











Voices from the People.

My Boys—My Girls. BY EMMET HERRISON (Mrs. A. E. N. Rich.) I've been looking out on the wide, wide world...

The True Salvation.

BY W. WHITWORTH. To the Editor of the Religio-Philosophical Journal: As a workman and thinker I thank you for your able editorial under the head of "Literature a Lever for Labor"...

Henry Ward Beecher.

To the Editor of the Religio-Philosophical Journal: Has the Rev. Henry Ward Beecher commenced controlling mediums? The Medium and Daybreak claims that he has, and that a communication published in that paper of April 23d, is from him...

Stone-Throwing in Australia.

A telegram from the Sydney, N. S. W., correspondent of the Melbourne Herald (Feb. 16) gives the following information: The Mudgee paper gave an account of a mysterious phenomenon in that locality. A farmer, named Large, residing in the village of Cooyal, had reported to the police that for several nights he and his family have been terrified in consequence of stones, some of which weighed one and a half lbs., continually dropping inside the house...

A Seance at Mrs. Stoddard-Grays.

I am led to believe through various sources of information, that although there are many believers in the truth of spirit communication, there are also a great many who repudiate the truth of materialization. I humbly and respectfully wish to state here that I know it to be true. I know that spirits have the power to materialize, with a form like-like and real; that given proper conditions they can build up that form before your very eyes. I have seen this many times, and propose to tell you the last materialization I witnessed. Everything I relate is absolutely true...

Hopeful for the Future of Spiritualism.

To the Editor of the Religio-Philosophical Journal: I am hopeful for the future of genuine rational Spiritualism, from the fact that, through the earnest efforts of its wisest and ever faithful advocates, the attention of the advanced minds of this and other countries has been turned toward the consideration of the subject to a degree that has never been reached in the past...

Methodist Anti-Tithe War in Wales.

Wales, as well as Ireland, seems to be in open revolt against Tithe. Methodist Welshmen are resisting the collection of tithes to pay the Episcopal Tory persons just as stoutly and vigorously as the Irishmen are resisting the collection of excessive rents to pay the landlords...

Sensations Under an Anesthetic.

The habit of taking an anesthetic for all kinds of surgical operations, from the extraction of a tooth to the amputation of a limb, is now becoming so general that the description which Mr. G. E. Shoemaker, an American medical man, has recently published of the impressions he received while under the influence of ether, will be read with interest...

The Danger of Collision.

It is a fact worth noting that no comet, so far as is known, has ever come in contact with the earth, or mingled its substance with the earth's atmosphere. The nearest approach ever observed was Lexell's comet of 1770, which approached to within 1,400,000 miles of the earth...

Notes and Extracts on Miscellaneous Subjects.

It is said that the edelweiss, the famous flower of the Alps, is found on Mount Ranier, in Washington Territory. A tramp is traveling through Michigan begging 2 cents from every person he meets in order, as he says, to buy a postage stamp to send a letter to his wife...

A Communication from Mrs. Clara A. Robinson.

To the Editor of the Religio-Philosophical Journal: Your spicy paper, full to the brim of good things, greets me each week, and like the smiling face of a friend is always welcome. When Wednesday comes I watch eagerly for the postman, and if (as is occasionally the case) it fails to make its appearance I feel disappointed. This, however, does not often occur.

Three times within as many months the inquiry has been made of me (by letter from unknown friends) why I did not write for the JOURNAL now always once every week. I have always said that I "gone back on Spiritualism." Gone back on Spiritualism! Never! How could I, after all the proofs I have had of a continued life after this one, after the many good deeds I have received from Mrs. Plerson and Mrs. Potter of Boston; Mrs. Bullens of Colorado; Mrs. Simpson of Dakota; Mrs. Dole, Mrs. DeWolfe, Mrs. Graham, Mrs. Cutler and others of our own city; to say nothing of what has been given through my own organs...

As for the JOURNAL it is my beau ideal of a spiritual paper. I am entirely in sympathy with the editor as regards fraudulent mediums, for well do I know he is ever a friend to true mediums; that he is ever ready to give them all the aid and sympathy, but when necessary to aid such financially as far as his circumstances will permit. I know, too, that he never pronounces a person a fraud, unless he has had good reason to believe them to be such; for that reason I think the readers of the JOURNAL may safely trust his judgment in this respect, and that all honest mediums should thank him for the warfare he wages on our behalf...

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Crossing the Red Sea.

A colored minister in Florida thus held forth: "My brethren, de Israelites went ober de Red Sea on de ice. De g'od ober all right, and da's de reason why we sing songs of praise in de morning, when de sun was up. Pharaoh and de 400,000 came wid dere great lumberin' chariots on iron. De g'od broke tru de ice, and dey all went to de bottom ob de sea. "Stop, dere!" exclaimed a hearer, "I want to ask a question. P'r dere ge'ography, and Egypt's a hot country; it's under de tropics. It's near de equator, and dere ain't no ice dar. How could de g'od ober de ice on dat's no ice dar?" To which de preacher responded, "In de glad you ask dat question, now I can 'plaire' you. Dere comes ob readin' 'g'ozephy' instead ob de Bible. My brudder, dere de ob chiblin ob Israel g'od ober de Red Sea, dat was a great while ago, before dere was any 'g'ozephy', before dere was any water. Da's de reason dar was ice, my brudder."—Ez.

It is estimated that three tons of yarn are yearly used in the manufacture of bone-balls.

Decoration Day—1887.

Bring flowers to-day for the graves of our dead, Leave the fairest of all on the brave soldier's bed; His heart throbs have ceased, and his eyes are still, He is deaf to the drum-beat and bugle call shrill. He has fought his last battle, he rests 'neath the sod, But the spirit immortal has gone to his God; Like the breath of these flowers 'tis wafted away, Disappeared from our sight in the brightness of day.

The sturdy oak branches above him will wave, And the winds chant a requiem o'er his low grave; Fond hearts will remember our soldier so true, And scatter with roses the grave of the blue.

And oh! with these roses and flowers of spring, As an emblem of love and of life which we bring, We will pray for the blessings of God on our dead Who are sleeping to-day in the soldier's green bed.

We will pray that sweet peace with her hovering wing, As pure and as fair as the flowers of spring— May ever remember the lives which they gave to the "land of the free" and the home of the brave." JULIA GREY BURNETT.

Preaching after Death.

Rev. Dr. Crane (Universalist), in a recent sermon took the somewhat advanced ground about the "hereafter"; that there was not a particle of reason why the gospel should not be preached "there as well as here." He said, among other things, that the world beyond is a spiritual world, and that we do not reach the gospel to the outward, external, material universe. We do not address the hills and mountains and brutes. We do not call the hills and mountains to repentance. We preach the gospel to the inward, spiritual universe. We fling our truths to the man within. We address the souls and not the bodies of men. We call the spirits in prison to repentance. Our whole work is in that spiritual world—in that unseen universe—in that eternity where there is no time and no place. And our words are not the gospel. At the best they are but signs of the eternal presence.

A "Joan of Arc" Celebration.

Joan of Arc still lives in the memory of her fellow countrymen, says the correspondent of The Daily Telegraph. The old town from which the savior of France took her life is celebrating the 458th anniversary of its deliverance from the invader with a series of splendid fêtes. The principal squares and streets are ablaze with banners and oriflammes; the air sounds with the peal of bells and with martial music; cannon are saluting the memory of the valiant maid; and to-day, opening the festivities, the bishop of Orleans, holding aloft the standard of Joan of Arc, which he had received from the hands of the mayor, blessed the kneeling and enthusiastic population. Torchlight processions and fireworks complete the programme of a fête which has attracted to Orleans the inhabitants of the neighboring districts for miles around.—Ez.

My Little Bo Peep. My little Bo Peep is fast asleep, And her head on my heart is lying, I gently rock, and the old hall clock...

IT WILL BE ALL LIGHT THERE. The Child's Message to His Mother—A Pathetic Story of Home Life. Children are happy counselors. They are to our hand, practical, everyday lives what the stars are to the heavens...

There is a family in this city who are dependent at this moment upon a little child for all the present sustenance of their lives. A few weeks ago the young wife and mother was stricken down to die. It was so sudden, so dreadful when the grave family physician called them together in the parlour, and in his solemn, professional way, intimated to them the truth—there was no hope!

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OVER 20 YEARS WORKED. "Who—told—you—Charlie?" she asked, faintly. "Doctor, an' papa, an' mamma—everybody," he wheedled. "Mamma, dear little mamma, don't be afraid to die, 'ill you?"

Dr. Slade in Belgium. Henry Slade, the medium is at Brussels, Belgium. The Belgium News gives an account of a seance, with him, of which we make an extract. By invitation of Mr. Home, we had, in company with the United States Consul in Brussels, a seance of slate writing by Dr. Slade.

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TOBACCO AND ITS EFFECTS. A PRIZE ESSAY. Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil. BY HENRY GRIBBONS, M. D., of San Francisco, Cal., Professor of Materia Medica in Yohann Medical College, and Editor of the Pacific Medical and Surgical Journal.

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Unitarianism.

(Continued from first page.)

in the eyes of their late theological enemies. They didn't possess the requisite presumption to formulate a creed while the founders were yet living in the memories of those who had lived and grown under their word of life...

What has been the result? It has been twofold. It has converted Unitarianism into a hot bed of dilletantism and hypocrisy on one hand, and a spirit of freedom on the other such as its founders never knew or even dreamed of in their most prophetic hours.

HE BELONGED TO NO CHURCH.

But He Lived an Honest Life and Died a Happy Death.

"I know an old man who died of old age without religion," said Brother Gardner as he opened the meeting. "Some of the people who stood around his death-bed and saw him die as he sank away in death could not make it out. He belonged to no church—the worshippers with no congregation, and they wondered that he died content."

Onset Camp Meeting.

The following is a partial list of speakers at Onset for 1887:

- July 10th, Mrs. M. S. Wood and Walter Howell; the 12th, Walter Howell; the 16th, Miss M. T. Shellhamer; the 17th, Miss Jennie B. Hagan and Miss M. T. Shellhamer; the 19th, Miss Jennie B. Hagan; the 20th, Mr. F. A. Bland, National Indian Agent; the 23rd, Mrs. H. S. Lake; the 24th, Hon. Warren Chase and Mrs. H. S. Lake; the 26th, Hon. Warren Chase; the 27th, Fact Convention; the 28th, Fact Convention; the 30th, Mrs. Sarah A. Byrnes; the 31st, Mrs. R. S. Lillie and Mrs. Sarah A. Byrnes.

The Summer time tables on the Old Colony R. R., went into operation June 6th, 1887, all trains stopping at Onset Bay Station, and connecting with the Onset Street Railway Company's train for the camp and all parts of the grove.

For the Religio-Philosophical Journal. Monasticism among Spiritualists.

BY HERMAN SNOW.

According to the laws of spiritual affinity as now usually interpreted, it should be expected that all the various phases of human association as found in the earthly life, must exist also as counterparts in the Spirit-world generally in close relationship with their native localities.

Among the many interesting and able mediums who occupied the Spiritualist platform during my somewhat extended public position in San Francisco, few made so deep an impression as did Jenny Leys, an inspirational speaker of the highest order.

I will now give a statement of the subsequent developments of this interesting case as found in the public papers, first from a well-known San Francisco daily, as follows: "Many of our readers will doubtless remember a young lady speaker, Miss Jennie Leys, who visited this city some ten years ago."

"A neat brick house on Fort street, Los Angeles, one of the most fashionable avenues of the place, has been for years the scene of a most remarkable devotion. Some ten years ago Miss Leys, a young lady of considerable aptitude as an inspirational speaker, went into voluntary seclusion at this place, in the belief that by entirely separating herself from the world and from all contaminating influences, after a stated period of time, Jesus Christ himself would materialize by her side upon the rostrum in full sight of her hearers.

"The young lady is described by friends who know her as a girl of unusually pure and elevated character, and is regarded by those of an opposite faith as sincere in her convictions, although laboring under a singular delusion, not unlike dementia. At first she occasionally admitted a friend for a brief interview in her darkened rooms, but now, for more than half a decade of years, the few visitors who sometimes appear, converse with her without seeing her face. Occasionally, at early dawn, passers-by catch a fitting glimpse of a woman's form in her little garden, but she shrinks from observation, and at the sound of strange footsteps invariably retreats to the house. She is accompanied in her retirement by a lady friend, whose faith in the fulfillment of her promise rivals her own, and these two women, who cannot but be regarded by sensible thinkers as victims of masterful delusion, bid fair to spend their lives in the seclusion of their darkened house, surrounded by a tide of busy, active workers."

"But my more recent and satisfactory intelligence comes through the columns of the Golden Gate of April 30th, the language being that of its editor, J. J. Owen, who has recently returned to San Francisco from an interesting and successful trip through Southern California as the business manager of public séances held by Fred Evans, the wonderful sailor boy slate-writing medium. The account, slightly abridged, is as follows: "A day or two ago I called on Jennie Leys, the once grand inspirational lecturer, who, for the last eleven years, with an unselfish and a most heroic devotion to an honest conviction of duty, has shut herself out from the world, immured in a little cottage in this city, and has diligently sought to obtain that development which she seeks—the materialization of her spirit guide in the light, and who shall be able to stand by her side on the rostrum. If this were her only object (and it is the only one given to the world), we should consider her life most sadly wasted. But we drew from her, under a pledge of secrecy, other reasons which greatly exalt her in our eyes."

"Miss Leys and her faithful attendant, Miss Peck, reside in a plain little cottage on Fort street, the same that they have occupied for eleven years past. The blinds, in front at least, are kept continually closed, and the house appears as if unoccupied. Miss Leys can be seen only by intimate friends, or by representative Spiritualists, who may seek an audience with her, and then only through a glass in a door panel, placed there for that purpose. Sitting with her face to that glass on one side, the visitor takes a seat on the other side, and is thus able to converse readily with her. And thus we talked with her for over an hour, urging her by all the means we could present to come forth from her prison house, and take the rostrum again for humanity's sake."

"The house is anything but cheerful. The floors are bare, and an air of extreme poverty prevails—a circumstance which we would not mention did we not know how readily, with her beautiful gifts, she could raise herself to comfort and affluence. She informed us that during all of these years she had kept herself entirely aloof from all mortal touch, save that of her faithful female companion. For the last six and a half years she had never stepped out of the house, nor stood in an open door, nor sat by an open window. Of course her health has suffered much from this severe discipline; but she is bright and vivacious—the only cheerful thing in that gloomy abode. Her conversational powers are remarkable, and her trust and faith in the invisible unbounded. She has become so spiritualized from her long discipline that she seems more like a being of another world than of this earth. Her hair is white as snow, and her eyes luminous with the glow of a white and beautiful spirit within."

"The house where she resides is to be torn down or removed in October next, when it is to be hoped that this gifted soul may be restored to the world, and again take her place upon the rostrum. We enjoyed our interview with her greatly, and left her presence with profound feeling of respect and admiration for the woman who could thus devote eleven of the best years of her life to what she considers a sacred duty."

Now what shall be said of a case like this? Was it, indeed, as some have maintained, a successful effort of Jesuitism in the Spirit-world to put a stop to a dangerously persuasive advocate of heresy in the old strongholds of the Pacific? There were certainly some natural points of contact exhibited in the lectures given which rendered an affinity with the monastic phase of Catholicism possible, and this notwithstanding their general independent and progressive character. Is it not probable that it was in this way that the lecturer was finally silenced and led away into spiritual bondage? Or shall we regard this as but one of the natural fruits of false and exaggerated views of materialization, so-called, and which now, even more than then, are working an extended sway among phenomenal Spiritualists? Can any one answer such questions satisfactorily?

Dr. Henry Slade in Belgium.

We find in La Justice, a newspaper published in Liege, Belgium, the following account of a séance the writer had with Dr. Henry Slade, and translate the same for the benefit of the readers of the JOURNAL:

Having been invited by our friend, the editor of Le Messager, the Spiritualist journal of this city, to accompany him to a séance with Dr. Slade we readily accepted.

On our way to the American medium's apartments we frankly avowed our conviction that the direct writing produced on a slate was of purely physical origin, and that the intervention of spirits in the matter was simply fictitious. We came away from the sitting, if not convinced of the existence of an intelligent force independent of the human will, at least wonder-stricken by the results obtained through the mediumship of Dr. Slade.

Wiser men than we will have to find out what relation the facts produced by Mr. Slade may have with science or whether they are of the supernatural order. We shall confine ourselves to a recital of what we saw with our own eyes without being able to suspect the impartiality or sincerity of the American medium.

The room into which Mr. Home, Dr. Slade's interpreter, introduced us is but meagerly furnished. There was a white-wood kitchen table in the middle of the floor and another table standing against the west window and a few cane-seated wooden chairs.

We seated ourselves around the first mentioned table, having Dr. Slade on our left, Mr. S— on our right, and Mr. Home in front of us. We joined hands across the table and very soon we heard distinctly three knocks coming from the direction of the medium, whose slightest movements we watched scrupulously. His hands were resting upon ours and his body slightly turned from the table by reason of our request that he should not place his legs under it. An instant afterward we felt something tumbling with our right limb, and our neighbor Mr. S— tells us that he also felt touched.

Mr. Slade then took a morsel of pencil, handed us a slate that we took good care to examine minutely, cleaning it well ourselves and thus removing all trace of writing. We passed it back to Mr. Slade, closely watching that he should not replace it by another. The mite of a pencil—two centimetres in length at the most—was placed upon the slate which was then held under the table by Mr. Slade right at our side.

At the end of a few moments we heard a movement of the pencil upon the slate and next, three little taps, indicating that the spirit had finished, and this is what we found written upon the slate: "Un homme agit est assés de toutes les injures qu'on peut lui dire. La grande réponse qu'on doit faire aux intrigues, c'est la modération et la patience."

"L. DE MOMD." (An aged man is above all injurious things. that can be said of him. The grand reply that one should make to intrigue is, moderation and patience. L. DE MOMD.)

We requested permission to hold the slate ourselves, our skepticism going so far as to have the hurtful suspicion of thinking that Mr. Slade was capable of imposing upon us. We, therefore, took the slate by one end, held it under the table slightly inclined, and in a few seconds the pencil wrote the following in English: "My friends, forgive those who try to wrong you; they know not what they do." (Signed) W. CLARCK.

Dr. Slade next took two slates, placed a crumb of pencil between them and held them against our left arm, and the spirit wrote this: "Combattre toujours pour la vérité." (Content always for the truth.)

I now requested that writing be produced upon the table and not under it, and the doctor acceded to our wish. The pencil was placed upon the table and I put a slate over it and alone laid my hand on the same. I heard the pencil leaving its trace, and when it had finished I turned the slate over and read upon it these words: "Qui peut douter?" (Who can doubt?)

A new experiment was made at this point by placing the two slates under my left foot, when the same phenomenon took place. The so-called spirit had written these words: "Facts are obstinate things, are they not?" "I AM W. CLARCK."

Such are the facts, faithfully reported, which we have seen produced. Are they manifestations of supernatural agents? This is a grave question which we do not propose to solve. The author who said that "The unknown is greater than the known," was right. It is that, nevertheless, that the experiments with Dr. Slade, whether purely of a physical order or produced by intelligences independent of our own, are of a very interesting character. E. P.

"Through the Gates of Gold."

To the Editor of the Religio-Philosophical Journal.

Some little while ago I saw in the JOURNAL a review of the book called "Through the Gates of Gold" which the reviewer, who signed himself "A Theosophist," dispraised very strongly, even to the extent of warning people against the book as one giving false and dangerous theosophical views.

My own opinion of the book was so entirely favorable—and, indeed, I think it one of the most remarkable contributions to pure theosophy extant—that I could only account for the reviewer's opinion by remembering that there are theosophists and theosophists. I thought at the time that I would cross pens with the to me unknown writer of the blind criticism, but refrained until I could make sure who wrote "Through the Gates of Gold."

I thought I detected a likeness both of style and thought to certain other treatises already regarded as classic and authoritative by leading theosophists, and on proper inquiry, soon became possessed of documentary evidence as to the authorship of the book.

It is written by one of the best known living authors of theosophical literature, and professes to have emanated from a still higher source, than which none higher is or can be recognized by any student of Oriental occultism. Therefore, be the book good, bad, or indifferent, its orthodoxy and authority are equally unquestionable, and your reviewer must change either his views or his signature.

Fortunately or otherwise, the book is addressed to the very few who are upon the threshold, and wish to pass "Through the Gates of Gold," and its perusal is not to be recommended to weak immature or impure minds. Respectfully,

ELLIOTT COUES, F. T. S., President, etc. 1726 N. St., Washington, D. C., May 31, 1887.

The voice of conscience is so delicate that it is easy to stifle it, but it is also so clear that it is impossible to mistake it.—Madame de Staël.

Wisdom and truth are immortal; but cunning and deception, the meteors of the earth, after glittering for a moment must pass away.—Robert Hall.

Whoever labors for the happiness of those he loves, elevates himself, no matter whether he works in the dreary shop or the perfumed field.—Ingersoll.

Recompense injury with justice, and kindness.—Confucius.

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