No.

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 dis-coveries 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 populaire, and its editors will follow the course opened by the sympathic 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 contem-poraneous 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 your especial 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 speciman 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 invalu-

In the introduction to his readers, Mons. Flammarion says: "Far from being an iso-lated 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 formulæ are but the scaffoldings 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

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, 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. 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 Flandre 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. Fauvety 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, philosoph-

"I am sorry," he says, "for these 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 иненошена 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 36 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 Bellesme, in the department of Orne. were seated around a heavy oaken table weighing about 25 pounds, making

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 topsey turvy. The girls began to quarrel among themselves each other of the mischief. The candle was replaced, the table righted up and they betook 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 Frarémont, 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 dey," says M. Farémont, "the child was so charged with electricity that she could not remain seated. I had a person hold the "We are inhabiting a planet exactly as if chair, but it kept moving away. I then pro-we were inhabiting Venus and Jupiter, and cured a largo pane of glass and an oil cloth. We are all the citizens of heaven without I had her sit upon the cloth and place her

feet upon the glass and all the movements immediately. Forgetting its wounds it apceased 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 Tabesco, 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," 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 franglate the following extracts:

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 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 the deers of the constant purpose quite as well. That to answer his purpose quite as well. That and ye shall find, knock and the doors of the nfinite 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 psychophenomenon 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 accouchments 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 Collorée, 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.

Huélgoat (Finistere), Oct. 19, 1881.

A CRUEL SPECTACLE. (Translated from the Revue Spirite of January.)

The few promenaders along the banks the Seine, yesterday, in the direction of Gennevilliers and Argenteul, were witness f a touching drama that merits a recital. - is a freeholder at Epinay. He has a chronic passion for hunting and fish-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. — wishing to finish with the dog beat it upon the head many times with his The water around the little bark grew red giving evidence of the bloody tragedy, and the spaniel kept struggling to reach its

All at once Mr. X- made a false move ment while attempting to deal a final and deadly blow, and the boat upset. Mr. X did not know how to swim! He was about to perish. This river passes spirally from one surface to the instinct of the poor dog was aroused to the other; it has a deep channel and is perish.

proached 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

You may judge of the caresses that await ed the little animal on the margin of the — 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 hol-low globe idea in his balance and found it wanting. If I could have known beforehand that Mr. J. G. J. would in a newspaper artiwanting. If I could have known beforehand the shaving two surfaces instead of one, that Mr. J. G. J. would in a newspaper article less than a column in length, annihilate the inside thirty-nine parts of his world subthe 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

ought to know that based upon unsubstantiated theories it makes the softest kind of 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 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 Behrings 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 Sacra-mento, 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. [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

large amount of geese, ducks and brandt fly-ing 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 pas sage way from the one surface of this shell to the other in the form of a somewhat lengthy river that flows gently ontwards.

idea is certainly not based upon nothing. The

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 matterhe 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 pretentions, 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 thickstance only to practically spoil the job. Did you ever reflect, my good friend, that the business of world building has only just fair-ly 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 b no orong on ventune and that star. 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 wil 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 lobes now in existence and those still to be formed, is extremely limited—scarcely a drop in the bucket. Nature in all her varied pro-cesses—in every one of her multitudinous productions always has and we trust always vill 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 im-press that dogma upon the minds of the mulitude.

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 resingitly delitious. With nope 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 holy was an releved by disease. 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.

My attendants pointed to a little child that My attendants pointed to a little child that had just been born again. She stood near the head of her natural body. Her entire make-up, at first, resembled in brilliancy and transparency the vitreous humor and crystaline lens of the eye of an animal. In a short time color came to her cheeks, hair and clothing. She was about six years of age, and very heautiful—truly angelic in her appearance. Looking round to my left, as I was directed by my guides, I saw a large firtree—a spruce, I think—out of which a spirit tree was emerging from the butt of the natural one. The material forming that tree ural one. The material forming that tree did not have the transparency or brilliancy of the little child I had just seen. It was translucent and had a yellowish tint not unlike gelatine or clear spruce gum. As the spiritual tree was being carried away by one man, I expressed wonder that it could be so easily conveyed. I was informed that it was the spiritual element which I then saw, that gave life to the tree, and that entire tree some forty to fifty feet long, did not weigh a pound and my body did not weigh to exceed an ounce. I was furthermore told that wherever I willed myself to go, or whatever I desired to see, an invisible force would take methere. And I was assured that should it become necessary for my spirit to return to my body, that it would require but an instant of time for it to do so, even if it were far away in

Up to this time I was on earth, and discovsense of touch, pass my hand or even my whole body through any earthly substance. I desired to see the most interesting points in paradise, and was at once-in the twinkling of an eye—carried to, or found myself amid the most beautiful scenery. No words of mine are adequate to describe the great variety and beauty of the landscapes and other objects which I saw in the journey which I took that evening. Mountains, apparently ten miles high, surrounding valleys and lakes, had green foliage to their very summits. On the lakes were an abundance of water fowl with plumage as beautiful as that of the peacock or bird of paradise. Birds of all sizes were there, those less than the humming bird to those larger than a peacock or ostrich. Whenever I desired it, I could stop and examine things in detail. As I was admiring the great variety of water fowls, I discovered that there were a great abundance of fish visible in the perfectly transparent The fish were richly colored and symmetrical in their forms. Those of an inch in length swam safely alongside of those weighing a hundred pounds or more. The large fish manifested no desire to eat the smaller ones. It seemed as though the fish and fowl and all animate beings which I saw there were fulfilling the "new commandment" to love one another. I have said that green foliage extended to the tops of mountains that were very high. But this was not true of all which I saw. There were some mountains that resembled the Alps with their tall, needle-shaped granite points, but in the valleys between these there were no glaciers visible. In other places there were mountain peaks and large caverns of basaltic rock, resembling Fingal's Caye and the Giant's Causeway, but far more beautiful than either. Then there were deep canyons, and on broad table-lands, I saw extinct volcanos. In some instances cone would rise inside of cone and in others were a succession of craters, the larger surrounding the smaller, like a "nest" of wooden measures. In one large valley, a mile wide and about five miles long, were a series of geysers or fountains, that threw water several hundred feet high. This val-ley was particularly interesting in consequence of the variety and great number of rainbows that were visible. In one part there was an arrangement by which only one color of the solar spectrum was visible at a time. Between the red and orange rays, and so on through the spectrum, there were large screens, some portions of which resembled a blackboard, and on these were delineated the different angles of refraction and reflection necessary to produce the different colors in the rainbows. I was told that this valley was so arranged in order to demonstrate some facts in optics to classes of students that were investigating this branch of natural philosophy. After seeing this demonstration and the subdivision of the solar spectrum, it might suggest to the student why a "gorge-ous sunset" is illuminated with red, orange and yellow colors, instead of blue, indigo and

It would be impossible for me to give in detail all I saw. The natural scenery was not always unadorned by the hand of art. I saw beautiful pavilions, arbors, uncovered amphitheatres covering acres of ground, rustic bridges and those of solid masonry, long col-onnades or archways of trees like those of Bois de Bologne, and flowering plants in ored glass bulbs, four or five inches in length but few to see the natural world from the greater profusion and variety than those in the Jardin de Plantes and all the conservant that I owned a house, built on ground

beautiful land no dwellings, nor people to oc-cupy 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 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 friend who had gone before and prepared a home for the new born spirit. These houses are usually af 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

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 pos-sessed such a fountain of love for his earthly friends and so much admiration for the beau-tiful, 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 male-factors and those who had done no good in

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. In some respects it resembles the purgatory of the Catholic church. As I journeyed along I saw large collections of houses made of stone, with heavy walls and of medieval style of architecture. These I was told were inhabited by people of the middle ages, who thought it a crime to entertain doubts concerning their religious belief and a great sin to depart from or let others leave the path pointed out by their so-called spiritual teachers. They, on earth, adhered with great ten-acity to their "settled convictions," and re-ligious dogmas, and in paradise were equally attached to and satisfied with their old and gloomy looking homes. It would be impossiole for me to describe in detail the endless variety of homes which I saw in paradise. Those of artists were adorned with paintings and statuary; the scientists had numerous specimens of natural history in and around heirs. I recollect of having seen one house apparently made of mosses and fungi, so arranged as to give each species a place by itself. I suspect the occupants of that house had made a specialty of that department of the science of botany. Many residences which I saw had the appearance of being conservatories of rare and beautiful flowering plants; these were the homes of botanists and lovers of flowers.

I was told that the tastes and general character of persons on earth were continued and were the same after entering paradise as be-fore, and furthermore that the knowledge gained in this world was not lost, but gave its possessor an advanced position in para-dise, and in heaven, provided it was of a kind calculated to add to the happiness of man or unfold the laws of God.

My attention was called to an open summer house or canopy, on the summit of a hill to the southwest from where I stood, around which many people were congregated. In a jiffy I reached the top of the hill. I saw to the south and west a broad plain of many miles in extent. On this plain there were apparently millions of people. I could as listinctly see a person ten miles away as though he were within a few yards of me. There were no clouds, no smoke, nor did I see any sun in paradise, but it was brilliantly lighted. From where the light came I could not tell. The immense throng of people concregated were engaged in what appeared to be some pleasurable exercise. I inquired its object, and was informed that they were celebrating the new year which was youchsafed to their friends in earth life-it was Jan. 1. 1882—and that this broad area was used exclusively for exercise and amusement. A large percentage of the people were marching in squads or companies of 500 to 1,000 men and women all in uniform peculiar to their company. Their marching was very peculiar, and was wholly under the direction of a lady that stood upon the hill near me. She held in her hand what appeared to be several hundred threads of white spool cotton, making a collection or cord about three-quarters of an inch in diameter. From her hand these threads were radiated over the entire area occupied by the people, and on each thread there were what appeared to be different col-ored glass bulbs, four or five inches in length

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 cotillion. 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 en-larged 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 skirtings 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

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 lier 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 delirious but still got me some paper was delirious, 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 was the assurations of the people and 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 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 ont 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 away 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 be-longed 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

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 seientist. 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 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 shingle nail to a threshing machine, I did not see a single article that I could imagine what it was made for. I did 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 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 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 saw that evening the question may be raised suffering; many a wife's habitual anguish of as to the validity of my title to the land on 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 and 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 ministers 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 danger-

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 live or ten minutes, the cover was removed and the woman was found to have disap-peared altogether. When her name, how-ever, 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 Dutts, 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

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 and several hundred feet above the vansary,) and that we were then inside of the surprises us to such a degree that we cannot surprises us to such a degree that we cannot surprises us to such a degree that we cannot surprises us to such a degree that we cannot surprises us to such a degree that we cannot surprises us to such a degree that we cannot surprises us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot surprise us to such a degree that we cannot such as the surprise us to such a degree that we cannot such as the surprise us to such a degree that we cannot such as the surprise us to such a degree that we cannot such as the surprise and the such as the surprise and the such as the surprise and the such as the su 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 supposi-tion that some supernatural agency had been employed. But she herself asserted that she worked the feat by ilum. 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 them-selves 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 Mirror.

[From Andrew's American Queen.]

CLEOPATRA

Queen of Sheba's Beauty

WAS BUT SKIN DEEP.

The renovned Queen of Sheba, with all her royal pomp, magnificent apparel, and brilliant retinue, would never have appeared within the presence of the grandest of the monirchs of the past, had she not also possessed that which is the crowning glory of the female person—a skin unchallenged for its Oriental softness and its almost transcendental purity. Cleonatra, holding emperors at bay, and ruling empires by her word, had quickly 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, tovellness 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 tils 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 pestifor ous and horrid skin diseases—tetters, humors, eczema, (salt rheum), rough 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 niccess 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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Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

Though you wore something earthly about you
That once we called you,
A robe all transparent and brightened
By the soul shining through;
Yet when you had dropped it in going, 'Twas but yours for a day, Safe back in the bosom of Nature We laid it away; Strewing over it odorous blossoms Their perfume to shed, But you never were buried beneath them, And never were dead!

What we brought and left for the darkness Forever to hide,

Was but precious because you had worn it,
And put it aside,
As a garment might be you had fashioned

In exquisite taste—
A book which your hand had made sacred, A flower you had graced— For all that was yours we hold precious; We keep for your sake Every relic our saint on her journey Has not needed to take. Thebe Careu.

Two volumes of the Life of Carlyle by Mr. Froude have just appeared, and from them we gather still farther insight into the sad story of his wife, Jane Welsh Carlyle, or, to use the words of another, the history of her living-death and burial. It is a story so heart-rending that no words can do it justice. Her very name was unknown to the great world who applauded to the echo the barbaric old lover of brute force, and yet here wore out the long years of martyrdom, a true heroine, who ef-faced her own nature that his might have full scope, and grow grasping, rank and overbearing. In giving a brief sketch of Mrs. Carlyle, we do but exhibit a strong, pronounced type of many similar cases. Given a dominant powerful and selfish individual of either sex, and if the companion he affectionate yielding and if the companion be affectionate, yielding and peace-loving, the result will only be a varia-tion of the same sad strain. The world has been filled with such minor music, because it has been filled with the forceful and the selfish. For such, there can be no happy mar-riages. They crush outspontaniety, independence, freedom and joy; they take as a lordly right the patient devotion of the enslaved one, and coolly fatten on its life-forces and thus wrong two natures. Too often, when health and strength give way, they coolly thrust aside the gentle victim, and pity themselves that they are consorted with such weaklings. Always they walk with selfish blind-ness beside the suffering one whose strength they daily absorb.

Happy marriages are impossible with such natures. A selfish person is only capable of seeing relations and duties from the pivot of self. He cannot act impartially or judicially. He ruthlessly destroys those tender affections which might have entertwined with his in that exquisite companionship of true mar-riage; but the years only bear still harder up-on the weaker one, and the gulf continues to widen. When, as in the case of Jean Carlyle, there are hidden resources, the sufferer retires into a domain into which the other cannot intrude. The more superficial take refuge in society or dissipation, and sorrow is soft-ened only by blunting the finer and higher

qualities.

The following is from the critique in the New York Tribune by the pen of an accomplished scholar It has been sent to the control of the control plished scholar. It begins with Carlyle as twenty-six years of age and a poor school

"About this time also he made an acquaintance which was to have grave consequences—grave to him, but still graver to the other party to this sad encounter. He was intro-duced by his friend Edward Irving to a family in Haddington, the Welshes—wife and children of a physician who died in 1819. They were the leading family of the little place. There he found Jane Welsh, a pretty, bright-eyed, intelligent girl, accomplished, scholarly, quick-witted; quick-tempered and quick-handed, too, for at school she had smitten a boy in the face who offended her-and a woman incapable of untruth. Jane Welsh loved Edward Irving (who afterward became the celebrated preacher), loved him passionately, as she afterward confessed in written words. Her Irving loved, also, but he had betrothed himself to another, and Jane would not listen to him as a lover until he was free. He sought release from his promise, but Miss Martin, the lady to whom he was engular had been true to him through many tedit years, and she and her friends stood by their contract, and required him to fulfil his part of it, although he told them that he loved another woman. This is a sad revelation on all sides; and Mr. Froude justifies himself for making it by the plea that Mrs. Carlyle's character was profoundly affected by this early disappointment, as well it might be, and cannot be understood without a knowledge of it. Carlyle, although subsequently informed upon the subject, never apprehend ed-wrapped up as he always was in himself -the intensity of the feeling which had been extinguished from hard necessity, and the fires of which long continued to smoulder in that sweet woman's breast. Miss Martin got her Edward Irving in about a year; he be-came a celebrated, fashionable, almost fam-ous preacher, and then went mad with vanity and religious enthusiasm, and started the crazy fantasy of the gift of tongues. The woman who had loved him so passionately said once, long after her own marriage, "There would have been no tongues had Irving mar-

Jean Welsh became fascinated with the strong personality of the man, yet after this there was much discussion and "backing and filling" before they went off on their matrimonial voyage. For a while, a very little while, things went well, and with that wonderful faculty for loving which has been bestowed upon woman, she began to be in love with the man to whom she had given herself, body and soul. But Carlyle was a man to be admired, in a certain way, but not a man to be loved, or to love, as men and women love. His mother, who gave him a mother's love and a woman's admiration, said of him that he was "gey ill to live with," and her he loved better than he loved any other human creature. Briefly, Jane Welsh's marriage to Thomas Carlyle was the beginning of a life of toil, of privation, of unappreciated self-sacrifice, of starvation of heart and soul, if not, what it at times was almost, starvation of the body. She had looked forward to being Carlyle's intellectual companion. She was in fact his household drudge. She who had been daintily reared. and had never wished in vain for any thing

ried me.' Alas, it was a woful business for

all of them, except Carlyle, who was the gain-

er by it of an angel in woman's guise, who became his body-servant, his slave, his provience—a providence unworshiped and unthanked."

for all this she got no thanks. Carlyle took it as a matter of course. He was absorbed in himself; and moreover he had seen his mother and sisters doing the same thing. What matter then that his wife did it? And her life was one of such loneliness as is hardly known out of solitary confinement. She did not really live, as a wife lives, with the hus-band for whom she slaved. When he was at work he could not bear any person to be even in the room with him; when he walked or rode, it was alone, that his thoughts might suffer no interruption. The slightest noise at night irritated him and made him nervous; and therefore he required a bedroom to him-

Thus from the very first she saw little of him, and as time went on less and less. And for the man who held himself aloof from her, both in body and in soul, she toiled and pinched and managed and saved, in a solitude uncheered by the voice and eye of any creature with whom she could have sympathy, almost without the sight or sound of other human speech than his which she so rarely heard, and which, when she did hear it, was generally an outbreak of dyspeptic humor, or a monstrous egoism made vocal. At Craigenputtoch, a little stone farmhouse on a high, bleak moor, where they lived six years, there was not another house, nor a tree in sight, and months often passed without the appearance of another human being even on the road. The moors were so still that she could hear the sheep nibbling the grass a quarter of a mile off. Her husband was not only not a companion, but, as she herself pathetically tells, she rarely saw him except when she used to steal into his dressing room in the morning when he was shaving, that she might have a little of his society. Probably he thought it was a pity she could not be his harher. And yet this man could write vary barber. And yet this man could write very admirably, and even touchingly, about certain doings of hers being "beautiful as in the light of eternity;" and when they finally went to Chelsea he writes: "From birth she had lived in opulence, and now, for my sake, had become poor—so nobly poor. No house for beautiful thrift, quiet, spontaneous—nay, as it were, unconscious minimum of money reconciled to human comfort and dignity, have I anywhere looked upon where I have been.' And yet to her he left all this without thanks or even acknowledgment; her he left to eat her own heart in bitter solitude. What won-der that she exclaimed: "I married for ambition. My husband has risen beyond my highest hopes; and I am—miserable.'

Carlyle was not a selfish man, but he was an egoist; probably the most monstrous and tremendous egoist known to the annals of literature. He looked at every thing from one point view, his own, or rather himself. What he thought, others must think; what he felt, others must feel. If they did not they were dirty, crawling creatures, with no manhood in them, mere drivelling, gibbering idiots. Mr. Froude himself suggests this egoism in regard to Carlyle's daily life and his relations with others, when, in a passing explanation of some conduct much needing it, he says of the subject of his apology: "But it was his peculiarity that if matters were well with himself, it never occurred to him that they good he going ill right with any one else." could be going ill right with any one else; and, on the other hand, if he was uncomfortable he required every body to be uncomfortable along with him." This was the man; and it will be found as he gradually settles into his appointed place in literature, that his writing is but the splendid, humorous que utterances of his colossal

Fortunately the Carlyle's had no children to suffer or to inherit his qualities. Our critic relates this anecdote of his want of tenderness: "Irving's wife brought him a child, a son, which father and mother idolized, and which knit them more closely together than before. Carlyle was at the house, an honored invited guest, at a time when he could not command much honor nor many invitations, and he writes thence: "Irving has a squeaking brat of a son, 'who (quoting the father) brings us many blessing' but rather interrupts our rest at night. Bad luck to his blessings compared with natural rest!" And again he writes scorning Irving's manifestations of fatherly love and pride, and holding his friend up to ridicule. And yet again he writes thus: "Isabella,' said he the other night, I would wash him, I think, with warm water to-night,' a counsel received with approving assent by the mother, but somewhat obected to by others. I declared the washing and dressing of him to be the wife's concern alone; and that, were I in her place, I would wash him with oil of vitriol if I pleased, and take no one's counsel in it.'" We may laugh at this; but imagine a young mother talked to by her guest in this way about her firstborn son. The birth of three or four children at Craigenputtoch is a series of events the possibility of which is depressing to contem-

From Craigenputtoch, which Mrs. Carlyle had inherited from her father, they removed to Cheyne Row, Chelsea, a suburb of London, where they remained until they went hence forever. Here the cloud lightened a little: there were more means to supply their slender wants, and the sight of cheery human faces. But all her life the uncomplaining woman bore the burdens which his broad shoulders might have shared with her. All her life she bore with the morose, querulous, bitter, hating and hateful writer, as a mother bears with a sick child. And all his life he was inconsiderate, grasping, selfish as such a tyrannical nature can be. The impetuous wails he makes after she wore herself out in his service, are the wails of selfishness over the loss of a faithful servant mingled with a dash of true regard for the tender heart that starved to death in his shadow. "She wrapped me like the softest of bandages," wrote he, but the time came when a higher use was found for her sweet nature, and he was left to lonely lamentations. Will the moral of this history be taken by even one domineering, selfish person? Probably not. But in after time, when the brusque and brutal mannerisms of the intellectual Titan shall have been forgotten, the pathetic patience and self-sacrifice of his Jean shall be tenderly remembered.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILO SOPHICAL JOURNAL.1

SEXUAL PHYSIOLOGY: a Scientific and Popular Exposition of the Fundamental Problems of Sociology. By R. T. Trall, M. D. M. L. Holbrook, New ZYork; M. A. Orr, London.

This book is on a subject which is of vital Importance for every one to understand, and of which in some way all will learn. Concealed by mystery and regarded as immodest to mention, children, etc., uninstructed, have that money could buy, a delicate as well as a dainty woman, was obliged to work like a professional housekeeper and a maid of all work combined, cooking, washing, scouring and mending for many a weary year. And

It is a difficult task to write a book on the above subject with modesty and purity which will not offend, and only a pure mind devoted to the good of others can do so. The majority of works in this field are composed by those to whom purity is unknown, and for selfish purposes. While the present work in places is needlessly plain spoken, and many of its theories vague and tenantless, it is probably among the best works on special physiology, and as good a teacher in its department as can be found.

CHRONICLES OF THE PHOTOGRAPHS OF SPIR-ITUAL BEINGS and Phenomena Invisible to the Material Eye. By Miss Houghton, author of "Evenings at Home in Spiritual Séance." Illustrated by six plates containing 54 miniature reproductions from the original photographs. London: E. W. Allen, Ave Maria Lane. 1882.

Admitting that Miss Houghton was in no instance imposed upon by designing trick-sters, her narration is certainly evidence of spirit presence and power. She was not, however, careful enough to throw around her investigations those safeguards that seem absolutely essential to protect one from imposition, and which would certainly render the results of her labor more acceptable to Spiritualists generally. She is, however, animated with a sincere desire to present the truth to the world, and her book will be read with deep interest and will, no doubt, induce

others to try like experiments, and therein result in great good.

Mr. Howitt writes as follows in reference to the genuineness of Mr. Hudson's mediumship, which certainly adds great weight to the statements of Miss Houghton:

"What I wish, however, more expressly to state to you is my satisfaction at seeing the accusations against Mr. Hudson's spiritaccusations against Mr. Hudson's spirit-photographs gradually clearing themselves off. During my recent short and hurried visit to London, I and my daughter paid a visit to Mr. Hudson's studio, and through the mediumship of Mr. Herne—and perhaps of Mr. Hudson himself—obtained two photo-graphs, perfect and unmistakable, of sons of mine, who passed into the Spirit-world years ago. They had promised to thus show them-selves, if possible. selves, if possible.

"These portraits were obtained under cir-cumstances which did not admit of deception. Neither Mr. Hudson nor Mr. Herne knew who we were. Mr. Herne I never saw before. I shut him up in the recess at the back of the studio, and secured the door on the outside, so that he did not-and could not appear on the scene. Mr. Benjamin Coleman, who was with us, and myself took the plates at hap-hazard from a dusty heap of such; and Mr. Coleman went into the dark chamber with the photographer, and took every precaution that no tricks were played there. But the greatest security was, that not knowing us, and our visit being without any previous announcement or arrangement, the photographer could by no means know what or whom we might be expecting. Mr. Coleman himself did not know of the existence of one of these children. Still further, there was no existing likeness of one of them.

lady who had known these boys most inti-mately for years. A celebrated and most reliable lady medium whom they had spiritthem perfectly, and as resembling a spirit-sister, whom they told her had died in infancy long before themselves, and which is a fact."

WHAT OUR GIRLS OUGHT TO KNOW, by Mary J. Studley, M. D. New York: M. L. Holbrook & Co.

Any one wishing to make a present to a daughter or a young lady would have to make a long search for another book of greater practical value. It is written in a plain, earnest style, and is replete with homily truth and common sense. Among the subjects calling especial attention are: What shall we eat, and how shall we cook it: How to breathe; How to become beautiful; Uses and Abuses of Dress; the Mate and the Home; and the Perfect Woman.

The book is as interesting as instructive and its style and spirit exceedingly pure and chaste, as might be expected from the pen of a cultured woman whose whole soul is in the reformation she advocates.

Partial List of Magazines for May.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: Methods and Profit of Tree-Planting, by N. H. Egleston; Professor Goldwin Smith as a Critic, by Herbert Spencer; Monkeys, by Alfred Russel Wallace; The Development of the Senses, by Robert W. Lovett; The Stereoscope, I., by W. Le Conte Stevens; Measurements of Men, by Francis Galton, F. R. S.; Liberty of Thought, by Rev. E. Woodward Brown; A Reply to Mis-Hardaker on the Woman Question, by Nina Morais; The Genesis of the Sword; On the Diffusion of Odors, by R. C. Rutherford; Color-Blindness and Color-Perception, by Swan M Burnett, M. D.; Stallo's "Concepts of Modern Physics," by W. D. Le Sueur; The Tree that bears Quinine, by O. R. Bacheler, M. D.; Sketch of Sir John Lubbock, Bart., M. P. (with Portrait); Entertaining Varieties; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; Mad River, in the White Mountains; The Arrival of Man in Europe; Aunty Lane; Old Fort Chartres; Doctor Zay; Sage or Poet; Progress in Agriculture by Education and Government Aid; The House of a Merchant Prince; Studies in the South; Evolution of Magic; The French Panic; The Divine Right of Kings; Renan's Marcus Aurelius; The Contributors Club; Books of the Month

WIDE AWAKE. (D. Lothrop & Co., Boston)
Contents: Frontispiece; The Poet and the
Children; A Great Shame; Lost in Pompeii;
A Vexed Question; Short Stories from the
Dictionary; The Last of the Pippins; Their
Club and Ours; Her Name; How Fish Hooks
are Made: In Kita Time: Candle Ends: "Bon are Made; In Kite Time; Candle Ends; "Bon Voyage!" Polly's Nest Egg; The Baby's Foot-print; The Carib Captain's Story; From the Hudson to the Neva; A Dandy Lion; A Puritan Flower; To-Day; A Child's Thought; Wild Flower Papers; The Return; The Kinkpaws: Mrs. Hungerford's Second Letter from iome; Tangles; Music; Magna Charta Stories; Door-Yard Folks; Old Ocean; Ways to do Things; The Traveling Law-School; Little Biographies; What to do about it; Wide Awake

THE PANSY. (D. Lothrop & Co., Boston, Mass.) A monthly for children, containing short stories and pretty illustrations.

THE CHILDREN'S MUSEUM. (F. B. Goddard & Co., New York.) An illustrated magazine

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Contents: The Angelus; "Old Crome;" More About Bells; The Year's Awakening; "A Treatise on Wood-Engraving;" The Artistic Aspect of Modern Dress; The Art of Savages; Pictures of the Season; The Glasgow Insti-tute; The Decoration of a Home; Art Notes; American Art Notes.

Magazines for April not before Mentioned.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents: A Preparation of Iron; An Unfortunate Disposition; Rebecca Bush; Ada; Tuberoses and Pansies; Fashions for April; Timely Topics; The Mormon Question; Mexico and Her People; Spring; Domestic Felicities; A Varied Diet; The English Æsthetes; Shirley's Little Trunk; Pictures of Winter Moonrise; Pho-

LA REVUE SPIRITE. (M. Leymarie, Paris, France.) An able advocate of the Spiritual Philosophy.

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Many people have lost their interest in polities and in amusements because they are so out of sorts and run down that they cannot enjoy anything. If such persons would only be wise enough to try that Celebrated remedy Kidney-Wort and experience its tonic and renovating effects they would soon be hurrahing with the loudest. In either dry or liquid form it is a perfect remedy for torpid liver, kidneys or bowels.—Exchange.

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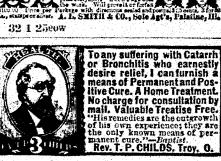
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When newspapers or magazines are sent to the Jour-MAI, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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

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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 fright, 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 contined 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 monwealth.

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

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 theu 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 | Thos. S. Tice, 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 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 revealments 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, 1 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 corporeal 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 Com-

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 inestigated 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, (nothwithstanding their frequent and thorough exposures,) by certain quasi respectable Spiritualists, we deem it our duty to discountenance in every proper manner all such practices and to warn the

public against them. While we deprecate the temporizing and too conversative course of some of the papers that are published ostensibly in the interest of Spiritualism, in regard to this matter, we heartily approve and indorse the independent and outspoken manner of the RELIGIO-PHIL-OSOPHICAL 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 me-

liums.

New York City Andrew Jackson Davis, 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, . G. Dixon, Wm. Johnson, r. Aurbut, 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, Brooklyn, N. Y. A. G. Kipp, W. H. Rynus, N. Augustus Betts, G. V. G. Herberton, Wm. Coit. S. B. Nichols. Newton S. Otis Charles Downer. Mrs. Rosalie A. Bradford, Margaret R. Downs. R. P. Middleton. J. Middleton. D. M. Cole, A. Wilson Boston, Mass. W. G. Aman, Hoboken, N. J Wm. Neilson. Killingly, Ct Lita Barney Sayles, 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 o 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 op-

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 and professes his intent to lead henceforth a this is done, if done generally, there will be better life, he will find no more considerate, rated that he was on some planks which are

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

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, chal-enged 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 Zuchæur, 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 Wat kins 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

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 dis-

comfited. THE DARK SIDE.

The following is a special dispatch to a Chicago paper sent from Erie on the 21st

Charles E. Watkins, the independent slate writing medium, who has been giving scances here for the last week and who came out triumphant at an investigation by city re porters, was successfully exposed at a private Cance to-day. Watkins confessed his crook edness, but said he only resorted to frau when the conditions were such that he could not get phenomena by regular supernatura 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 previ ously 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 fradulent scances whilst 15 cents was be grudged 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"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 Spirit nalists for that which cannot be borne out or rather substantiated by facts, I am willing to stand by my public acknowledgment o 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 seances 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

a further impulse toward honest mediumship | staunch and helping friend than the Jour-NAL. 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 vail 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 neverending 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 prevading 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 pulpiteers' 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 nave armed 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 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 inquestion. 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 nar-

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. The distance from the planking to the floor is only about seven feet, and his leg was fast close to the beam, so he did not sustain any injury beyond the fright. The foreman also alleges most positively that he himself one day saw the fire shovel, which was reared against the wall, move slowly round in an erect position to the front of the fender, where it remained until removed. Among other singular occurrences, it is also stated that some 3cwts. of rope fell from the planking before referred to, on to the floor beneath, without any ostensible cause, and on another occasion a coil of rope, one end of which hung through a hole in the planking, suddenly ran out to the length of seven or eight fathoms, and afterwards as mysteriously went up again and recoiled itself."

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 Christianish, 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. -Beecher,

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 naving 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's 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 extantall 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 28th.

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 A. B. French delivered four lectures at

Grand Rapids, Mich., last week, to large au-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

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

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

Mr. James Methyen, of Pana, Ill., a subscriber to and an ardent admirer of the Re-LIGIO-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 for such patients as send with lock of hair Milan, Ohio.

Geo. W. Meeks of Georgetown, Ill., writes, speaking in high terms of the mediumship of Mr. Thompson and Mrs. Carrie Moore. He savs: "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 Frobisher'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

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 seances, 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 Spiritual-

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Spiritual Meetings in Chicago.

The West Side Association of Spiritualists meet at Union Park Hall, 517 West Madison Street. Mr. A. B. French lec-tures 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 Rau-dolph 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 r. m., at 994 Mil waukee Avenue, G. W. Brooks principal speaker. Spiritual Meetings in Brooklyn and New

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Vassed to Spirit-Life.

Passed to spirit-life from her home in Rollin, Lenawee Co. Mich., Florence E., eldest daughter of S. B. and S. E. Hughes Never bound by the bonds of creed, her religion was boundless. Seeing beauty in all nature, she was over ready with
hands or sympathy 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 sweet life passed
away. She was born in Middlefield, Geauga Co., Ohio, October
29th, 1856. She was, therefore, 25 years of age. She carly
evinced a literary talent, which her friends hoped to see mature in this life, and which had not been unimproved. An
older brother preceded her to the Spirit-world, six years ago,
of whom it was said: "Had Hubert lived the world would have
felt his power," and it seemed as though his mantie had fullen
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 a few homs before her departure, "You will surely
hear from me; make the conditions right, and I shall come
to you." Never bound by the bonds of creed, her religion was bound

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Deeper than all sense of seeing Lies the secret source of being, And the soul with truth agreeing Learns to live in thoughts and deeds; For the life is more than raiment, And the earth is pledged for payment Unto man for all his needs.

Nature is our common mother, Every living man our brother, Therefore let us serve each other; Not to meet the law's beheats, But because through cheerful giving We shall learn the art of living; And to live and serve is best.

Life is more than what man fancies! Not a game of idle chances;
But it steadily advances
Up the rugged flight of time.
Till each complex web of trouble,
Every sad hope's broken bubble,
Hath a meaning most sublime.

More of religion, less profession! More of firmness, less concession; More of freedom, less oppression, In the church and in the state; More of life and less of fashion; More of love and less of passion, That will make us good and great

When true hearts, divinely gifted, From the chaff of error sifted, On their crosses are uplifted. Shall the world most clearly see That earth's greatest time of trial Calls for holy self-denial, Calls on men to do and be.

But forever and forever Let it be the soul's endeavor Love from hatred to dissever, And in whatso'er we do, Won by love's eternal beauty, To our highest sense of duty Evermore be firm and true.

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, one whose name were we at liberty to mention it, would be familiar to the publie. We are well acquainted with the friends of the communicating spirit, who have had the most indubitable evidence of her identity.

My DARLING MOTHER: I am near thy heart and My Darling Mother: I am hear thy heart and home each day, with anxious thought and earnest hope, thy life to make more free from care, and happiness impart. Your heart, so crushed by cruel wrongs, must with pleasure seek to drive the phantams from thy mind. The wrongs poor father strives to avenge, must be buried in my tomb, to rest with the body and there moulder with its dust, no more to trouble those I love or embitter them on earth. The wicked ones who in this strife an active part aswicked ones, who in this strife an active part assumed, will in their turn a vengeance feel in God's own proper time. Oh! leave dear parents, all bitterness and wrong out of your future life, and wait and trust, for surely will the conscience find the wicked-

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 so great. My life was narrowed down to two, and nothing could I see beyond, so selfish I became; and with eye and soul I feel that I live for nobler things, and trust that a work unfinished there, will be carried out in this, my progressive home. My thoughts of spirit life on earth, were dark and visionless, but ere the spirit took its flight a vision to me came; one full of hope, peace and love with light revealed. No darkness, dear mother, broke but friends and hope both burst at once, upon my shipwrecked faith, and oh! with what delight I gazed upon the wonder of that night. Out of my weakness and pain I suddenly emerged to find a world of bliss, where we suffer no more pain, and the transition from earth like waking from an unpleasant dream. Such, dear mother, was my case, only I could hear your dear voice after I had the other side obtained. I looked for you and dear father both, and longed to tell you all, but, alas! the veil shut both out from my spirit sight. I knew and felt both followed me through the darkness of the scene, and worlds would I have given if I could have had you both with me in this blessed realm. I would not be again in earth with my wretched miserable surroundings, where nothing but darkness hung over my head, with willful murder premeditated to end my wretchedness. You, dear parents, were my only hope, my only trust in this great sorrow which ended in my liberty from the prison worse than the living tomb of which I always had a horror. Light, dear mother, did come on my weary pillow, ere the spirit took its leave of its earthly sorrow, and the pressure of your hand and your love did follow me within the pearly gates, and still guide me onward in my home which is filled with hope for the dear parents—that your days may be peaceful and no more sorrow come to your hearts, so crushed and broken.

A California View of the Chinese Ques tion.

(San Francisco Bulletin.)

A great many people at the East seem not to be able to "get the hang," as the phrase goes, of the Chinese question. They wonder why it is that the progressive Caucasian is unable to compete with the immobile Chinaman. He has more endurance, more muscle, more brains, more skill, more courage than the Mongol. But for all that he cannot make the fight which the latter puts up. If continued he has to retire disastrously from the field. What he has to contend against is cheap diet, cheap lodging, cheap clothing, cheap religion, and no incumbrance. This is the sort of conflict to which the Caucasian is invited. The more statement of the caucasian. is invited. The mere statement of the conditions shows that he could not long maintain it. It would not be a bad formulation of the case to say that this a competition which leads to barbarism. The low er the laborer gets down in the social scale, the bet-ter he will be able to sustain the shock. The evolution of the contest which we are considering has not often been traced out. It is the fashion to regard it as confined to the laboring classes altogether. But it goes on, mounting higher and higher. There are two industries in San Francisco which are completely dominated by the Chinese-cigar-making and shoemaking. Some years ago they had no represent-atives at all in either of these branches of manufacture. Now they control them. The fight was first made on the white artisan. He was underbid, and has since been driven almost from the field. The turn of the white employer came next. Only one more class remains in this business to be jostled aside—that is the jobbers. With them the Chinese are already beginning to grapple. They are establishing their agencies at distant points and importing their tobacco direct from Havana. The result is as inevitable as death. In time the "jobbers" will have to be a provided that the state of th have to go. From this all the others can be inferred have to go. From this all the others can be inferred. Call it what you will, the struggle is one in all its parts in which civilization has to go down. And to all this is to be added the fact that the dollar paid out to the Chinaman, for the most part, then and there totally disappears. It has no further circulation. It might as well, and perhaps better, have been thrown into the bay. These are the reasons why the man of the superior race—the man of the nineteenth century—has to succumb to the Asiatic who has not advanced a peg, morally or intellectually, for two thousand years.

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. The angel world is drawing nearer and nearer, and your paper is one of the great magnetic batteries at this end of the line. Spiritualism is gaining ground and looked upon with more respect by church going people; "it is the true light that shineth in darkness."

S. Jemkims writes in renewing his subscription:
I have been a subcriber for the Journal almost from its birth, and it has become indispensible to my

Spirit-Photography Without a Medium.

To the Editor of the Religio-Philosophical Journal:

If the following which I clip and translate from the Sprechsaal, 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 by the the editor of the RELIGIO-PHILOSOPHI-CAL JOURNAL, or some contributor with a better knowledge of the subject than I have. Although I can not doubt spirit-photography as a fact in con-sideration of the testimony which Crookes, Wallace, Varley and others have borne to it, my own experience with this important branch of spirit manifesta-tions, has been very limited, and the repeated trials I have made of abtaining convincing proofs with Messrs. Mumler, Evans and Hartmann, have proved almost complete failures.

If 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," and apt to start a revival in the latter, which of late seems to have fallen into decadence.

The correspondent of the Sprechsaal, writes that he had lately received from a friend a couple of spirit-photographies, which were very convincing in regard to the reality of the Spirit-world and excluding all suspicion of fraud, as, although in the presence of a medium, they were only taken in a private circle and he applies to the them content and the spirit and circle, and by sunlight only. He then quotes from the letter of his friend the following which would prove that endeavors are made by the spirit-artists to

obtain sun-pictures of their own personality without any medial intervention. He writes: "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 the assurance, that these would soon He has given us the assurance, that these would soon be followed by much more perfect specimans as well of single figures as of groups. Our dear venerated spirit friend says, however, expressly (through the medium), that he cared less for having single spirits photographed for their friends and relatives on earth, but that the aim he pursued with zeal and earnestness was to make spirit-photography a good, common to all, in a manner, that under certain conditions every photographer without the presence of a medium would be enabled to give the spirits who wished it, the occasion of having their pictures taken. The spirit-artist, when asked how he could make this possible without a medium, gave this explanation:

planation:

"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; wherefore, as these rays are not visible to the human eye, the spirits of course remain invisible to it, too. But among those rays are the rays of heat and the ultra purple, which (as is well known) have a chemical action on the photographic plate. Now, if a spirit succeeds in condensing his plate. Now, if a spirit succeeds in condensing his fluidic ethereal body sufficiently to make the ultrapurple rays reflect upon the plate they would then become clearly perceptible to our human eyes and in our planetary light."

our planetary light."

The correspondent of the Sprechsaal cautiously adds, that this fourth presence would not be called more than a "hypothesis," but that it may be reserved for the nineteenth century in the way indicated to yet furnish a genuine scientific proof of the reality of spirit-photography and an explanation of the man-

ner in which its pictures come to existence.

I thought it worth-while to bring these communications to the knowledge and consideration of the American public. Brooklyn, April 3d, 1882, DR. G. BLOEDE.

Letter from W. B. H.

To the Editor of the Religio-Philosophical Journal:

Some ten or twelve years ago the Religio-Philo-sophical Journal was a regular visitant at 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. Its presentation and discussion of momentous subjects, in the main, I looked upon as crude and in many cases unprecesserily offending as crude, and, in many cases, unnecessarily offensive, and its editorial management, such as to prejudice thoughtful but conservative minds against it as a representative organ of a new gospel. All this, I observe, is now changed. The management I take to be unexceptionable, and the leading articles published indicate marked ability and culture; especially noticeable is your opposition to shams, blind credulity and fanaticism,

In volunteering these and the following remarks is proper to say, the writer is not a Spiritualist, nor is he an opponent, but an interested observer controversy the issues of which take hold of the deepest sensibilities of our nature. As an impartial looker-on, I feel free to admit that the mere testimony of witnesses of preminent integrity to the phenomena of Spiritualism—that is to say, to facts implying extra mundane power and intelligence—is simply immense. But, such is the extraordinary character of these phenomena, and such the force of our prepossession, that nothing short of personal obser vation and experience can produce conviction with most of us. It is worthy of note, that much of the prevalent incredulity respecting the wonders of Spir itualism arises from these prepossessions the common heritage of our age. They come to us with whatever of good or evil occurring from that great religious movement or apostacy, of the sixteenth century. The Jew had no difficulty in accepting the alleged miracles of Jesus, because his mind had become familiarized with the idea of miracles as a reality or pretty common occurrence in his nation. The difficulty with the common occurrence in his nation. culty with him, in the time of Christ, was to estimate the value of the miracle; the value in his judgment, depending upon the power which produced it—was it God, or was it Beelzebub? Protestantism in re fecting the prodigies of the mother church has fostered a general skepticism which now rejects all miracles of modern date, or all very marvelous mani-festations of any kind, to such an extent that it is now simply impossible for many minds to believe the statements abounding in spiritual literature without a positive personal experience of their reality. Nevertheless, in fairness of judgment it must be conceded that, so far as testimony and argument are concerned, the Spiritualists have the best of it. But no amount of argument, or evidence at second hand, is competent to produce conviction in all minds, how-ever receptive of truth they may be. Well authenti-cated facts fairly presented, may soften prejudice and prepare the mind for original investigation; and it is just here where organized effort can be made

In your issue of April 8th, I observe an effort is being made to unite and consolidate members and friends of your faith into a homogeneous and effective organization. The writer has often wondered at the singular indifference of Spiritualists upon this matter of such vital importance, as it seems to him. You must get access to the secular press; but to do this you must become a power—recognized as such—a power to be respected, and, if needs be, conciliated. I know of no way by which this can be accomplished but by combined unity of action. Let the leaders of public opinion once understand that you have a right and that you mean to have it respected—a right to the common privilege of free discussion, in the open court, in the secular press, where other matters of public concernment are canvassed, let this, I say, be understood and Spiritualism will not long go begging for an audience. A fair fight and no favor, and I fancy this problem—Spiritualism versus Materialism, may yet receive solution.

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; stand by true mediums in any emergency. Spiritualism has enough to hear from the bigoted ranks of orthodoxy.

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. All true Spiritualists will stand by you, and sustain you in your effort for truth, and the good angels will strengthen you for your arduous work.

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

Dr. Sars 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:

We have some excellent manifestations here, all in the light. Mr. E. L. Matthews is the medium.

Sayre's Vaccination Sophistry Exposed.

BY ALEXANDER WILDER, M. D.

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

The pronunciamento of Dr. L. H. Sayre, in regard to small-pox and vaccination, concluded with a ribaldrous 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. "He that doeth evil," we are told, "hateth
light." Dr. Sayre is a man of boisterous, imperious manners, who browbeats all who differ from him
and even insults them grossly.

Vaccination is a miserable abortion of the darklantern practice. It has no scientific character, and
its advocates only sustain it by the desires of the
empiric and charlatan, ignoring known facts, gagging
debate where they can, and resorting to compulsory
measures, fit only for a barbarous age and a country
where civil freedom does not exist. Only one word
is suitable for such a course—atrocity! to small-pox and vaccination, concluded with a rib-

where civil freeding does not exist. Only one word is suitable for such a course—atrocity!

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 Prussian army, all of them vaccinated or revaccinated, than among the civil population of the same age. In the Bavarian contingent during the Franco-German war, notwithstanding faultless revaccination, there where almost five times as many deaths as among the civil population. The French prisoners in German fortresses, nothwithstanding their renewed vaccination on German soil, had more deaths from small now than the German resident their renewed vaccination on German soil, had more deaths from small-pox than the German resident troops with vaccination of an older date. In the French army for years past, that particular corps which shows almost four times fewer cases of vaccination and re-vaccination, than the rest of the army, has yet fewer cases of sickness and death from small-pox. The youth of France in civil life, free from all compulsion as to vaccination, shows almost three times fewer cases of small-pox than the army. In 1829, re-vaccinated troops brought small-pox from Nice to Turin, and in 1869 in the Netherlands, small-pox emanated from the re-vaccinated troops and was by them carried to distant parts. The three and a half millions dying from small-pox in Old Mexico were never counted; besides most of them fell victims to famine.

fell victims to famine. 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. Dr. Sayre's statement, that out of 22,000,000 of people in various countries of Europe, there died annually of small-pox, previous to vaccination, 62,861, and for the same number of people there have died annually since vaccination was adopted, only 7,408, is not true. He like other vaccinators, having a point to carry, gives the mortality of an epidemic as an annual occurrence and omits carefully the history of the last 30 years. Yet during this period there have been three epidemics of small-pox, each of them as Prof. Francis W. Newman declares have been more fatal than the one preceding. It is the usual method to reason thus deceitfully; hence I deem it intentional falsehood.

In the last century small-pox was assiduously prop-When vaccination was introduced into Sweden 80

In the last century small-pox was assiduously prop-In the last century small-pox was assiduously propagated by inoculation. Whatever abnormal mortality was occasioned in this way, can give no countenance 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. We have a case here of a man who had it; then was vaccinated and had that disease, and then had small-pox again. His name is Bills. LouisXV. of France had small-pox at 16, and died from it at 64.

In London the small-pox deaths from 1851-69 were

In London the small-pox deaths from 1851-60 were 7,150; from 1861-70, 8,347; from 1871-80, 15,543. In England and Wales the small-pox deaths from 1851-63 were 33,515; from 1864-73, 70,458. Siljestroem, of Sweden, declared in 1874: "Sweden is suffering from small-pox as never before in the memory of man."

memory of man,"

Henry Wirz, the wretched jailer of Andersonville, S.
C., was convicted of cruelty to Union prisoners and hanged, the telling charge being that some hundreds of prisoners died there from vaccination. My own purpose of the convention of the conventi nephew escaping from Columbia, was vaccinated at Knoxville, and had a terrible time from it. Here in New York several deaths have occurred, the children rotting to death. I am personally in favor of a suit for malpractice wherever vaccination can be shown to have done harm. Still I do not expect another vaccination epidemic, though crime does seem to re-

peat itself by epidemic recurrence.

Much of the vaccine virus is obtained from inoculating cattle from small-pox pustules. There does not seem to be any real bovine-pox, at least bulls do not have any. 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 confluent small-pox.

I am gratified to be able to state that not only eminent savants and scholars like Humboldt, New man, Herbert Spencer, Envernoser and Kranichfeldt, 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 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 under any pretext is a crime; and to compel a person to undergo a surgical operation is a viola-tion 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. Every-body knows that it is a planting of poison in the hu-man system, as certainly as the bite of a venomous snake. The mortality of the act is not capable of de-fense; its blind folly is plain as the sun at noonday.

In Johnson's Cyclopedia (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, church wardens, overseers, audifors, and other local officials. At present there are on the London School Board seven women, two as salaried officers. In 1881 ten women were elected as salaried officers. 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 woman's rights is being agitated with every prospect of success. In the Isle of Man a "Franchise Bill" was passed on January 5th, 1881, giving the right of suffrage to women on municipal questions, and in March following, of the 700 eligible women resident on the island 460 cest, their first ble 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 encouragement 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 RK-JGIO-PHILOSOPHICAL JOURNAL portrays the editor's character, whose probity for truth stands undimmed by opposition. The living lines of eternal principles are presented in bold relief before a gain-saying 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 in-cumbrances. Philosophy with its broad and open culture divides the real from the delusive teachings of other days. The spiritual knowledge of to-day far 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 mortals to rise from the dark shades of superstition into the inflowing light of a progressive life. Its tone is clavating, 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 mother 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 out 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 whirl-ing 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 whirling vortex of dissolution. That the world must soon be destroyed, the high prophets and low prophets are often fore-elling. Any uncommon occurrence in nature is teized on as a basis for their conjectures.

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 becomes depopulated, or the particles of matter of which it is composed, lose their cohesive power. The developing 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 members of the human family lose their habitation, and blot, out a life so full of promise, growth and gladblot out a life so full of promise, growth and glad-

The sources of intellectual advancement are only just 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 streams 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; some new beauty is unfolded to the appreciative mind.

Man has but just begun his travels along the paths

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 beautiful. What exquisite pleasure is derived from a decoration 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 hap-py 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 home. When the tides of progress cease to bear us onward towards 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, mother Shipton may prophesy, if not of a complete destruction, a material change in the earth. Ages having transpired in the developing of the earth and its growth being of such a gradual nature, it is reasonable to suppose its decline and depopulation will be as gradual and lange. cline 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

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 children, to keep orderly and cleanly homes are duties, but not all of woman's duties, any more than winning 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

onesty 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 stand alone in the world, and make 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 ner 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 the day when women will be self-respecting 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

I cannot see how such a disposition is incompati ble with the "meek and quiet spirit" that is so lovely in female character. By a "meek and quiet spirit" do not mean the disposition to bear meekly burdens which she feels to be too heavy for her, and unkind and unjust, and then whine about it afterward-burdens which by a little dignified self-assertion she could place where they belong, and thus make it better and happier for all concerned. How can woman., to please father, brother, or husband, admit that to be right which she knows in her inmost consciousness to be wrong and unjust? Let us be true to the soul God has given us. If we must suffer wrong, suffer it nobly, as did Christ upon earth, not in cringing obedience to brother man, but because it is the will of our Father in heaven. That we are capable of a noble enthusiasm in great emergencies hat we have intellect to understand the perils threatening our country, that we have conscionce proves that God never intended woman to be cipher in the state. Let us by a study of broader themes fit ourselves to stand by the side of our brother, and share with him the great responsibili-

ties of the coming times.

We cannot stand still. We must either advance or drift backward to the darkness and horror of the old polygamous times. Already the foul thing is spreading in our beautiful West. Never in the history of nations has there been such a necessity for united womanly effort as now. After all, the ballot for us is of less consequence than the ability which will come of earnest self-culture, to use it wisely.

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-

"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 which we write, hauling lumber on the gearing of his wag-on. On his way home from town his horses became frightened and rau away, throwing him off the wag-on. He caught his foot in the hounds and broke his eg. 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 hidden 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 in one year's time. On the first day of the third week from the time the limb was broken, he slid 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 held scances, and the many months metalians noises and months. 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), while explaining a personal from the Index of a late date, you say: "Prof. Toohey told us some mentils 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 qualification—"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 officers 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 submitted 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 specularitye and non-religious acceptation of the word, and as such it must be non-sectarian in its discussions and platforms. It can not be an anti-church movement any more than it can be identified with an ecclesiastic organization, if it is to deal justity with

ment any more than it can be identified with an ecclesiastic 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 purees prepaged in its aggregation, the Libert

the purpose proposed in its organization, the Liberal League must select such methods, policies and agencies as will best carry out this non-sectarian agreement. Its officers, editors, lecturers and other co-working instrumentalities should unite in demonstrating 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 becomes 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

necessity, as soon as the peculiar and difficult work of the League is understood, for it is well known in of the League is understood, for it is 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 per se. Even these precautions may fail to bring the churchman and the mere sectarian to co-operate with Liberalists and Radicals in their efforts to introduce justice to all into 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 sa long obstructed the progress of humanity?

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 compassite and populier an extraordinate the form

composite and peculiar an organization as the Congress of the National Liberal League.

Since writing the above, I have had additional experiences, 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 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 Netteral Tiberal Teague. 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. Tooney.

G. H. Huxham writes: I am proud of the Journal, and think it is growing better all the time. Fraud has no friends in your office, but truth has many. May you live long to battle for the truth

W. S. Fuller writes: Almost wherever I go find the Journal, and am gratified to hear its favorably commented upon.

Notes and Extracts.

What we call death is birth.

What we call creation is continuous evolution. Divine thought is the master force of the uni-

Spiritualists have no creeds, formulas or sa-

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

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

One of the noblest sentences uttered by the mar-tyred 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 es-cential being—essence of all substance—soul of all

spirit, sum and essence of all things, actual and possible.—Omro. Fasting and penance is to be avoided because nature has made no such demands upon us; we are

required to be temperate in all things, not more so

in feasting and fasting, than in the use of denunciatory 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 re-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 spiritual 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 curse that they so effectually opposed, at a fearful cost of lives and suffering.

The Spiritualist says, 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 becomes a greater enemy and is really better situated to obsess others than 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 unrufiled amid the strife of elements 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 pleasure to the brim, and force them to drink it. What sophistry to tell man-kind, "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 sweet contentment and pleasure. It is consistent in its desire to know no past and no fu-ture; yet memory will look backward, and hope will look forward. Atheism and materialism should have had 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 philosophy. Then man may lose the sense of duty which bids him sacrifice a pleasure to-day for a higher good to-morrow. While this sense of duty is permanent, a sensual philosophy 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 drawingroom 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 a 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 Orientals 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 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 English-men. He spoke with perfect freedom, and with that openness of manner which invites questioning. When I asked if a member of the Brahmo Somaj would ever speak of him-self 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 meanplace 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 barran Indian desert. He held in his hand, so the picture represented him, the ektara, an instrument represented him, the ektara, an instrument of a single string—the only one, I believe ever used by the Brahmo Somaj. 'We sometimes spend hours in that position,' he said, communing with the Infinite.'"

(Springfield (Mass.) Daily Union.) His Answer.

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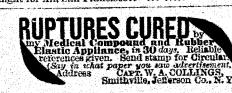
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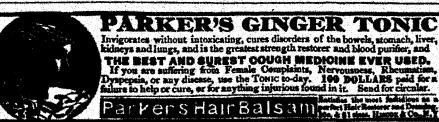
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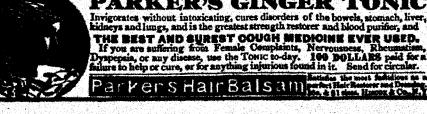
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A Ringing Letter of Farewell from E. W. Wallis.

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 unvarying 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 Spiritnalism 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 man-liness 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 be-ginning 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 gencrous 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 fraudment 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 evidences 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 and 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"), of the middle ages. Perish the ism 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 as 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 decep-tion to be practised, even to bring in masks, etc. What superstitious folly this is; as if the spirits were so weak and incompetent as to be overpowered by the presence of a few aloubting 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 pe-sular coler 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 tuses, after the plan of the late Paris Exhibiction, will be held in Vienna during the coming summer, under the management of Count Wilczek 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 Tynron, Dumfriesshire, Scotland, May 28, 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 blackbird's notes alternated with the thunder-claps. The rain was moderate; and, as the air filled with insects and perfume, the swallows kept busily skim-ming, even while forked lightning was flashing. Horses in the fields however, exhibited symptoms of terror."

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 ma-

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 Darrock, 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

The Chicago and Western Railroad Company are developing at the South Englewood Suburb of Chicago a new plan for transfering 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 trans fer thus made is quick and cheap, and the weighing accurate. The new house is expected to have the capacity of transfering 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 Protococcus nivalis 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 cathered 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 emo-tion; 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 more real than anything on earth, and I can never 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 deathbed scene at the transition of an aged rela-

Herr Nielson, the director of the Norwegian | 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—hu-man 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 quie 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 confidence, and therefore are not personal

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 Martinau, Mrs. Opie, Carlyle, etc., I found the following:

"Feb. 3rd, 1843. Aunt Charles Fox told us 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 churchvard. 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 sus-picion 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

Detroit, Mich.

Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Mr. J. Frank Baxter is filling an engage ment with us, occupying our platform on Sunday at 3 and 7:45 P.M. His lectures are attracting large and intelligent audiences, 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 and a said: 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 fed, you will probably get what you wish; but if you come with all the avenues to your spiritual nature filled with prejudice 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 say his soul, by a change in this 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 ened into deeds of practical benevolence by its teachings, and that Spiritualists as individuals stood in the front rank 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. tive. She told how her aunt's physical life seemed ebbing away as she laid, speechless and sightless apparently, on her bed, her last lowed by his convincing tests, which were of M. A. (Oxon).

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, 1668 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 this 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 unan-

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 seance; 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 scance 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.

Mr. Le Grand Douglas said that he had seen enuine materializations through Mrs. H. ilson. 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. Huntoon 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 seances of Wm. Eddy. At the first two a spirit came to him that he knew was a genuine materialization. At the third seance what claimed to be the same spirit appeared, and it was Wm. Eddy with a mask

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.

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 harmonial 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 had been given to the world, by direct spirit, the reviewer, for Mr. Sargent to write a oad agency; that human souls had been quick- 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

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 Gall," "The Great Kingsbury Puzzle," "Notes and Commente," etc., etc., all are well calculated to interest and instruct the general reader.

We can furnish back numbers of the Review, commencing with January 1st. Terms, \$1.75 per year; single number, 25 cents.

Psyche for April comes to hand illustrated with "Portraits of Mother Shipton, the Yorkshire Sibyl." It contains several articles of deep interest. Price 15 cents. For sale at this office.

We have received a fine cabinet photograph of the late Mr. S. R. Wells, of the Phrenological Journal, New York city and his wife Mrs. Catherine Fowler Wells who still continues with the firm of Fowler & Wells. The pictures will add to our collection which our friends have so kindly sent us heretofore.

Poems from the Inner Life and Poems of Progress, by the well known inspirational writer, Miss Lizzie Doten, price each, cloth \$1.50, gilt \$2.00, postage 10 cents extra. These poems are written in the most pathetic and beautiful style and should be read by all. For sale at this office.

Every reader who has the interest of the Journal at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents or fifteen months for \$2.80.



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