts beat them. Why did not their doubts introduce discord in the conditions and make the medium play ghost and provide the paraphernalia for them to do it with? What other absurdity shall we be asked to credit next? What will be the next plea designed to obscure the vision and hide the trail of deceit. Let us hold on to reason and not be blinded by these fine spun and sophistical theories.

Now, good-bye; my work here for the present is over, but I shall watch with increased interest from my island home the course of events in this land of freedom, and hope some day to return and buckle on the armor again, and stand with you shoulder to shoulder for the true, the good and the pure.

E. W. WALLIS.

Science and Art.

Chinese cotton is yellow, and hence the peculiar color of the fabric called nankeen.

In Africa vegetable butter is made from the fruit of the shea tree, and is of a richer taste than any made from cow's milk.

To induce the people to make themselves familiar with the operation and utility of the telegraph, the Chinese authorities have shrewdly made the use of the new lines free for the space of one month.

An exhibition of electricity and its various uses, after the plan of the late Paris Exhibition, will be held in Vienna during the coming summer, under the management of Count Wilezek and Baron Victor Erlanger. It will be held in the central building of the International Exhibition of 1873.

A correspondent of Nature, referring to a violent thunder storm at Tyrone, Dumfriesshire, Scotland, May 23, thus describes the conduct of different kinds of birds at the time: "During the storm and even when the thunder peals were loudest, the chaffinches kept singing, and the blackbirds' notes alternated with the thunder-claps. The rain was moderate; and, as the air filled with insects and perfume, the swallows kept busily skimming, even while forked lightning was flashing. Horses in the fields however, exhibited symptoms of terror."

Herr Nielson, the director of the Norwegian telegraphs, recently published some curious facts which have come under his observation. Wherever the telegraph wires were carried through the forests twenty years ago, the wolves disappeared and have not since returned.

Mr. Huxley thinks with Descartes, that the unconscious reflex activity of the nervous system, which enables a frog to swim, climb, and do many other complicated acts after his brain has been removed, is the same in quality as all his other instinctive acts, the loss of the brain merely removing an unnecessary element of consciousness, an element which may be considered a sort of phosphorescent glow passively lighting up for a moment the purely automatic action of the animal machine.

Good report is given of the great fan lately constructed for the ventilation of the railroad tunnel between the St. Louis bridge and the Union Depot. It is said that the tunnel can be cleared of the smoke of the heaviest freight train in three minutes; and that when no trains are passing the air is as fresh and clear as that outside.

Mr. John Aitken, F. R. S. E., of Darroek, Falkirk, has been working on the cause of the constant change in the color of the Mediterranean and other waters, which he dealt with in a paper read at a recent meeting of the Royal Society of Edinburgh, and in the course of which he explained a series of experiments which he had made to find out the cause of the change. He remarked that the colors of the waters referred to were extremely beautiful, and that they changed from hour to hour and from day to day. The most brilliant effects were seen in the Mediterranean after high winds had been blowing toward the shore, and the tints were so varied that no artist's colors could produce them.

The Chicago and Western Railroad Company are developing at the South Englewood Suburb of Chicago a new plan for transferring grain from the western to the eastern roads. An immense transfer house, 1,000 feet long, is to be built. The loaded cars from the west will be run into the house on a track 23 feet above the ground; and then with elevator shovels the grain will be unloaded into hooper scales holding a car load each, thus accurately ascertaining the weight of each car load. The grain will then be spouted into an eastern car standing on the track below. The grain will be inspected at the yards, and the loaded eastern cars made up into trains and started eastward. The transfer thus made is quick and cheap, and the weighing accurate. The new house is expected to have the capacity of transferring 500 car loads per day.

At a recent meeting of the San Francisco Microscopical Society, Dr. Harkness presented a bottle of "red snow," which he gathered last June on the Wasatch Mountains. The red snow was found on the north side of a spur which rose about 10,000 feet above the sea level. When fresh, the snow has the appearance of being drenched with blood, as though some large animal had been killed. The "red snow" is caused by the presence of a one-celled plant called *Protozoous nitidus*, which reproduces itself by subdivisions; that is, the cell divides itself into several new cells. This is done with great rapidity, and a few cells lodged in the snow, under favorable conditions, soon will give it the appearance called "red snow." It was remarked that the phenomenon of red snow has been observed from the earliest times, as Aristotle has a passage which is thought to refer to it. The subject was, however, lost sight of until brought up by the investigations of Saussure, who found it on the Alps in 1760. He made chemical tests which showed him that the red color was due to the presence of vegetable matter, which he supposed might be the pollen of some plant.

Facts of Spirit-Presence and the Inner Life.

To the Editor of the Religio-Philosophical Journal:

You ask for facts in regard to spirit-presence and the inner-life of man. Surely your readers should respond to your earnest request, and their responses would help you greatly. There must be many who can give such experiences, and the plain and simple narrative of them would be full of value and interest. Discussion of the personal worth of mediums and exposure of fraud are needed occasionally, and all honor to such fearless and true work; but we need, too, the spiritual side of life, especially as the facts of Spiritualism far outnumber and vastly outweigh its frauds. This is the main and essential matter, the other but incidental. In trying to clear up the fog we must keep in mind the great glory and lasting radiance of the sunlight it hides. With this prefatory word I contribute some facts. Within the past year, on a fortunate day, I met four women, all intelligent and thoughtful, and one of them asked the oldest of the company to tell her late dream. The person thus appealed to I have never heard call herself a Spiritualist, but she is above all poor prejudice, open to truth from whatever quarter, and of remarkable judgment and self-poise. She said in substance:

"I was asleep and yet not asleep as it seemed to me, at night on my bed. It seemed a dream or vision, and yet I was intensely conscious. I seemed to be lying on my bed quietly dying. On the other side of the broad couch laid my father (who died many years ago) and he, too, was dying. I was glad the children were not present, for I thought they will find us lying quiet and will be saved the excitement of seeing our last motions, yet will not be surprised, feeble as we are. I thought father would go first, reached over my hand, was just able to touch him and found his body cold. I soon passed away, seeming to see my spirit friends about me as I went upward. I soon found myself in a wide open space, with the impression of a vast expanse around and over me; grass, flowers and sky, natural, yet indescribably beautiful with a spiritual perfectness and brightness. Relatives and friends long since passed away gathered around to take me by the hand and speak words of musical welcome. A host seemed to be in sight, and I was so filled with joy that I sang the verse:

"Praise God from whom all blessings flow."

The host caught up the words, the air was full of harmony, my soul thrilled with emotion; and now, as I tell this, that music stirs my whole being as no other music ever did or can. All I tell you seems never to forget it."

Here was, as we all felt, an opening of her inner senses, a foregleam of immortality, given perhaps to make all pleasant to her. Another of the company, a Methodist, I think was asked about the remarkable death-bed scene at the transition of an aged relative. She told how her aunt's physical life seemed ebbing away as she laid, speechless and sightless apparently, on her bed, her last

breath expected each moment. At once, to their great surprise, she opened her eyes, which seemed intense in their gaze, her face grew radiant, she looked upward and began to tell in a clear voice whom she saw, naming several of the family who had passed over, and saying with joyful confidence, "They have come for me." She then sank back and serenely found release. This was the opening of the spiritual senses, as those of the earthly form grew dim, that she might realize the presence of those waiting angels—human yet spiritual friends. The narrator said: "We all felt that aunt did see them." At a later date I met a woman in another place, whom I had known for years and who is greatly esteemed for her kindness and respected for her capacity. She told me that forty years ago, in her girlhood, she lost a brother who was drowned. Her grief was great, and at night she would weep for hours and call up all the distress of his last struggles. One night while in this painful trouble, she saw his hand, long and slender with the nails of peculiar shape, waving over her head. In the dark room it was visible by a soft light that surrounded it. She was at once quiet and fearless. It soon touched her forehead, passed softly and tenderly over her face, waved caressingly before her eyes, and the touch and motion seemed to bring peace and sweet reconciliation. From that hour her keen pain of the heart was gone, and the thought of him was a pleasant memory. This was, to her, clear evidence of his real presence and influence. What else can it be to us? To give names would be a violation of personal confidence, and therefore are not given.

Reading last week a very interesting book, "Memories of Old Friends, Extracts from the Journals and Letters of Caroline Fox, of Renjerrick, Cornwall, England,"—a Quaker woman who met and knew many eminent and excellent people, Wordsworth, Harriet Martineau, Mrs. Opie, Carlyle, etc., I found the following:

"Feb. 3rd, 1843. Aunt Charles Fox told us of an American friend who once felt a concern to go somewhere, he knew not where. He ordered his gig, his servant asking him where to drive, 'Up and down the road,' was the answer. They soon met a funeral. Follow this funeral,' he said, and they followed the procession (of total strangers) into the churchyard. He sat in his gig during the service; at its conclusion he walked to the grave and exclaimed solemnly, 'The person now buried is innocent of the crime laid to her charge,' and returned to his gig. An elderly gentleman in deep mourning came up to him in great agitation and said: 'Sir, what you said has surprised me very much; I can't help it,' replied the other, 'I only said what I was obliged to say.' The mourner replied, 'The woman just buried is my wife, who for some years has lain under the suspicion of infidelity to me. No one else knew of it, and on her death bed she again protested her innocence, and said if I would not then believe her, a witness to it would be raised up even at her graveside!'"

This remarkable incident needs no comment. Good people all, from Oregon to the Atlantic, who have many like experiences, do your duty and send them to the JOURNAL. G. B. STEBBINS.

Detroit, Mich.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Mr. J. Frank Baxter is filling an engagement with us, occupying our platform on Sunday at 3 and 745 P. M. His lectures are attracting large and intelligent audiences, among whom are many investigators. The objection is often made by this class, that the lectures given from the spiritual platform are too transcendental—too much up in the clouds of mysticism and speculation, and that they are at the best only theories. Several persons have recently said to the writer that they wanted to know of the "Primer of Spiritualism," and Mr. Baxter's lectures—at least some of them—meet this demand. All of them are able, argumentative and scholarly, and compel the attention of thoughtful men and women. To illustrate: On Monday, April 10th, when Mr. Baxter was going into a railway ticket office in New York, to purchase his return ticket home, he was followed into the office by a gentleman, who asked him if he was going to lecture anywhere that evening. Mr. B. said, "No," but that he would lecture again in Brooklyn Institute on the following Sunday. This gentleman said that he had heard the lecture the night before, and while not being a Spiritualist, he agreed with much that was said and he made this remark: "Well, if Spiritualism be true, what of it? What good has it done?" Mr. Baxter said that if he would come to his lecture on the next Sunday evening, that he would take his inquiry for the subject of his discourse. In reply he said: "Do you claim that Spiritualism has done any practical good, and that you can show this to me? Can you give me something that I can carry away in my pockets, showing this good?"

In reply Mr. B. said: "If you come with empty pockets, or with a soul receptive and a desire to be benefited, you will probably get what you wish; but if you come with all the prejudices and preconceived theological opinions, you will not be willing to receive the facts or accept the argument." It was agreed that this would be the subject for the lecture, and the gentleman said he would be present and hear it. This was the subject for the lecture, and at the request of the chairman, Mr. Baxter made this explanation:

Mr. Baxter's lecture was unusually able and to the class of minds who, first of all, want to see the reasonableness of Spiritualism, it was peculiarly adapted. The speaker showed not only that it was a practical and a beneficent faith, but that it had done more in thirty-four years to reach and convert the materialist to a faith in immortality, than 1,900 years of Christianity; that it was doing more to elevate the standard of purity, morality and spirituality, than all other faiths that had preceded it; that it was a practical faith for it proclaimed as one of its fundamental points of doctrine, that each human soul was personally accountable for his own errors and sins, and that he alone must save his soul, by a change in his own life, which must be voluntary on his part, and that a belief in God or in the saving power of Jesus would not do this.

The lecturer showed that many inventions had been given to the world, by direct spirit agency; that human souls had been quickened into deeds of practical benevolence by its teachings, and that Spiritualists as individuals stood in the front ranks as reformers on all subjects that were to make mankind better and nobler; hence it was not only practical, but that it commended itself to practical men and women as the solvent of all the problems of life here and hereafter. The lecturer made a marked impression on the large audience assembled, which was followed by his convincing tests, which were

nearly all recognized. A few I will give: The spirit of a young lady 27 or 28 years old, light complexion, came and gave the name of Sarah G. Patterson. Another spirit came with this young lady and gave the name of Adgate P. Sidney. Another name came in connection with these, Dr. R. O. Sidney, 1608 Atlantic avenue. The spirits whose names were given, passed to the spirit-world some years ago, and the lady was an aunt of the boy. The name of Lucy P. Sidney was given as the mother of the boy named Adgate P. Sidney. The spirit said that his mother was a Spiritualist. Thirteenth of March, 1872, was given as the date of the entrance of Sarah G. Patterson into the Spirit-world, and April 2nd of same year as the date of Adgate P. Sidney. Recognized.

A man presented himself, a little beyond middle age, with a feeling of great solemnity. Deacon Avery Bill, some 55 years of age passed to the Spirit-world six years ago last month, a deacon in the Baptist church. He says that the people in Harrison Place Baptist church, and Sixth avenue Baptist church will know him. This spirit said that he was bitterly opposed to Spiritualism in his life, and his friends would say that if he did come at all it would be to his friends or to the church. He said it was Deacon Bill, and that many who went to the Spirit-world did not know that they could manifest themselves or did not care to come. He came to say that Spiritualism was true. A gentleman in the audience testified to the correctness of the facts as given by this spirit.

A spirit gave the name of Dr. Wm. G. Oliver, Buffalo, N. Y.; said that he died in his brother-in-law's house in Brooklyn; that all his friends were orthodox, and that when he passed to spirit-life, it was his request that a Spiritualist should take part in the funeral services, which request was not complied with; that his friends had said since his death that he died a Christian, but he said that he was a Spiritualist, and requested that his coming and the facts given should be published; and he desired to state in this public manner the fact of his belief and that his last request was not complied with.

Mr. Baxter lectured in Composite Rooms, Williamsburgh, Monday evening, April 17th, to a large audience and gave many satisfactory and convincing tests. The friends in Chicago should secure Mr. Baxter's services in the fall, for several months, as his practical lectures and platform tests are unanswerable.

At our experience meeting, Friday evening, April 21st, Mr. Fred Haslam gave the opening address, and among other things said, that he found he had believed too much; that nine-tenths of what had been claimed to be produced by spirits were due to natural causes; said that he had witnessed genuine materializations with Mrs. Fay, of Boston, when he had hold of the hand of the spirit, and Mrs. Fay in plain sight in a deep trance. He urged all present to devote more time to studying the laws of mediumship.

Mr. G. R. Herberton said that he had seen genuine materialization at Mrs. Hull's séance; that his mother came and he knew that it was her; that his wife recognized the spirit form from a picture that he had, as she had never seen his mother.

Mr. Rawson, an old Spiritualist, said that he had attended a séance at Mrs. Hull's, and that it was the medium, Mrs. Hull every time. A spirit claiming to be his mother came dressed in the garb of a Quakeress, which garb she had discarded on marriage, and came as his cousin instead of his mother; said that he went to the circle believing in the genuineness of the medium, and he knew that all the forms that appeared were Mrs. Hull.

Mr. Le Grand Douglas said that he had seen genuine materializations through Mrs. H. Wilson. A friend by the name of Kidder came and made with his hands the Celtic "K."

Mr. Wm. R. Tice related an experience with one of the lawyers employed by J. M. Roberts at the recent trial for libel in Philadelphia. After the trial he said, passing along the street, he was accosted by this person who asked him if there was any truth in Spiritualism; that his mouth had been closed during the trial so that he could not act in the case, and said that the night before the trial he heard loud raps on his bedstead and he heard a voice say distinctly: "Tice is an honest man and is in the right! He said that he did know any thing about Spiritualism, and did not believe in it; that he invited him to go to his law office and he sat down and was partially entranced and influences tried to control him to speak.

Dr. S. S. Grey related an experience with the Eddy Bros., and Mrs. Huntton 18 years ago, when physical phenomena were produced under strictly test conditions; all of the mediums were held by members of the circle. He said last winter that he attended three materializing séances of Wm. Eddy. At the first two a spirit came to him that he knew was a genuine materialization. At the third séance what claimed to be the same spirit appeared, and it was Wm. Eddy with a mask on.

Mrs. Stryker, a lady is being developed as a speaking medium, was entranced and made an excellent closing address, teeming with practical suggestions. It is hoped that Mrs. S. will soon be placed in the public work.

Hon. Wm. Coit will give our next conference lecture, Friday evening, April 28th. Subject: "Spirit Obsession."

S. B. NICHOLS.

Brooklyn, May 22, 1882.

The Psychological Review.

The Psychological Review for April comes to hand very much enlarged and otherwise improved. It now contains 80 pages of most excellent reading matter pertaining to subjects relating to the harmonical philosophy, and it will be found instructive and entertaining to the most fastidious. Most of the best writers both in this country and England, have either given or promised their steady and regular support to the Review, hence each succeeding number will be looked for with increasing interest. The contents of the present number are rich and varied. M. A. (Oxon) continues his "Personal Reminiscences of Epes Sargent," which estimate in detail the grand worth of this remarkable man. "It would have been impossible," says the reviewer, "for Mr. Sargent to write a bad or valueless book. His careful treatment, his vast range of reading, and his keen power of analysis, were sufficient to guarantee valuable results whenever he undertook to deal with any of the psychical problems that were vexing the public mind." These articles in relation to Mr. Sargent are especially valuable, and we are glad that they emanate from so clear and analytical a mind as that of M. A. (Oxon).

Frank Podmore, B. A., has a very able article on "The Realistic Assumptions of Modern Science," wherein he relates a curious manifestation on the part of a soldier who was shot in the head during the Franco-German war. The man survived but was subject, at frequent intervals, to a singular pathological derangement. In this abnormal state, all avenues of sensation, save that of touch alone, were closed. Yet the man would pursue his ordinary employment with punctuality and diligence, though seeing and hearing nothing of what went on around him. And he would respond in the most extraordinary manner to slight suggestions conveyed to him by the sense of touch. A roll of paper was placed in his hand, and he put himself in the attitude of a public singer, and sang two or three well-known songs. His walking-stick, which he had dropped, was restored to him, and having charged it with an imaginary cartridge, he laid himself flat behind a bush to shoot imaginary enemies. Now actions of this kind, which are performed, as it were, by the organism itself without the intervention of the mind, are called reflex by Mr. Podmore, it being supposed that, in all such cases, the nerve current conveying the stimulus from the part affected along the sensory nerve proceeds to the spinal cord, or to some subordinate ganglion in the brain, and is thence reflected back, as a stimulus inciting to motion, along the motor nerves to the limbs.

Then follows a series of "Authentic Narratives"—ghost stories—which are very remarkable and will be read with deep interest in view of the fact that M. A. (Oxon) says of them: "I found that they are authentic records of actual fact, and I have in my possession the key to the various stories, with the full names of the persons who figure there under initials or with some disguise."

"The Psychology of Gail," "The Great Kingsbury Puzzle," "Notes and Comments," etc., etc., all are well calculated to interest and instruct the general reader.

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