

IMMORTALITY.

A Discourse Delivered by Mrs. E. L. Watson.

At the Services Held in Memory of Georgiana B. Kirby, at Unity Church, Santa Cruz, Cal., on Sunday, January 30, 1887.

(Continued-Item.)

Immortality is the universal hope, and the deepest faith of our humanity. The profoundest thinkers, the devoutest souls in every age, have sought a solution to the great problem of death, and in the presence of its chill mystery a yearning cry has ever ascended to the seemingly deaf heavens for an adequate answer to the vital question, "If a man die shall he live again?"

Dear friends, even the material universe, though marked by rapid changes, affords some evidence of this great truth, for no word had come through death's portals, for nowhere is matter or force destroyed. They are only changed into new and other forms. The death of one organization is the occasion of birth to another; one force dies to reappear elsewhere.

Who would have believed that she could accomplish so much in a form so frail? Who can doubt that that indomitable soul has mastered death? Who does not feel that a life like hers has a divine right to eternal continuance?

Excellent Results in the Investigation of Spiritualism at Rome. To the Editor of the Religio-Philosophical Journal: "I am surprised," says a friend of mine writing to me, "to learn that you are classed in your belief and convictions among the so-called Spiritualists."

My friend was a strict churchman; pious, polite, shrewd in business, wealthy, paying others to think for him, and to answer his few questions, requiring me to write a number of letters.

The noble woman whom you mourn to-day, met the great change in the light of this grand truth. With intrepid mind, animated by joyous expectations, she made ready to depart this mortal scene.

You, among whom she has lived and labored, are not without a share in her life. You are not without a share in her life. You are not without a share in her life.

ed these many years, know well how deep was her interest in all humanity. How brave she was in the defense of right, even when it brought upon her opprobrium, denunciation. To the down-trodden, the erring, the suffering, she gave the deep and tender sympathy of her whole, rosy heart.

The idea of eternal rest had no charms for her. She would have hated the thought that death would end her work. Death seemed a blessing, not because with it pain might cease. She endured pain heroically—forgot her own in efforts to assuage others' sufferings.

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not be proven, yet humble, reverent and hopeful that light would dawn upon the darkness within me at some future time. I read accounts of the Rochester knocking, but turned from their presence without a thought, as an idle story, like the accounts of a new Messiah that from time to time had challenged the attention of the newspaper or the superstitious rabble in various countries.

In 1851, a near neighbor had a servant girl who was a medium, so claimed; that is, if she sat by a table loud rappings could be heard; or she would pass into a rigid cataleptic condition and write messages from the dead. What is mediumship? I don't know. It is some idiosyncrasy in the individual organization? Let us record facts first, and theorize afterwards.

A second communication from a brother followed this one, having much the same import, very affectionate and loving, and signed by his initials, H. B. M. It riveted my wife's attention at once, and for all coming time. This was automatic writing, and the medium knew nothing about the family.

I said, in answer, "I will set with my medium a few minutes every evening, and when anything of note occurs in the town of L. Pa., our old home, on that day, let me know it. There is no wire communication with Delhi, the line having been at this time taken down on the old stage road, to be put on the railroad but not yet replaced."

Soon after this a second case occurred precisely similar to the above,—the death of Miss B., of consumption, and the names of five persons surrounding her death-bed were given correctly, besides the name of a hymn, and where found in Watt's hymn-book, and which was sung at the last hour by these friends.

Subsequent to this a fire in the town was reported in a building that I knew, and this, too, was found to be correct; and now the table fairly leaped with apparent joy, and said: "Now, cousin, do you believe the intelligence controlling this table is independent of the minds present?"

A house is no home unless it contains food for the mind as well as food for the body.

RAMBLINGS OF AN INVESTIGATOR.

BY L. A. CLEMENT.

In a former article I mentioned the fact that I investigated the subject of Spiritualism for fourteen years before accepting. Some of the incidents in my rambblings in search of light may prove interesting.

A period of unrest came upon me; I wanted to go to some place, but where, I knew not. I thought of making a commercial trip through my own State; of making a visit to my boyhood home; and wrote our member of Congress that I thought some of coming to Washington. He replied, "Come on; I have secured a \$1,200 clerkship for you, and promotion is assured."

On reaching home, I found that the hired man had assaulted my wife at the very hour this period of anxiety came upon me, and the struggle brought on a severe fit of illness. During the time I was in Michigan, I rambled around among my friends, stopping wherever night overtook me.

My office and the persons in it were described. The men were working the press. They turned down the light and went out to see a man. The bar and even the liquors they drank were described. Quotations were made from an illustrated article that was in the paper they were printing, and the pictures were correctly described.

The incident led to frequent calls during the next two weeks, when I deliberately tried to "stuff" her with incidents in my early life, expecting that when I had a sitting she would rehash what I had told her, accompanied by some shrewd guesses, and I would thus prove her a fraud.

A photographer writes to the Camera Magazine that he once took a photograph of a child who was seemingly in good health and with a clear skin. The negative showed the face to be thickly covered with an eruption.

Three days afterward the child was covered with spots due to prickly heat. The camera had seen and photographed the eruption three days before it was visible to the naked eye. It is said that another case of a similar kind is recorded, where a child showed spots on his portrait which were invisible on his face a fortnight previous to an attack of small-pox.

THEOLOGICAL NONSENSE.

The Church and the Devil.

BY GEO. A. SHUELDIT.

When God created man He also created a devil to plague, tempt and worry him. God endowed this devil with powers for evil greater than were his own powers for good. Man was weak and ignorant. God had forbidden him to seek the ways of knowledge, but the devil lured him to his disobedience and his fall.

The natural result was that the devil soon became so efficient an ally of the church, that the latter could not get along without him. The fear of the devil was so much stronger than the love of God, that it was a comparatively easy matter to draw sinners within the fold, by simply saying, "If you don't come the devil will catch you."

What a conception of the Divine government of the universe! What a base distorted version of the Divine economy of nature? The church, of which this devil is the child, and its priests who frighten infants with his name, deserve only the scorn and contempt of the world.

WORKING FOR THIS WORLD.

An excellent movement has been in operation in the city of Brooklyn, N. Y., for the past four months, in the direction of providing a number of coffee stands whereat the poor could obtain some really excellent food: soup and bread, or coffee and bread, being sold for the small sum of one cent—a generous supply of the said commodities being given.

The stands have been established at the entrances of the East River Bridge, Hamilton, South, and Catharine ferries, with a base of supply in the form of a very nicely fitted kitchen at 88 Washington St. The effort is non-sectarian in spite of its name, and has been conducted by the praiseworthy and philanthropic efforts of the ladies named, one of whom is an avowed Spiritualist, Mrs. Dailey, and another somewhat favorably inclined thereto.

As an instance of the value of these coffee stands, the following pathetic incident was vouchered for: One bitter cold day a poor woman walked across the big bridge in order to save a penny to buy coffee with. She held out a tomato can, and when it was filled she placed it in her bosom to keep it and herself warm, too, while she ran home.

The interest of our honored friends, Judge and Mrs. Dailey, in thus working for this world, in so needful and useful a manner, is an example, and ought to be an inspiration to our people every where to do like work for the people around them.

Real religion is crucified between two thieves, superstition on one side and utter indifference on the other.—Charles Watts.

No relationship can be more charged with responsibility than that between a parent and the immortal being to whom he has been the means of giving life.—Canon Liddon.

Among the positions of honor and honorable success in life the per cent. of college graduates who gain them increases in proportion as the office or place is higher or more important.—Dr. Feltow, of Iowa University.

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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents.

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

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith.

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

CHICAGO, ILL., Saturday, March 5, 1887.

Woman and the Church.

In all the past, woman has been the prey of superstition and priestcraft. That her enslavement is the effect of ignorance, not willfulness, cannot alter the result.

They who fear the decay of the true religious life with the exaltation of womanhood, see daily decreasing in number. The gentler sex have been enthralled through those very facilities, which, when developed, are its chiefest glory.

The woman whose reason is trained and illuminated ceases to be an adjective, and stands alone as a noun. Not less, but more, will be the aspiration of her soul for spiritual light and the ideal life.

In consequence of her tenderness, sympathy and predilections to a religious life, woman has always been a tireless worker in the church.

Woman, thus far representing exclusively the emotional nature, has tended to make womanhood the expression of sentiment not sufficiently vitalized by thought, which has degenerated into sentimentality.

In the very next sentence Mr. Newton gives the key to this status of woman: "It is not a reproach to woman that it is so, seeing the influences which have been at work these ages upon her."

Margaret Fuller, in writing upon the same topic, indicated the remedy:

If the intellect was developed in proportion to the other powers, they would then have a regulator and be more in equipoise. When the intellect and affections are in harmony... nature will be perfected through spirit.

As it has been and is, the priest is the autocrat, with six women in proportion to one man as his subjects. With a thousand hands and feet to do his bidding, it can hardly be a matter of surprise that his brain is often turned by soft and sympathetic flattery.

At heart these sisters are pure and good, but weak. Yielding themselves passive subjects to the magnetic preacher, will and conscience are put in his keeping.

It is believed by many that ministers are worse than other men of the same class. This will be shown to be an error, by a little reflection. Their weaknesses are due to great temptations and opportunities.

The large sympathetic nervous system of woman renders her supersensitive, and these sympathies have found vent in churchly

duties rather than in wholesome mental and physical activities.

Happily for the world, a change has come. In her emancipation woman will take with her all that is worth saving, and leave behind, one by one, her whims and weaknesses.

The priest has had his day, but does not know it. He stands in the way of the Christ that is to be, as his Jewish ancestor stood in the way of Jesus.

To which may be added, that this deliverance has come more through the great spiritual movement than from all other causes put together.

"We Shall See"—Shall We?

Our esteemed Boston contemporary published the brief letter from Mr. and Mrs. Henry J. Newton, announcing the detection of Mrs. Wells "in what at present seems unmistakable fraud," and its editor was moved to comment in this fashion:

Notwithstanding the statements made in the above communication, one thing the Banner will stand by, namely, we know Mrs. Wells is a legitimate medium. While in New York recently we thoroughly tested her powers as an instrument of the Spirit-world, and received an abundance of evidence in proof of this assertion.

It will be observed that our brother does not say Mrs. W. is a medium for materialization, but contents himself by declaring her a "legitimate medium," whatever that may be.

Having reiterated his faith in the proofs offered him, with a considerable degree of robustness, our worthy brother seems thereby to have worked himself into hysteria. He says: "If others have discovered fraud, that is their business, not ours."

Our veteran contemporary comments on Prof. James's letter in the following characteristic manner: We earnestly hope Prof. A. R. Wallace will feel prompted to address a letter to our columns in reply to what Prof. James says regarding his part in the séance reported Jan. 8th.

A French costumer was once upon a time presented with a large and handsome parrot named Paul, of brilliant plumage but irascible temper. Coming to America the costumer brought along his parrot who had learned to voice a number of expressive oaths and pat phrases.

The End of the World.

Henry Jones, an intelligent-looking negro, is creating intense excitement among the colored people of Clarendon County, S. C. He declares that he is a prophet of God ordained to reveal the future to the colored people.

The Ross Materialization Fraud.

A Harvard Professor Gives his Experience in Seeking Knowledge of Materialization Through the "Mediumship" of Hannah V. Ross.—He Improves the Opportunity to Offer a Veteran Fraud Defender Some Common Sense Views on the Traditional Policy of the Boston Organ of Effeminate Vagabonds.

As my name has (very unwelcomely to myself) been quoted in the newspapers as that of a witness in Mrs. Ross's mediumship, I feel it my duty to say just what my experience has been.

I visited her house three times, once alone at an ordinary séance, once at a private sitting arranged by Dr. A. R. Wallace, and once at a private sitting to which I was invited by Dr. J. R. Nichols.

At the second sitting the sliding doors, usually kept shut, were opened, and Dr. Wallace was allowed to sit just beyond them in the back room, from which the confederates, if such there were, would have to be introduced.

At the third sitting a form tall enough to be that of a child four or five years old appeared between the curtains of the cabinet and stood there, whilst the sitters, who were sitting on chairs, played with the floor. I was allowed to approach, and the light was strong enough to see fairly well.

I learn that now, many days after the capture of her confederates by Mr. Braman and her husband, she shows a great deal of interest in the matter, and shows an affidavit from her landlord that the house is what it was before her lease.

18 Garden street, Cambridge, Feb. 10th, 1887.

Our veteran contemporary comments on Prof. James's letter in the following characteristic manner: We earnestly hope Prof. A. R. Wallace will feel prompted to address a letter to our columns in reply to what Prof. James says regarding his part in the séance reported Jan. 8th.

It is quite safe to conclude that Prof. Wallace will be in no haste to place himself on record in this matter, certainly not in a way to conflict with Prof. James's statement of facts.

That he is in his simplicity unable to cope with the diabolical shrewdness of American exhibitors of bogus spiritual merchandise, is quite apparent. Great and learned man that he is, it were an easy matter for a Ross, a Wells, a Caffray, or a Crindle-Reynolds to bewilder him.

We have a glimmering consciousness that our esteemed contemporary is displeased with the comments on its policy made by

Prof. James. Indeed, so excited is the venerable gentleman that he actually forgets his chronic fear of a libel suit and tells the Harvard professor that: "His statement that the Banner has defended 'exposed frauds through thick and thin, is not true.'"

The key-note to the fatal error which renders the Banner a hindrance to rational Spiritualism, lies in the spirit which animates the declaration: "We shall continue to 'present a solid front to the enemy.'"

Kansas in the Front.

The municipal woman suffrage bill, giving women a vote in all corporate town or city affairs, passed the Kansas Senate by 25 to 13, and the House passed it, February 20th, by 90 to 20, after which Governor Martin's signature made it a law of the good State of Kansas.

Intuitively the great body of the Spiritualists favor the equal rights of woman, and surely they are largely indebted to her for spiritual gifts from their platforms.

The Michigan Legislature have been largely petitioned to take a like step with Kansas. It will be well for them, and for that good State, to do so.

GENERAL ITEMS.

Mr. E. W. Wallis is now located at Mona Terrace, 16 George Street, Cheetham Hill, Manchester, England.

We have received a package of seeds grown on the Moreton Farm, from Joseph Harris Seed Co., Rochester, New York, for which they will accept our thanks.

The next Class of the Emma Hopkins College of Christian Science, will begin lessons March 10th, 1887, at three P. M., at the College, 2210 Michigan Boulevard.

Neal Dow has prepared an article for the March number of the Forum, defending both the theory and practice of Prohibition, and insisting that in Maine prohibitory legislation is effective.

Wm. I. Gill, in his article in the JOURNAL of February 16th, was made to say "Adventist" by the printer, in the fourth line of his article. The word should be "Scientist," as follows: "In May, 1886, some two months after I had graduated from Mrs. Eddy's primary class I received an invitation to preach for two months for the 'Church of Christ' (Scientist)," etc.

A writer in the Firefly, a paper published at Lunenburg, Mass., says: "Of the RELIGIO-PHILOSOPHICAL JOURNAL we cannot speak too highly. Aply and carefully edited, its columns are replete with truth and logic in generous doses.

Michael McCoy, a grocer of Louisville, Ky., has been excommunicated from St. Patrick's Catholic Church owing to his marriage with Miss Emma Long after having secured a divorce from his wife.

Oliver Gilman Chase passed to the Spirit land at 8:30 o'clock, on Thursday morning, February 10th, from his home at Jamestown, N. Y. He was a man of deep impulses and strong and fearless convictions; the world oftentimes has branded him extreme and fanatic, but it never deterred him from defence with voice or pen of what he considered right.

A reporter of a paper published in Paris, who had a sitting with Dr. Slade, says: "Many curious and incomprehensible things were done, of which I need only mention one or two. The slate was once violently snatched from Slade's hand, went under the table, appeared like a flash at the further side and returned to Slade's hand.

All articles intended for publication in the JOURNAL, should only be written on one side of the paper. Great care should be exercised in writing names. A communication before us from a prominent contributor, spells the name of an individual, to whom he refers, in two different ways.

Andrew D. White, in his Forum article, gives this incident of Von Ranke, the historian, whose lectures he listened to: "He had a habit," he says, "of becoming so absorbed in his subject as to slip down in his chair, holding his finger up toward the ceiling, and then with his eyes fastened on the tip of it, go mumbling through a kind of rhapsody, which most of my German fellow-students confessed they could not understand.

Light of London, acknowledging the JOURNAL's notice of its management, says: "We are indebted to our friend the editor of the RELIGIO-PHILOSOPHICAL JOURNAL for a very cordial and too flattering notice of Light under its new management.

J. W. Sprott, a resident of Inceas county, Iowa, relates an incident illustrative of spirit power. It appears that Sam Guin, a resident of that State (Wayne co.), was badly afflicted with softening of the brain, and a council of physicians had decided that he could not recover.

In one of his lectures at Cincinnati, Ohio, J. Frank Baxter said: "I feel a terrible desire to reach a certain place. Oh, if the driver would only drive faster! This spirit comes to me. He was in the horse cars. The day was February 9, 1878. He lost consciousness and did not attempt to move or to speak.

"A fiasco" is the mild term which the Banner of Light applies to the Ross exposure. The editor of the Banner has repeatedly endorsed Mrs. Ross, in private conversation, as the best medium for materialization in Boston. Since the exposure the Banner has steadily endeavored to befriend the real issue and to break the evidence against her.

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A Home Medium.

To the Editor of the Religio-Philosophical Journal. Cincinnati has been greatly interested in Spiritualism this winter, and the ever widening circle of enquirers proves that our comforting faith is in no danger of dying out.

I always enjoy visiting stranger mediums, for it is interesting to study the different phases of manifestations; but for genuine merit, I think we need not go far from home to find those as gifted as any that come to us from abroad.

An experience of over thirty years enables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pectoral.

The Noted Mrs. Allen of Providence the Latest Materializer Seized. A spirit-grabbing affair took place at the residence of Mrs. William H. Allen, spiritualist materializing medium of Providence, R. I., Feb. 15th.

Dry Earth Closets. We believe it would be for the general good of the community were the Dry Earth System and its many advantages better understood.

Horstford's Acid Phosphate in Debility. Dr. W. H. HORSTFORD, New Orleans, La., says: "I found it an admirable remedy for debilitated state of the system, produced by the wear and tear of the nervous energies."

War Ahead. There is great danger of war with Mexico in the near future, but at present we can pursue the arts of happiness, prosperity and wealth.

Children Starving to Death. On account of their inability to digest food, will find a most marvelous food and remedy in Scott's Emulsion.

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LUNG COMPLAINTS. About three years ago, as the result of a bad Cold, I had a Cough, from which I could get no help until I commenced using Ayer's Cherry Pectoral.

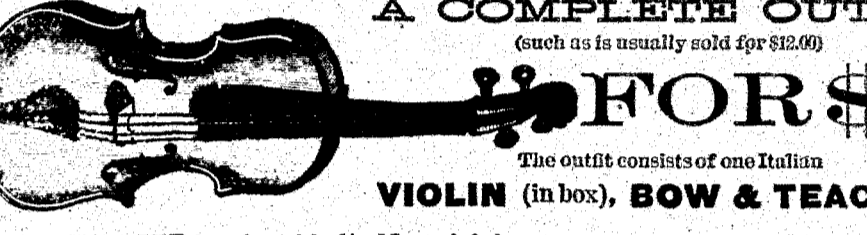
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A STUDY OF Primitive Christianity. By LEWIS G. JAMES. "A careful, conscientious summary of the established results of rational criticism and exegesis... based upon scientific method, and presented in such a guise as to be readily comprehensible by the people generally, is urgently demanded; and this deep desire is most conspicuously fulfilled by the publication of Mr. James's able and comprehensive work."

THE GREAT SPIRITUAL REMEDIES. MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS. "Our family think there is nothing like the positive and Negative Powders" - so says J. H. Wiggins, of Beaver Dam, Wis., and so says everybody.

LEAVES FROM MY LIFE: A Narrative of Personal Experiences in the Career of a Servant of the Spirit; with some account of American Spiritualism, as seen during a twelvemonth's visit to the United States. BY J. J. MORSE. Illustrated with two Photographs.

MORAL EDUCATION: ITS LAWS AND METHODS. BY JOSEPH RODES BUCHANAN, M. D., Author of "System of Anthropology," Editor of Buchanan's Journal of Man, and Professor of Physiology and Institutes of Medicine in four Medical Colleges, successively from 1846 to 1881; Director of the Pennsylvania Normal School, and of the Sciences of Psychology and Psychiatry.

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