

# RELIGIO PHILOSOPHICAL JOURNAL

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HOLY BIBLE  
ZEN-O-VISTA  
SHARPER

THE ARTS AND SCIENCES, LITERATURE  
DEVOTED TO SPIRITUAL PHILOSOPHY  
ROMANCE AND GENERAL REFORM.

L.C. DRAPER, PUBLISHER

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

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

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## MAN IS SPIRIT!

An Anniversary Address Delivered at Springfield, Mass., March 31st, by Rev. H. H. Brown, of Petersham, Mass.

(Reported for the Religio-Philosophical Journal.)

"March 31st, 1848, forty years ago to-day, communication was established between the two worlds." So I read the record in the "Book of Time." So Spiritualists hold; so others deny; but because millions do so hold, the record is entered on those pages forever. To what extent this belief or knowledge has spread it is impossible to tell. The census of Spiritualists cannot be taken. They are everywhere, and many of them do not recognize this anniversary, and do not know that they have opinions in common with you. They are in the Catholic and Protestant churches, and they are outside the churches. There are thousands who believe in the communication between the two worlds, who have no association with organized nor even public Spiritualism in any form; because of social, business, or other reasons, and other thousands who, believing in and enjoying this communication, have no sympathy with the methods of Spiritualist societies, and therefore do not affiliate with them. As far as we can find societies they are few, few compared with the wondrous growth of its philosophy and the extent of its phenomena. A few speakers find regular employment, and many others a wandering precarious livelihood on its platform. Mediums for all phases are found in our cities, and the most sensational in their manifestations are best sustained; but thousands of private mediums are spreading silently the truth everywhere. There are many magnetic healers, though but few of them have an assured income, and the same is true of clairvoyants and psychometrists. Is this Spiritualism after forty years? One who looks only upon the surface and listens only to the public clamor might say, "Yes;" but the careful observer and truth seeker must say, "No!" These are only the few outposts, the great army lies encamped farther back enrolled under different banners. Modern Spiritualism is only a new impetus given to the great movement of free investigation and spiritual life that as far as Christendom is concerned began in the life of Jesus and Paul, and has been illustrated by saint and martyr, by reformer and persecutor, from that time to this, and as the truth of each separate teacher of the past has become the common inheritance of all men of whatever creed, so the truth re-commenced forty years ago and testified to by "signs and wonders" as in Bible times, is now the common property of mankind. To proclaim a truth is to sow it world wide; only error needs societies and laws and armies for its propagation and protection. Truth is cared for by the human soul that knows its own when it sees it.

There has been great change in thought and life in these forty years, and the factors many, and no man can tell to which one more than to any other this change is due. Spiritualism is only one of those factors, and it has had science, art, invention, travel, the press, philosophy, liberal Christianity, agnosticism, war, electricity and steam, politics and religion to assist, and each has acted and reacted upon the other. The most we can say is, Spiritualism has been a very important factor in shaping the ideas of to-day in regard to the life here and hereafter.

I believe the greatest good that has come from "the Hydesville Haunted House," is not to be found in what now goes under the name of Spiritualism, but outside even of the name.

To keep alive the interest and to verify the Hydesville phenomena, there must necessarily be a succession of similar phenomena, and there must be a public movement based upon it to reproduce, increase and explain the phenomena, and through it demonstrate the reality of a future life for man. This was a hard and mighty thing to do, and though millions are convinced there are millions more who still need the same demonstration. A skeptical materialistic age will not readily believe, and to-day there are thousands whom it has not convinced of spirit communication and return, but whom it has convinced of the existence of a new and hitherto unknown force that needs to be studied, while many, and I believe a fast growing class have been convinced of the existence of a spirit in man and the possibility of the knowledge and development of their spiritual powers.

Psychic force is now a fact in modern thought, whatever may be the explanation. Psychics are now recognized as realities, whatever source may be claimed for their powers, and it is becoming the thing for learned men, scholars and savans, to belong to psychic societies, and whether they arrive at immortality in their investigation, is of small importance compared with their conclusions of latent inherent psychic powers in man. And among the millions who believe in spirit communication, there are many, I hope a majority, who believe with me that the most important contribution to human knowledge that has grown out of the Rochester knockings, has not been its demonstration of a future life, but its demonstration that man is a spirit and that divine powers inhere in him and may be as systematically cultivated as are those of his body or intellect.

Spiritualists have united with the materialists in the cry, "One life at a time," but while the materialist confines himself to earth life, we hold ourselves to the immortal life of which this earth life is only the smallest portion. Instead of dividing life into earth life and spirit life, we hold to spirit life alone. This, I believe, is the greatest truth in importance man has ever discovered, and holds within it the power of human redemption and the bringing of God's kingdom upon the earth, for that kingdom is only the time when all men shall be so developed that they shall live holy lives.

Thousands thoughtfully and thankfully remember this day, not alone because their spirit friends have been revealed to them, but because they have been revealed to themselves, and knowing themselves spirits, they try to live as spirits should, and thus live in "communion" as all holy people do, "with saints." It is, indeed, Easter to all those who have heard the resurrection trump, and been aroused from their lethargic sleep in the grave of self.

This is the lesson this day has for me. The phenomena of Spiritualism have been to me the kindergarten school wherein I have learned that I was a spirit, and that the body should not be a fetter but a help to the spiritual life, and would be when the spiritual obtained the mastery.

The Hydesville awakening has been one of the parents of a numerous family of reformatory and spiritual movements. From the Occultism of the East and Spiritualism has come its most valuable child, combining with many follies the best of both,—Theosophy, through which man is being made familiar with the hidden life.

Orthodoxy and Spiritualism have given birth to that strangest of all minglings of wisdom and folly, Christian Science, which, however, is proving a wondrous lever in lifting souls out of dogmatic theology. And out of Revivalism and Spiritualism have come the faith and prayer cure. Though neither of these would admit its dual parentage, we who know both can see the hereditary traits of evil in the child.

From ancient philosophy, touched and colored by German mysticism and Spiritualism, has come the school of metaphysical healers and teachers; while from the Movement Cure and French hospitals and Spiritualism, the present popular and growing belief in massage treatments.

Progressive orthodoxy has much of the blood of Spiritualism in its veins and the two do not harmonize well yet. While liberal Christianity, as is its genius, has warmly welcomed the rational philosophy of Spiritualism everywhere, it rejected the phenomena. It is rare to-day to listen to a sermon that is not to a greater or less degree tinged with the philosophy of Spiritualism. This the listeners say, the preacher themselves may not know, but the lecturing Spiritualist recognizes his philosophy though under another name.

But these forty years of Spiritualism have done more; they have influenced public opinion, the press and literature. The modern popular novel must contain psychological, mystical, or spiritual phenomena. Miss Phelps's "Gates Ajar" and "Gates Between" and Stevenson's "Dr. Jekyll and Mr. Hyde" are only a little more highly tinged than are many others, while the cheaper novel revels in apparitions and ghosts. Poetry has taken also the color of a rational hereafter and spiritual communion, and no song is popular that does not look beyond the grave. Graveyard epigrams have lost their gloomy hue and almost their orthodoxy, while the comfort Spiritualism brought at the funeral, is written over the tomb. In the common mind the old ideas of earth and the hereafter are gone, and those of a heaven

of men and women through a new truth are fast taking their place.

Dr. Oliver Wendell Holmes, who is a keen observer, said some years ago: "Spiritualism is quietly undermining the traditional ideas of a future state, which have been and still are accepted, not merely in those who believe in it, but in the general sentiment of the community—to a larger extent than most people seem aware of." And he most sensibly adds, in speaking of the Spiritualists, "You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted men and women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world, and keeping up a constant intercourse with it, without its gradually reacting on the whole conception of the after life."

Garrison, Lincoln, Garibaldi, Kosuth, Mazzini and Themys may as well be said to leave no effect upon politics through their opinions, as to say that their belief in Spiritualism has no effect upon theology. Victoria and the Czar Nicholas being Spiritualists, must influence public opinion. Gladstone's opinion on Home Rule has its effect, and so does his kind and favorable opinion of Spiritualism have its effect. Prof. Alfred Russel Wallace has, next to Darwin, influenced the public mind upon Natural Selection. Can their lectures upon Spiritualism fall powerless? Greeley, Raymond and Storey influenced public opinion through their journals, and did their belief in Spiritualism have no effect?

Noble men and women in every department of life, like Prof. Wilder in medicine, are advocates in public or private of this philosophy. It is like the leaven hid in the three measures of meal. Society is now all leavened with ideas whose origin can be traced to the Hydesville raps of forty years ago.

But while it is thus changing the belief of men regarding the next life, it is changing faster man's opinion of himself here and what he may be while on earth.

Never before was there such a deep interest taken in the study of occult phenomena of the hidden life,—the "night side of nature." Dreams, visions, previsions, warnings, mesmerism, hypnotism, psychology, mind-reading, mind-cure, and inspiration, as well as the phenomena of the seance, are being collated and studied, and various are the conclusions thus reached. But even if this study comes from those who claim that "death ends all," or from those who hold to the theory of Dr. Carpenter of "Unconscious Cerebration," or with some of the metaphysicians of Unconscious Thought or with Dr. Buckley and Prof. Proctor of Coincidence, or whether they follow Herbert Spencer, John Fiske or A. J. Davis and Emma Hardinge-Britten; or the Christian Scientists after the Eddy or Ahrens type, or Esoteric Buddhist, a mental or magnetic healer, a teacher of massage, the practical results are the same. The lesson that Paul of old gave the Corinthians is being learned again; that while "to one is given the gift of wisdom, to another the gift of healing," to another clairvoyance, or "the discerning of spirits," to another speaking in tongues, to another interpretations of tongues, to another visions and dreams, to another psychometry or soul-seeing, to another inspiration, it is the same God which rendereth all in all; that while there are differences of manifestation, there is the same master; and that through "these worketh that one and self-same spirit, dividing to every man severally as he will." It is the same lesson of 1800 years ago, "God is spirit," "Man is a spirit." Modern Spiritualism has only thrown these two facts into scientific study, and making the spiritual a part of the universe in man's thinking, has also compelled him to extend the realm of law to include that and to banish the miraculous and supernatural to the limbo where long ago went the ghosts and witches of our ancestors.

Modern Spiritualism has opened the doors wide, and by its phenomena compelled the public to enter and examine the occult side of life, and millions are in the arena as students or athletes.

Little dreamed the Spiritualists of twenty years ago, and little dream many of them to-day of its place and power. They sit spelling out a message, and think that is all of Spiritualism; they listen to lectures where there is a wondrous flow of words, and think here is all of wisdom; they gaze through dim, mysterious light to cabinet windows, and think here is the wondrous development of Spiritualism, when lo! the mighty power they thus think to hedge in, is fast conquering the world. Instead of being kept a toy for a circle's curiosity; instead of being used simply to set the gates ajar and show us the angel whom once we had in our arms, it is doing the practical work of philanthropist, statesman and priest by redeeming mankind from evil through self-revelation, making him to know and to feel that he is a spirit, and arousing in him the desire which voices itself in the question,—"How can I develop my spiritual powers?"—"How can I be better?"

The great work Spiritualism came to do, was to spiritualize mankind, not to drive angels down to earth but to drive men to heaven; not to materialize the higher life, but to spiritualize this life, to grow angels here. Says Lizzie Doten:

"Is better that we should upward tend  
And strive for the victor's crown  
Than ask the angels th'ir help to lend  
And come to our weakness down?"  
It is by thus driving us up to their height, they become our saviors, and we become sav-

viors if we make the world better for having lived.

Why should man wait for death to make him an angel when he is one by divine inheritance? Life is for the purpose of developing the divinity within, and why wait till the physical is laid aside before that divinity unfolds? Many have unfolded to God-like proportions here,—Buddha, Zoroaster, Jesus, and John, with martyr and prophet, poet and philanthropist of later days, and thus shown us the possibilities of man while in the flesh. Of many a woman now can we say as Whit-tier said of one:

"And half we deemed she needed not  
A changling of her sphere,  
To give to heaven a shining one  
Who walked an angel here!"

And when I learned of what spirits can do, I asked, why cannot I do that? Why must I wait till death before I can go to the divine fount of inspiration and speak and write? Why wait for death to give me power to heal and then return and find some other spirit's body through which I can work? Why can I not work through my own, and as a spirit draw from the Over-Soul all I need for health and power? The answer came, "You can!" and all there is of metaphysics or Christian Science comes out of this thought, "I am a spirit, and as a spirit the divine is accessible to me, and at-one with that is health and happiness!"

Psychics have great strength when under influence. If a disembodied spirit can, Sampson-like, use a borrowed physical, why can't the spirit that owns that body so use it? It can, and here is another thought metaphysic is developing.

What need is there for entrancement or control? Whence comes the thought to those who thus give thoughts through these mortal brains? and lo! this answer came to me: "The Divine is the origin of thought. All is in God; out of him flows life, thought, energy and all things!" The entrancement or control is a mesmeric state in which the operator is a disembodied spirit, and is thus a primary condition. Let us get thought at first hand. As life comes to us direct from the Divine, let us also go to the Divine for thought. Let "the breath, the inspiration of God fill us. Like the youth to St. Phillip Neri, who when told that priest confessed to bishop, bishop to cardinal, cardinal to pope, and pope to God, said: "I'll confess to God and save my shilling." So let us say, "I'll go to the fountain for inspiration and save my self-respect, for I like neither to be a slave nor a machine." And thus we will live in the Divine; still constantly have the presence of the Divine spirit which has been the object of men in all ages. This is the ultimate end of modern Spiritualism. Man through this influx of the spirit and the consequent growth of his own soul, must redeem the world; and the moment one becomes convinced that he is spirit, and that this redemption is possible he is in a receptive condition and the baptism of the Holy Ghost will fall upon him just to the extent he is capable of receiving it, and this shall work out in his life into a larger manhood. God is thus

"An everlasting well,  
Exhaustless and unfathomable,  
From which the traveler o'er the plain  
May drink and never thirst again.  
This sacred stream, this well Divine  
Whose limits man can never define,  
The pure in heart alone can see—  
The sight is inward sanctity."

All powers the disembodied ever possess lie latent in the soul while it is incarnate. To develop these as far as possible while in the earth life, to live the immortal life here and now, is the great desideratum, and to this end modern Spiritualism invokes the greatest of all its contributors in teaching men that he is a spirit and has spiritual powers. It begins the cultivation of these by first developing mediumship, which answers to Paul's "working of miracles." Then the gift of healing, to which it soon joined clairvoyance. Then awoke clairaudience, hearing of spirit voices; then entrancement, developing later into special and lastly into general inspiration, as the soul powers and the speaker unfolded. Then came the wondrous discovery of soul-measuring or psychometry, in which time and space are annihilated. There is no past, no future, but an eternal now, and the farthest star is as near as our right hand. This is only the soul becoming independent of physical conditions, and is the most wonderful discovery of the century.

In this belief, long ago, that these latent possibilities may be developed here on earth, arose the millennium dream. Zoroaster felt it, and so did Confucius, Buddha, the Brahmin priests, the ancient Egyptians, Moses, the Prophets, Jesus and Mahomet, and all the reformers have felt the coming development of soul, and have fitted their conceptions to their knowledge, but lo! of the hour of the coming of the Son of Man no man knoweth, for he cometh silently and unexpected as a thief in the night, while one calls, "Lo! here," and another "Lo! there," he is not yet come, and yet he is surely coming, and the day is near at hand in the dawning light of Nazareth and the later dawn at Hydesville, both declaring, "Thus shall ye be perfect as your Father in heaven is perfect." It is coming in the growing humanities; in the deepening intensity of life; in the ever broadening religion; in the tender recognition of the rights of all; in the sweet charities; in the knowledge used to bless; in the power used to save, through science and theology; through printing press and school; through legislative hall and social literature; through arbitration and international exchange, the

way is open as never before for the growth of soul. The dream of the past, of "peace on earth," is very near at hand, because man as a spirit is beginning to love spiritually, and the brute in him is becoming slave to the soul.

But how various the ideas of this coming kingdom; yes, but how great is the tendency now to unity of belief. Truth is a unit and though individuality of character will of necessity compel a difference in the conception of truth, and greater freedom will develop a greater difference of opinion, still since fundamental principles are the same, the tendency is to unity in all this diversity—unity of purpose. Soul is one, and the souls of men alike in origin, alike in possibility, are alike in feeling. Says Lowell:

"Mankind are one in spirit and an instinct bears along  
Round the earth's electric circle the swift flash of right or wrong;  
Whether conscious or unconscious, yet humanity's vast frame  
Through its ocean-sundered fibers feels its gush of joy or shame,—  
In the gain or loss of one race, all the rest have equal claim."

Thus unity is; but it is unity of feeling—not intellectual but spiritual unity. Intellectual unity is not to be desired; to have it would tend to destroy our individuality; but unity of spirit, feeling, love and purpose, this is possible, and this must come. The millennium is a scientific fact. Its kingdom of God's will of love and peace done in the flesh, will come, and all the intellectual differences will be only like the different notes of an oratorio, differing to agree in a larger harmony.

Love to man, faith in man, is the way through which this kingdom comes. Love to man as an immortal, and faith in the possibilities of spirits: through these comes the true Easter morn to the world when we shall

"Ring out old shapes of foul desire;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old;  
Ring in the thousand years of peace!  
Ring in the valiant men and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land;  
Ring in the Christ that is to be."

As fast as man recognizes his own Spiritual nature he must outgrow his materialistic ideas, not only of himself and the hereafter, but of God. God will be to him spirit. As he cultivates spirituality, he will love and reverence God more, and will naturally do this for "His soul with the Soul of the Infinite blending," will through its very perception of infinity compel love and obedience, and as he loves the nobler and divine attributes in man, he will love more the Great I am in whom these center. He will love God, not as a person or thing, not as He, She or It, though for want of better he will be compelled to use these names, or those of Father, Mother, Friend; but God, the Infinite; God, Spirit; God, the Over Soul; God out of whom all comes, and to whom all flows, or as the great apostle says: "That God may be all in all!"

The laws of mind and matter are only His will; human spirits are his children; infinity His home, and eternity His life. Human love, human thought and all the mysterious movement of the human soul, are only the revelation of Him, the Great Spirit through his child man who is a spirit.

It is only in the merely intellectual comprehension of this truth of spiritual existence, and not in soul perception that the atheistical, belittling, ignoble ideas of God that find utterance through many Spiritualistic writers and speakers, are born. Such persons are properly spiritists, but not Spiritualists for they are not spiritual. Such are anti-religious, and it is due to this anti-religious element among Spiritualists that many, to whom this day is sweetly remembered, as opening intercourse with the "gone before," will worship to-morrow at the Easter services of Catholic, Episcopal and other evangelical churches. They are more spiritual than intellectual, or they find their spiritual needs there fed, and into the old creeds they put the new wine of later interpretations, and find a home and rest they cannot find in the disputations, the argumentative, sensational, and ofttimes phenomenal, and rarely religious atmosphere of Spiritualist gatherings. But who shall say their spirit friends are not with them? Who shall say they are not honest? and who shall say that their meat is more than life, and raiment more than the body, and forget that soul is the thing, and that religion is its atmosphere? It is not by bread alone man is fed but by every word—spiritual influences—that flourish from the Divine.

It seems to me that Spiritualists should be the most religious of people. Not theologians, not observers of forms, not signers of creeds or articles of faith, not keepers of days and seasons, but religious in the only true sense. Spiritual lives; those who are at-one with God; those who feel the presence of the spirit; those who grow by inspiration of the Divine life; those who hold communion with saints, why should they stop with spirits who are finite and not go to God who is infinite, and thus include all spirits in their search and worship? Why stop with love of wife and child, friend or redeemer, and not go in love to Him who is Infinite Love, and thus include these lesser in the larger love? They will do this, and do it one by one as they grow spiritual, and thus become one with Him and one with the good and true of all ages. This is the true at-one-ment.  
It is for this reason those of us who have  
(Continued on Eighth Page.)

For the Religio-Philosophical Journal.

Moore's Dilemma Reviewed.

WM. B. HART, M. D.

AN INTERESTING LETTER.

The following is a part of a private letter from an aged lady friend in Texas, who though suffering from physical ailments and very near the close of earth-life, has a clear head and a fearless, cheerful view of what the future has in store for her.

I am ever so much interested in this occult telegraph. "May thy servant speak and live?" I do not like the jocular strain "our friends" indulge in at times; it seems to me to be so unworthy of the dignity belonging to the subject.

There is one idea I have long entertained, which is the gradual growth of individuality; so, of course, it must begin and grow here.

A good friend and correspondent of mine insists that the human spirit comes fully fledged into this world from the spirit home.

What a pleasure it is to hear from these aged people! It is as though the message came from one who stood right in heaven's gateway, and through the lingering physical form, mirrored the celestial beauties down upon us.

COMMENTS OF PROF. H. D. G.

What a pleasure it is to hear from these aged people! It is as though the message came from one who stood right in heaven's gateway, and through the lingering physical form, mirrored the celestial beauties down upon us.

This dear old lady loves the serious and the dignified. And why? Because the harp strings of her life have been quietly toned down to those low sweet strains, and can only vibrate responsive to the gentle refrain of the most refined spiritual harmony.

But the occasional vein of humor indulged, I cannot regard in any such light. Neither is it inconsistent with the highest dignity.

a very joyful subject, it is when properly understood, in every sense an every day subject and should be carried right into the "commonplace" affairs of everyday life.

When our aged friend grows young again, As she will on the other side, The joys of yore will return once more, As the gay with the solemn abide.

In justice to Dr. Wells I ought, however, to explain that to be successful and do the most good for his patients physically, he is often under the necessity of resorting to witticisms, etc., as a stimulus to their low state of mental excitement.

It is a fact that the spirits around us all are very sensitive to anything gloomy or depressed in us; and they cannot do much for us magnetically, while we remain despondent.

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CLEVELAND, O., April 4, 1888.

From the Standpoint of a Student of Occultism.

To the Editor of the Religio-Philosophical Journal:

"L. H. F." asks Wm. E. Coleman and J. J. Morse in particular and Theosophists in general, the following questions:

- 1. What do you know practically of Spiritualism?
2. What do you know practically of Theosophy?
3. What do you know of good in either?
4. What do you know of evil in either?
5. What do you know of good or evil common to both?

The writer takes advantage of the JOURNAL's offer of space and his replies are written much in the spirit of the voter who reasons that not to cast his ballot on election day, is to neglect one of the duties of good citizenship, even though he knows that his individual expression of opinion is of comparatively little value.

Of the practical in Theosophy, which I would define as a knowledge of the laws of the universe—the natural and supernatural world, the realm of the body, soul and spirit—I can only say that I stand aghast, as I am forced to compare my dwarfed mental and spiritual growth with my ideal of a wise man, and as I tumble over the rocks at the foot of the mountain, catching, now and then, through the mists, a glimpse of the rugged and dangerous path of knowledge, stretching up and away further than the eye can pierce.

What do I know of good in either Theosophy or Spiritualism? If we consider Theosophy as that divine wisdom which includes all knowledge, and not, as some writers unfortunately think, a new doctrine of some sort or other compounded in the mental laboratory of Madame Blavatsky, and others, then, so far as wisdom is to be preferred above all else, do we find an answer to the question: What good is there in Theosophy? Why do those who condemn the founders of the Theosophical Society and the teachings of Theosophy in the same breath not condemn their remarks to the teachings, remembering that the occult student has been repeatedly warned by these same misandered teachers to winnow his own grain, to submit all statements to the judgment of his reason and intuition, and as far as possible, to test each assertion by the fire of actual experience.

monstrous or wondrous paintings that translate to the Indian believer the sacred pages of the Vedas, in the strange emblems of our old books on alchemy, and in the ceremonies of admission practiced in all secret societies, one catches glimpses of a doctrine, every where the same.

What do I know of good in Spiritualism? I believe that this doctrine has done a truly wonderful work in arresting the tendency of our age towards skepticism, materialism and atheism. It has forced us to think.

Let me tell those who write F. T. S. after their names, who, so far as I can judge, will recognize as truth only such theories as conform to their fixed opinions as to what is or is not a law of nature.

Boston, Mass. J. RANSOM BRIDGE, Prest. Boston T. S.

Mediumship, and Methods of Investigation.

(Light, London.)

In the United States the cry, it seems, is, "More mediumship and fewer mediums;" less sensation and more facts. We dare say that this represents the situation.

The question is, how is it to be done? We have already pointed out some ways "how not to do it."

The most important matter is the condition of the medium. If it be a private circle, it is more likely that he will be unwearyed by foreign influences.

Assuming that such a circle, so constituted, with a medium who is being developed, or who is already developed, is in sitting, let it be undisturbed for such a length of time—six or twelve months—as will give it a fair chance.

Again, let reasonable care be exercised in observation and record. Close attention need not be avoided; and the state of mind of the observer, whether it is called sceptical or otherwise, is quite immaterial.

Let us not give the great World Tree another name because a few vagrants have stolen its fruits, or come with Sodom apples under its name.

Lastly, some attempt should be made to construct from sufficient experience a rationale of what has been observed, and to correlate personal observation with theories

which writers have propounded. To this end it is very desirable that all who thus investigate should have some clear knowledge of the experience of others, and of the conclusions at which they have tentatively arrived.

It is not too much to say that a number of circles systematically held on the principles herein laid down would soon provide us with a mass of accurately recorded material for philosophical judgment which would indefinitely advance our knowledge.

For the Religio-Philosophical Journal.

Shall We Hold to the Name of Spiritualism?

HUDSON TUTTLE.

"Spiritualism has such a load of folly, deception and uncleanness to carry, that I do wish it could receive another name."

"Spiritualism has such a load of folly, deception and uncleanness to carry, that I do wish it could receive another name."

Where is there another word that expresses a thousandth part of the many sided, diverse yet unitized meaning of this?

The rays of the sun, while they expand the blossoms which fill the air with fragrance, hasten the decay in the festering carcass of reeking cesspool.

When I glance over this vast province which underlies the known, the seen, the heard, the felt, which sustains all, is the life and active moving force of all; when I study its expression in the countless millions of suns which wheel and dance in the mazy circles of the heavens to divine harmony.

There can be but one other, that of materialism; we must be either Spiritualists or materialists. I prefer the former name.

There is nothing so delightful as the hearing or the speaking of truth. For this reason there is no conversation so agreeable as that of the man of integrity, who hears without any intention to betray, and speaks without any intention to deceive.

Times of general calamity and confusion have ever been productive of the greatest minds.

Spiritualism in its central claim—spirit return—may or may not be true, but that it is true seems exceedingly difficult to prove, or satisfy honest doubt; and its so-called philosophy, with possibly one or two exceptions, appears to be irretrievably swamped in a mass of discrepancies or discordant testimony.

This has been made apparent in the discussion participated in by seven representative Spiritualists on the one hand, and one dissenter on the other, together with that exceedingly pretentious and captivating phase of the occult, yelped "From Here to Heaven by Telegraph," which has dominated, it seems, nearly every other interest in the JOURNAL for a long time.

In view of this latter development, I observe some over-sanguine correspondents predict a new era of prosperity and triumph, while I suspect other lookers-on foresee, or think they foresee, a coming crisis, which, if not now impending, is sure to come before Spiritualism achieves that recognition and standing it covets.

The precarious tenure of the spiritual hypothesis is easily seen when one permits himself to analyze and compare alleged spirit testimony. With conspicuous inconsistency representative Spiritualists reject the Hebrew and Christian revelations, not only on the a priori ground of antecedent incredibility, but on the ground of their discrepancies—the conflict of statement between witnesses accredited as having been inspired.

Referring to Mr. Moore's request for "some book that gives a true statement of our actual condition after death," Mr. G. B. Stebbins replies: "Such a book he could not probably understand, and therefore would not accept or welcome it."

Referring to our "actual condition after death," Mr. Stebbins remarks: "That it is higher, finer, and with larger range than here, is about all we can take in; so much we got from our best seers, and none outside of Spiritualism get this so well as those within its charmed circle."

It is idle to think of pitting our wits against the say-so of a spirit inasmuch as we are not its peer, and for the sufficient reason that we know nothing, absolutely nothing, of the case contested save as the spirit tells us.

This latter gentleman remarks: "I never saw two Englishmen that agreed in their descriptions of details of life in their own land. I have heard square contradictions upon questions of social life in England by intelligent natives, both of whom I believed to be sincere, each stating the fact as he saw and remembered; but it never shook my faith in the existence of that country or the civilization, or the general reliability of English literature."

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Touching this matter of discrepancies in spirit testimony, Mr. A. J. King says: "I know of but one way to pursue. Accept what seems upon careful and thorough investigation consistent with analogy and reason. Reject all else." But where in nature or reason does Mr. King find anything analogous to the idea of postmortem existence, or a spirit witness? If such exist and can be verified in ordinary human experience, Spiritualism is a superfluity, we do not need it. It is because of the immense hiatus that separates the two worlds that Spiritualism is clutched at with the desperation of the drowning. If we interrogate nature on these points, she is as silent as the sphinx of the desert, or the tombs to which we are travelling. But those discrepancies do not disturb this gentleman, they are all right, in fact, they give scope and vigor to our reasoning faculties. But I venture to suggest that if Mr. King will only set himself really to reasoning instead of guessing, he need not go beyond the simple thesis of spirit existence, to occupy whatever perch he is reasoning on.

Spiritualism can not afford to belittle its mediums, as this gentleman does by implication in order to parry hostile criticism, as for instance: "Remember this: That silly, unreasonable things are not given by spirits through sound, well balanced and highly cultured minds when developed into high mediumship." To have any pertinency, this must apply to mediums such as Dr. Crowl, A. J. Davis, Maria M. King and scores of claimants equally intelligent with these, and equally contradictory. It is in view of the discordant testimony of such that Mr. Moore, and others like him find their chief reasons for dissent. The foregoing sample of how honest criticism is met, doubtless was not intended for evasion, but in the light of concessions previously made by this gentleman, it has an awkward look. It is nonsense to talk about deciding the question of spirit truthfulness in view of "analogy and reason," when aside from the testimony itself, we have not the first element of real knowledge upon which reason can act.

The point is this: We invoke a spirit revelation concerning matters we are, and from the nature of the case must be, ignorant, and when the oracle is vouchsafed, we assume to judge whether or not it is true; or in case spirits contradict one another concerning a world to which we have never been, and to which no one still on our plane of existence has ever been, we fancy ourselves competent to decide the question of relative veracity and credibility! Were the testimony unanimous or nearly so on crucial and test points; were the witnesses on our plane or we on theirs; were we able to estimate and gauge the latent potencies of the human mind in its hypnotized or other abnormal activities; could we rise above the vicious reasoning, that because we cannot always account for a strange phenomenon on received principles of judging, therefore we must believe everything claimed for it; in short, were these contingencies satisfied or adequately perceived, Spiritualists would not be driven into a mode of defense they denounce as sophistical when pressed into the service of a rival religion. But abstract reasoning, however cogent fails to convince some minds, for such the following facts are given.

Swedenborg, Lord Bacon, Washington, Franklin, Channing, Sir Isaac Newton, as spirits; Dr. Dexter, Mrs. Gourlay, as mediums; certified to respectively by Judge Edmonds, and Prof. Robert Hare; and last, though not least, Dr. Wells, taken collectively, furnish the kind of contradictory testimony of which complaint is made, to-wit: Judge Edmonds says the moon is uninhabited; Dr. Wells says she is inhabited; Dr. Wells says that spirits do not eat, drink, nor sleep; Swedenborg says they do, and that they cultivate the earth they inhabit in order to procure food. These are his words: "We occupy earth— tangible, positive earth—as much as your earth. But the advanced state of both spirit and locality renders it unnecessary for us to labor much to obtain food for the support of our bodies. Now we eat and drink and sleep."

To the question, "Has the spiritual body organs in any way similar to the physical body?" Dr. Wells responds: "Dr. Hare, on the authority of his spirit father, backed by Washington, Franklin, Channing, Newton, and in fact, by a congress of distinguished spirits, affirms the contrary. 'The spiritual body,' says the father above mentioned, 'is a perfect human form, originating in, and analogous to, the corporeal organization in its several parts, functions, and relations. The heart beats in rhythmic pulsations, the lungs fulfill their office of respiration, and the brain generates its vitalized magnetic fluid, whose life-giving currents permeate every portion of the spiritual organism.'"

Now, do not these translated spirits know whether they have bodily organs, especially whether they "eat and drink and sleep?" Dr. Wells informs us he has been on the other side "some time," implying he knows what he is talking about; and Prof. H. D. thinks he is "profound," yet he doesn't know, it seems, whether he has a nose on his spirit face, or a tongue in his spirit mouth, though never a tongue wags so lively as his.

In your issue last but one, I observe Prof. H. D. G. intimates his intention of following up the inquiry as to spirit organs. If he will take it kindly, I suggest it is hardly worth his while to trouble himself further on this point. The paramount interest just now centers in the question of identity. What Dr. Wells is, of course, is important to know; who Dr. Wells is, at this state of proceedings, is more important.

And now I must needs stop. When I began to write this review I intended to say a word or two to each of the remaining parties to this symposium, but my failure to carry out this intention I trust will not be attributed to any want of respect for the gentlemen alluded to. "Cut it short!" "Boil it down!" coming from the editor in chief, is an admonition to be trifled with.

Greenwood, Ill.

For the Religio-Philosophical Journal. LIGHT ON THE PATH. Perigleous Doctrine. REVIEWED BY W. T. BROWN, F. T. S.

the heavenly portal; the former lays it down as an axiom that he must "Kill out Desire." "L. on the P." is par excellence a collection of paradoxes; and the bursting student finds himself, usually herself, at the end of the book in a blissful state of mystification. It is not necessary to make quotations or criticize the work at length. We shall strike at its central doctrine, and demolish it with a bang of dynamite.

"Kill out Desire!" Desire for what? Desire for rectitude, holiness, purity and nobility? Never! Desire for embodying a religion whereby the sinking masses may take courage and wherefrom they may draw life? No! In discussing with an esteemed friend who at present is lost in this metaphysical jungle he made the remark: "Oh! that we could come into communion with the Absolute, which is perfection!" I at once replied: "The Absolute is all-perfection and all-imperfection." This beloved friend is an admirer of "L. on the P." and consequently is in a state of moral paralysis, at which not only do the angels weep but demons shriek in revelry. The pantheistic perception of substantial Deism is supremely necessary; but only the more sharply to define definitives. The Buddhists of Ceylon, whom I have visited, are, to my knowledge, in a state of pitiful stagnation; and why? Because they contemplate a blank abstraction, and are content to die upon its bosom, all beautiful examples of "Killing out Desire!"

"There was a time," said one recently, "when I used to desire and ardently press myself forward, but now I grow as the flowers grow and glide along in submission to the Absolute." "My friend," I replied, "your desire is to cultivate the virtues of patience and submission to the Divine as opposed to the egoistic will. As for the absolute, the toadstool as well as rose 'glides in submission'; but every flower by its desire 'enjoys the air it breathes.'"

Relieved of dangerous metaphysical subtleties the true doctrine is, kill but evil desire by transmuting it to good desire. Intensify your desire to its loftiest penetration, but let it be desire for the welfare and redemption of the race. By reflex action only can you secure your own. Cease to dream of Om and similar blanks, but having perceived your impersonal and unknown God proceed to conceive Him by the process of transubstantiation, embodiment, and intense desire! "Lead, kindly light, amid the encircling gloom, Lead Thou me on!"—Newman. Oakland, Cal.

BOOK REVIEWS.

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

FORTY YEARS ON THE ROSTRUM. By Warren Chase, A Sequel to "The Life-Line of the Lone One," an autobiography of the author, as The World's Child, who gave the first public lecture in this country in defense of modern spirit intercourse, and whose name is first on the list of calligraphers of "Natu's Divine Revelations," when in press in 1847. Boston: Colby & Rich, publishers. 1888. Price, \$1.00.

The author, now well advanced in life, has given in this work a detailed account of his varied life and experiences. In the first chapter he refers to internal and external forebodings of social, political and religious convulsions. In the following eight chapters various subjects and incidents are considered, embracing the birth of Spiritualism, the first Spiritualist paper, early workers, biographical sketches, career in politics, incidents and events in the path of life, social, political and religious trends, extracts and scraps of correspondence, poetical selections from various sources, etc., etc. The author has a large acquaintance who no doubt, will be very much interested in his "Forty Years on the Spiritual Rostrom."

FIRST STEPS WITH AMERICAN AND BRITISH AUTHORS. By Albert F. Blaisdell, A. M., Boston: Lee & Shepard, Pp: 345. Price 75 cents. The object of the volume is to provide those who wish to study English literature with a judicious and methodical introduction to the English classic texts.

Simple pieces are given from more than twenty authors with portraits of several of them. Some of the pieces are good, none of them are bad, but taken as a whole they might have been much better. The author admits that "some of the texts do not represent their authors at their best." They have been selected for classroom purposes, Mr. Blaisdell says, but this is no reason that they should not be so commonplace. "For a year's work at least," says the author, "no other book is necessary except an occasional copy of an inexpensive school-text. Here the format differs from Mr. Blaisdell's, indeed, his book is designed for unadvanced scholars. The work is evidently by a professional teacher who has a certain routine and method of teaching in conformity with which his selections have been made for other teachers. It would be better for well-read teachers to make their own selections rather than be confined to those in this book."

BRITAINS AND MUSCOVITES, or Traits of Two Empires. By Curtis Guild, Editor of the Boston Commercial Bulletin, author of "Over the Ocean" and "Abroad Again." Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. 1888. Pp. 230. Price \$2.00.

This is the author's third volume of experiences abroad. He describes picturesque old ruins in England, the defects of English hotels and the annoyances to which American tourists are subjected in the "mother country." A descriptive sketch of the author's journey in Russia is given in graphic style, with many interesting facts respecting the localities visited, such as cannot be found in any guide-book." We recommend a perusal of the work to those who intend travelling in England and Russia, although it contains but little of anything of importance that is new to well-informed readers of current literature.

VISIONS. By M. A. (Oxon.), honorary corresponding Member of the Société Magnétique de France, etc., etc. London: 16 Beaver St., W. C. Pp. 25.

The visions of the author are novel and interesting. He is taken to the Spirit-world, holds communion with those residing there, sees the varied scenery, some of which is grand and beautiful, while other portions he regards as the "Speoph of Domination," "the Land of Darkness, in which a very low order of spirits dwell." His experiences are striking and will prove highly entertaining to the reader.

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Judge George C. Barrett, of the Supreme Court, New York, before whom the "hoodie" aldermen and Jacob Sharp were tried, has written an article on "Miscarriages of Justice," which will appear in the Forum for May. The same number will contain "Obstacles to Good City Government," by ex-Mayor Seth Low, of Brooklyn; "Appropriation of Public Works," by Senator S. M. Cullom; and a strong article by Michael Davitt, on "Irish Landlordism."

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Gibbon's History of Christianity is having an enormous sale, and those who have read it do not wonder. It comprises all that relates to the progress of the Christian religion in the History of the decline and fall of the Roman Empire, and a vindication of some of the passages, with a life of the author. Robert G. Ingersoll says: "I know of no book that contains more real and valuable information upon the Origin of Christianity." Price, \$2.

Prof. J. W. Cadwell has just published a new and revised edition of his full and comprehensive instructions How to Mesmerize, with an account of Ancient and Modern Miracles by Mesmerism, also is Spiritualism True? Price, 50 cents. The above works are for sale at this office.



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CHICAGO, ILL., Saturday, April 28, 1888.

The Case of Dr. Shufeldt.

The case of Dr. R. W. Shufeldt of the medical Department of the Army, about which the press has had much to say the past few months, is of much more than personal interest, since the treatment of this officer by the War Department seems to indicate the policy of our government toward men of science, who hold positions in the army.

Dr. Shufeldt when only about fourteen served as a warrant officer on board of a United States man-of-war and saw service in the South Atlantic. His father, Admiral Shufeldt wished to educate him as an engineer, and the son followed a course of engineering in the university for four years; but his aptitude was for the natural sciences. He was appointed as assistant in the old Army Medical Museum of Washington where, while following his museum work, he studied medicine with such success that he soon graduated with high honors and received the prize for the best thesis. This was in 1876. He presented himself before the Army Medical Examining Board of New York with the understanding on the part of his examiners that he came into the army with the view of obtaining facilities for scientific work and of being employed as a scientific investigator.

After four years campaigning on the then remote frontier, during which he did work for the government which received the thanks of eminent scientific men, he was detailed to the Army Medical Museum and appointed honorary curator in the Smithsonian Institution, where he did much scientific work, valuable papers appearing from his pen in rapid succession. Indeed he showed greater talent than many of the army officers, who cared more for society than for science desired to see displayed, and Dr. Shufeldt was soon ordered to duty in unhealthy barracks south of New Orleans. Here he made a valuable collection for the Smithsonian Institution, wrote many papers and after appearing before an Examining Board, was able to secure his old position in the Museum.

He had now passed all his examinations for the highest grade in the corps and seemed to hold a position in which he would be allowed to pursue his contemplated scientific work. But at the end of a few months Dr. Shufeldt was one morning without any warning, sent to Fort Wingate, New Mexico, an army post situated in the midst of a desert. The brilliancy with which this movement was executed delighted the pleasure-loving, fashion-following, ball-attending officers of his corps, which was reputedly a scientific one. Not to speak of the injustice done to an able and useful officer, the short-sighted policy of the government in placing itself in an unfriendly attitude toward men of science and their work deserves nothing but condemnation.

At Wingate, while performing all the official duties pertaining to his routine work, he continued his scientific labors; and his numerous papers and drawings illustrating them, prepared while removed from civilized centers, received recognition here and abroad of learned bodies which bestowed their membership upon him. The Doctor now thought himself justified in asking to be removed to some field of duty where his facilities for scientific work would be better, and some of his scientific friends, informed of his purpose, generously wrote to him or to Washington testimonials to his scientific services, and seconded his desire to be removed to some place where he could prosecute his work. Among those who thus wrote

may be mentioned Oliver Wendell Holmes, Prof. Asa Gray, Agassiz, Richard Owen, Prof. Huxley, and the Royal Societies of Belgium, Italy, Sweden and other countries. Dr. Shufeldt's communication to the War Department, accompanied by such letters, received no official reply.

The army as an organization, and the political machine at Washington have no sympathy with science, no interest in it, and the eminent testimonials which the Doctor had received, produced no effect; but a letter from him touching his case, published in the Nation called forth from the War Department a prompt demand as to why he should not be tried by court martial. He replied that while he had pointed out a defect in the public service, he had violated no technical military law, and that his position in the army did not deprive him of the rights of an American citizen. The War Office upon reconsideration evidently saw that its demand had been made in haste.

The Doctor next in a letter to the Secretary of War asked to be ordered to an Eastern station where he could arrange to leave the army and take some position in life where culture and ability were in demand. This letter brought no response. A few months later some accusations were brought against Dr. Shufeldt by the commanding officer at Wingate. The accused demanded a Court of Inquiry. A court (a "packed court" the JOURNAL is informed) was promptly organized, the examination commenced and continued fourteen days, during which the entire army record of the Doctor was pulled and twisted about in all possible lights, but nothing was proved against him. The proceedings were sent last November to Washington. There they were pigeon-holed and the Doctor was not allowed to know officially that he was exonerated. A painful form of heart disease, made worse by his conducting his case in court, compelled him to retire from duty, and months ago he applied, and physicians for him, to be placed upon the retired list. This application also was ignored, when military law demanded that it be acted upon promptly.

Certainly the treatment Dr. Shufeldt has received seems very much like that which scientific investigators received at the dawn of science some centuries ago. It is a conspiracy of dunces against a genius, and the policy seems to be to annoy, worry and persecute him, and as far as possible humiliate and disgrace him because he is not merely an army officer, but a man of genius, of scientific attainments, a man honored by learned bodies in Europe as well as in America, for his contributions to science, while those whose envy and ill-will are at the bottom of this persecution are unknown beyond their brass buttons and their shoulder-straps make them conspicuous.

It is not creditable to the Government that in the midst of an arid desert is kept a man who is honored for his valuable work in scientific circles, and whose request, in a time of peace, that he may be stationed where he can have the use of libraries and museums to assist him in prosecuting his labors, is absolutely ignored and whose services which have received praise from the most distinguished savants of the world, secure for their author no official consideration whatever. This subject is one to which our political economists should give attention.

The Fear of Death.

Such is the fearful title of an editorial in the New York Independent which opens by saying: "Death destroys the body in which man has but domicile during the present life, and through which all his relations with this life are established and continued. It hence terminates his career on earth, and permanently dissevers him from all direct participation in its affairs, either by absolute annihilation, or by removal to some other sphere of existence. The dead man is no longer in the body, and no longer in this world for any purpose. The simple statement makes death, to human thought, an awful event. . . . We see why death is styled 'the king of terrors.' There is no relief from this fear in science, in mere philosophy. But religion awakens hope, and Christ has brought life and immortality to light. Paul had no fear, 'the inspiring hope of the future banishing fear from his mind.' Christianity is the religion of hope for sinners; millions, in dying, have been cheered and their fear gone."

"The dead man. . . is no longer in this world for any purpose," is the assumption of the Independent. The miscalled dead man is born into a higher life, clothed upon with a spiritual body which passed from the dying clay as the spirit left it, and he is in this world sometimes, to cheer and help those he loves, is the word of Spiritualism, verified by the testimony of a cloud of witnesses, whose words the Independent, in its blind bigotry, ignores. But they shall increase while it decreases.

The fear of death is a natural and self-preservative instinct, planted in our being that we may not rashly "shuffie off this mortal coil," but death in its fit time is not "the king of terrors" to the thoughtful Spiritualist, but the wondrous and beautiful step into a higher life. The hope which religion gives is the soul's native intuition of immortality, not alone in the Christian but ages before Christ, emphasized by him, proved to his apostles by his resurrection—the rising and appearance of the spirit-form and not of the dead clay. Pagans as well as Christians have been cheered in their last earthly hours by visions of the opening future. Primitive Christianity, closely akin to modern Spirit-

ualism was a revival of the immortal hope, but Spiritualism verified that hope by proof positive and makes death and the after life and spirit presence natural and beautiful,—not miraculous. It holds man responsible for his own acts, with no atonement, seagoat or evangelic vicarious substitution, speaking beast or man or angel carry away or suffer for his sins. Depressing and narrow is the Independent's thought of death.

"Light, more light," not only from the tomb of the risen Christ, but from many lands and ages, our own day last but not least.

A Theosophist Before a Spiritualist Society.

Mr. W. Q. Judge, General Secretary of the Theosophical Society of America, lectured for the Young People's Progressive Society last Sunday evening. President Coverdale in introducing the speaker spoke substantially as follows: "This society is a religious body; its members are seeking the highest spiritual truth. While we are Spiritualists we recognize the excellent work which others are doing in their search after spiritual knowledge, and are ever glad to listen to the presentation of views held by earnest brother seekers, whether they be Theosophists or Spiritualists, Christians or Jews. There are many points of agreement between Theosophy and Spiritualism and the differences seem to me must be of minor importance. Theosophists may learn from Spiritualists, and some things in Theosophy it were well for Spiritualists to emphasize more fully than is usually the case. The speculative views of some Spiritualists do not stand for Spiritualism, and the speculations of some Theosophists are, I am told, no fair criterion by which to weigh Theosophy. Mr. Judge is a gentleman of learning and an ardent seeker after truth; as such I commend him to your thoughtful attention, offering him a free platform and attentive hearing, without endorsing what he may have to say."

Mr. Judge took for his theme "Theosophy and its Relations to Spiritualism." "Theosophy," said the speaker, "is the knowledge of God. There should be no antagonism between Theosophists and Spiritualists; both affirm the truth of the phenomena, of which there is a vast array after eliminating all the fraud. Theosophists account for many of these phenomenal demonstrations in a different way from that of Spiritualists, but both agree as to their psychic origin. For Theosophists and Spiritualists what is the center of the temple? Living man! and he approaches it through either door desiring to know his real destiny. Neither Theosophists nor Spiritualists have unadulterated truth but are trying to find it. The Theosophical Society is a body of investigators; they do not claim to have discovered the ultimate truth. Their first object is the formation of a universal brotherhood of man in which all shall be truly brothers, each with the other's welfare fully at heart. They seek to spiritualize matter, so to speak, instead of materializing spirit. The spirit of all men is one, and is the basis of brotherhood. When such a brotherhood is consummated all men will realize that an injury to one member is an offense against the whole body."

The central thought of the entire discourse was self culture, a well developed rounded out character full of love and kindness, intent on altruistic effort.

The Co-operative News (Dewsbury, Eng.) of March 31st, contains an excellent portrait of George Jacob Holyoake, with an interesting sketch of his life. Mr. Holyoake has long been a prominent representative of the best aspirations of the workmen of Great Britain. His work has been eminently constructive. Reform, not revolution, has been his watchword. Of the English labor movement, Prof. Goldwin Smith has said: "It has been led by men like Mr. Holyoake, who were not self-seekers, who were not demagogues, who had nothing at heart but the real interest of the working class, and who, when conflict arose between employers and employes, were not for interminable war to their own profit, but for peace with justice." In addition to his unselfish devotion to duty, Mr. Holyoake's native tact has been conspicuous among the qualities which have enabled him to command the attention and respect of opponents. It was Mr. Cobden who said of him that he was "the man who could say the most unpleasant thing in the least unpleasant way." Yet this man so gentle and so mild, walked to fame through persecution and the prison cell. The story of his life is as interesting as any novel. He is the author of many free thought, educational, and political works, which are equally admirable for the accurate information they contain and for their author's finished, epigrammatic style. His "History of Co-operation," a standard work—to mention only one of his productions—a valuable collection of facts in regard to an important social movement, is "as interesting" as has been observed "as a child's first fairy tale." Mr. Holyoake is famous not only as a thinker and writer but as an accomplished and effective public speaker, and if the House of Commons were an open to men who have instructed others while thinking little of their own emolument, as it is to wealth and hereditary influences, Mr. Holyoake would long ago have been elected to that body. There are but few, if any men in England who command more universal respect among thinkers and authors than does this modest and unselfish reformer. Mr. Holyoake is now about seventy years of age, still intellectually alert, young in spirit, and hopeful of the future.

Psychical Science.

Much interest has been evoked during the past week by the JOURNAL's announcement of a lecture by Prof. C. C. Miln, of a large audience became so evinced that it was found necessary to change the place of meeting from the Kimball hall as announced last week, to the largest auditorium of the First Methodist Church, corner of Clark and Washington streets, where Dr. Clark will speak on Thursday evening, the 26th. As stated in last issue the lecture is under the auspices of the Western Society for Psychical Research. Admission free, and the public is invited.

A few years ago Rev. George C. Miln, then a Unitarian minister, caused quite a sensation by announcing to his congregation in this city that he did not believe in Christianity and was doubtful as to a Deity and the immortality of the soul. With his changed views he knew that a Christian pulpit was no place for him, but he evidently wanted to pose as a martyr, and as such for a while, he had the sympathy of many. Those who knew him, including prominent agnostics in this city, had but little sympathy to spare for him, since they regarded him as a sensationalist, and the better informed among the liberals generally, soon came to have no very elevated opinion of him either as a thinker or as a man of high moral purpose. His ambition to become an actor saved liberalism from the misfortune of having him as one of its lecturers. He has not been a success on the stage, while it has been clear for some time that he has been morally on the down grade. Now he is defendant in a divorce suit in this city brought by his wife, the double disgrace of adultery and the ruin of a girl entrusted to his care. The stage ought to have no use for such a man. Too many characters like Miln have appealed to liberals for sympathy. Rev. George Chalmers is a man of the same type, although of less education. He was first a Methodist minister, afterwards a Unitarian preacher, then a disciple of Ingersoll, whom he tried to imitate, and still later, a Spiritualist, a conspicuously occultist, etc., etc. He was constantly itching for attention and applause, and he had some change to announce every few months. His infatuation with the woman by whom he claimed to have been converted, and his desertion of his wife and children are among the later incidents in the career of this demoralized and unfortunate man. Another of this type is Rev. S. P. Putnam, who after preaching first Orthodoxy, and then Unitarianism a few years, when some scandalous conduct had brought him into disgrace with his church suddenly became a rabid "Infidel" and free lover. Subsequently he got himself elected an officer of the liberal league which had such an unsavory reputation that its name had to be changed to save it from contempt and loathing. Putnam, too, left his family and his wife who obtained a divorce from him on the charge of adultery. How much better are these men than Orthodox preachers whose immoralities some of the free-thought papers never fail to notice? The JOURNAL despises hypocrites who practice vice under the mask of preachers and reformers. Whether they call themselves "Orthodox" or "Liberals," makes no difference whatever in regard to their unworthiness, and shall make none as to the JOURNAL's attitude toward them.

The Ontario Government has declined to grant letters patent of incorporation to the Secularists who desired to form a joint stock company to publish Secular Thought. The ground of refusal is that Canada is a Christian country, and that, in consequence, agnostics, atheists, deists, secularists, and free thinkers generally, cannot be given legal recognition. This is the ground on which the Canadian courts decided that the contract of the Mayor of Napanee (Ont.) with B. F. Underwood and his friend, Allen Pringle, for the use of the city hall, was about a dozen years ago, pronounced invalid. Mr. Underwood's lectures, said the court in substance, were unobjectionable as to tone, and those who engaged him were worthy gentlemen, sincerely interested in advancing their views; but the utterance of those views being opposed to Christianity, which is the established law of the dominion, is without legal approval and, therefore, the contract is null and void. A similar decision was made in Pennsylvania in the case growing out of Mr. Underwood's lectures given several years ago at Irwin's Station. These old statutes are sleeping lions, which seem harmless ordinarily, but which may at any time be awakened into ferocity against the dearest rights and liberties. There is no just reason why the Secularists of Toronto should not be allowed to form a joint stock company and be legally recognized by the Government; but the bigotry and hypocrisy of to-day are glad to materialize the persecuting spirit of the past, and to employ it in resisting encroachments upon the theological and ecclesiastical conservatism which is frightened by nineteenth century radicalism. Spiritualists are in cordial sympathy with secularists and every other class of thinkers in securing impartial freedom and equal and exact justice for all.

The New York Court of Appeals has rendered an opinion of importance in the will case of Thomas Gunning who died about five years ago and left a part of his estate in trust for the purchase of masses for his own soul, the souls of his relations and the souls of all other persons in purgatory. The decision is that a trust created for the purchase of masses for persons alleged to be in purgatory is not valid.

GENERAL ITEMS

Giles B. Stebbins has gone to Western New York for three weeks.

Mrs. Hamilton Douglas of Atlanta is the only woman lawyer in Georgia.

Confucius now has a direct descendant of the seventy-second generation in London. He is a Chinese scholar of eminence.

A correspondent writes that J. Clegg Wright had a brilliant success at the anniversary at Cleveland.

The author, Wm. I. Gill, writes: "The RELIGIO-PHILOSOPHICAL JOURNAL is particularly good lately. It is the best weekly I know."

J. Clegg Wright speaks at Lynn, Mass., April 29th; Troy, N. Y., during May; Saratoga Springs during July, and will spend August at the camps.

Owing to sickness in Justice Woodman's family he was unable to try the cases of the Bangs Sisters on Saturday last. The matter comes up on Wednesday of this week.

The fortieth anniversary of the appearance of spiritual manifestations at Hydesville was celebrated at New Orleans by the Spiritualists Association. Addresses were delivered by Dr. J. W. Allen and Mr. George Benson.

The Philosophy of Care by Dr. E. D. Babbitt is said to contain all that was valuable in his Health Guide and Manual, besides much more valuable and original matter. Price 50 cents; postage 6 cents extra. For sale at this office.

W. E. Esty writes: "In the whole labyrinth of Spiritualism is there any trail more promising than the one now followed by Prof. G. I hope his most valuable papers will prove to be only the introduction to a new series, and the beginning of a new departure in investigation."

It is said that immediately after the Emperor Frederick left San Remo the sultan sent him a collar, consisting of nine hazelnuts with inscriptions from the Koran, over which the dervishes and sheiks of the palace had prayed, and which, as the sultan assured the crown prince, would cure him as fit by magic.

Emma Althouse, a young woman of Attica, N. Y., who has been subject to trances of long duration for some time, awoke April 20th, after a sleep of thirty-three days. When told of her protracted sleep she evinced much surprise. During her sleep her grandfather, residing at Mumfords, Ky., died. Upon awakening she informed the family physician of the fact, but could not tell how she came to know it. While in the trance she has taken no food, except a small quantity of milk, and does not experience any desire for nourishment.

Mrs. Nettie Howell, who resided in Dust Camp, Gilmer County, W. Va., while attending class meeting one Sunday morning lately, arose, and in accents of religious ecstasy exclaimed: "Brothers and sisters, I know that my Redeemer liveth. I see him now in the flesh." The n, turning to a gentleman standing near, a Mr. Post, she told him to meet her in Heaven. She also spoke in similar words of appeal to Mrs. Post and the minister. Then, turning to her husband, she exclaimed, "O, Charley," and fell back dead.

Miss Marie Brown, the ardent champion of the early discovery of America by Leif Erikson, deserves credit for her historical research, and she should be encouraged to continue it. There is now no doubt that the great Scandinavian gave a new world to the old and an old world to the new. But it is not worth while in doing full justice to Erikson to disparage the work or to belittle the personality of Columbus, whose genius and courage which rest upon an enduring foundation, will ever command the admiration of the world.

Dr. Whitwell, the proprietor of the private establishment at San Francisco, Cal., where Mind Reader Bishop is under treatment for mental aberration, states that Bishop will soon be all right again. The mind-reader's troubles are supposed to have originated in the excessive use of morphine. This vice, combined with the fatigue of a lecturing tour and a bad case of influenza for a frisky grass-widow, made it desirable for him to spend a few weeks in the private home of fashionable inebriates and other erratic society people where he is now lodged.

Thomas Backman writes: "The Clackamas County Society of Spiritualists will hold a Grove meeting on its grounds at New Era, Ore., beginning Friday, June 8th, and holding over two Sundays. Slate writing, clairvoyant test and trance speaking mediums have been engaged to attend the meeting. The committee of arrangements will use every reasonable endeavor, including the usual reduction of railroad fare, to make the meeting a success. The society have a good hall on the grounds, and a hotel with accommodations for boarders and lodgers. A cordial invitation is extended to all."

Mrs. Mary E. Van Horn, of Milwaukee, Wis., writes: "Your fidelity to the cause in regard to fraudulent manifestations should meet the approval of every honest Spiritualist. The truth is so dear to me that I feel that fraud should be placed in its proper light and I for one am thankful that you have the moral courage to come to the front when the cause is being prostituted for the sake of the money it may bring in. I believe in charity, but justice cries louder in these cases. Our anniversary exercises passed off very pleasantly, and were spoken of by all as a complete success. The State organization of Spiritualists will hold its regular quarterly conference here in June, when we hope to see a goodly number in attendance."

At 10:30 o'clock one Sunday the Temple at Independence, Mo., was packed to hear a sermon by President Joseph Smith, the living head of the Church of the Latter-Day Saints, so far, at any rate, as this world is concerned, and the son of the original Joseph Smith, who promulgated the Book of Mormon. The reverend speaker argued that his church believed all that the orthodox churches did, and on the strength of good witnesses went further, believing the Book of Mormon and its revelations, and he asked who would dare to claim that their salvation could be jeopardized by believing the additional doctrines of the saints, the laying on of hands, etc.

A. L. Coyerdale writes: "Mr. Slater's appearance last November, under the auspices of the Young People's Progressive Society, will be remembered by many who, interested in the phenomena and philosophy of Spiritualism, sought enlightenment at his sances, which during the coming month of May will be repeated. His tests can not be doubted; names, incidents, and places being given with such striking correctness. Mr. Slater will appear in Maitine's South Side Hall, Indiana Ave and 22d St., Sunday, May 6th, at 3 and at 7:45 P. M. Early attendance will be necessary to secure good seats."

The Societe Magnetique de France has just been constituted. Its location is at the office of the Journal du Magnetisme, 5 Boulevard du Temple, Paris. Among its members we notice the names of Drs. Oehorowicz, Moricourt, Reiglier, Luce, Deniau, de Paris; Liebaud, Fontan, Perronnet, Alliot, Bonnefoy, Cornilleau, David, Dupouy, Mora, Ripault, Anfosci, Babbitt, Bourla, de Das, Lequart, etc., etc., correspondents. The savants or litterateurs, W. Crookes, Eugene Nus, Eugene de Bonnemere, Debonof, Peladan, E. Yang, Stainton-Moses, Darville, Papus, Faurety, Mme Blavatsky, etc., etc.

The Theosophists of America held their annual convention in this city last Sunday, with delegates from Boston, New York, Washington, Omaha, Minneapolis, Cincinnati, St. Louis, and many other places. The best known representatives were Dr. Elliott Cones, Mr. W. Q. Judge, Dr. J. D. Buck and Mr. E. B. Page. The affairs of the society at large were reported as most satisfactory. Dr. J. D. Buck read a paper which was pronounced very able by a number of Spiritualists and other "outsiders" who listened to it. We regret that we did not hear it read, and hope to be able to publish an abstract in the JOURNAL.

The following curious incident comes from Kansas City, Mo.: "Last night the little daughter of A. O. Swift, Deputy Postmaster at Nebraska City, Neb., was pronounced dead from typhoid pneumonia, and had all the appearances of death. The mother could not be persuaded to leave the little one. About 3 o'clock this morning her screams of joy awoke the whole neighborhood, and several persons entered to find the child sitting on its mother's lap, refreshed and apparently well. It has improved steadily since then, and is doing excellently to-night. The mother says that she was weeping over the inanimate form and was kissing the cold lips in an agony of grief, when suddenly the little one opened its eyes and the next instant threw its arms about her neck."

At the eight-day annual conference of Latter-Day Saints at Independence, Mo., one of the members related a vision in which he said he saw St. Joseph, meaning President Smith, plowing, and his wife, Sister Smith, following behind dropping corn. At first the plow would not scour, but finally it went all right, and the earth from the plow seemed to shoot ahead as much as six feet. This was interpreted to mean that though the Saints had suffered much in the past they have many happy days before them. Much enthusiasm was aroused by the telling of this vision. The question of establishing a mission among the Cherokee tribe in the Indian Territory was discussed, the sentiment being generally in favor of such action. It was referred to a committee of seven, including the Bishopric.

The question was recently asked of eight leading ministers of Charleston, S. C.: "What is the fate of the heathen after death?" The Methodist, Episcopalian, Unitarian, Catholic, and Jew express the opinion held by Plus IX., that those who are invincibly ignorant of the truths revealed by Christ or of the teaching of the true church and who, faithfully observe the divine natural law, aided by the light of reason and the grace of God, may be saved. Dr. Thompson, Scotch Presbyterian, thinks that all who die without conversion, heathen or Christian, are damned. Dr. Brackett, Presbyterian, thinks that the heathen will be judged by their own conscience, but doubts their salvation unless converted. Dr. Ford, Baptist, expresses the opinion that there is no salvation out of Christ, and that God has done enough to leave the heathen "without excuse."

A Bombay paper gives a description of a Regimental Camp of British soldiers at Bareilly as seen December 30, 1887. There are four parallel rows of soldier's tents, in front of which is the public thoroughfare. At the right on both sides are the tents of the General and other officers, and of camp-followers, shop-keepers, etc. In front of the main body of the soldiers' tents, just across the roadway, are two rows of tents provided and supervised by the British Government for licensed prostitutes attached to the regiment. In proximity to these tents is the native Christian Church, its front entrance facing the tents set apart for sensuality. In this church is held a school for the children of the native Christians. The native people of India look with amazement upon these Gov-

ernment tents of harlotry which are provided for British soldiers with as much method and care, as are their rations of food; and near and fronting these tents a church for teaching religion and morality. The natives cannot understand it. They are not, with such a spectacle before them, easily convinced that Christianity is a better religion than theirs, or that Christian people are morally fit to be their teachers.

In the death of Roscoe Conkling the country has lost a man of great intellectual power, whose public career includes valuable and distinguished services to the country and some of the most brilliant episodes in its later history. He was an original and imperious personality, a man of great resources, of commanding presence and speech, of the finest personal integrity, and yet with an arrogance and bitterness toward opponents, and even toward friends who objected to anything in his despotic party management, which detracted greatly from the dignity of his character, and, with his personal politics, brought to an abrupt termination a career which otherwise would have been as commanding and permanent as it was vigorous and brilliant. He was an orator of the first rank, a skillful rhetorician, a colner of striking phrases, a natural actor, and to his intellectual accomplishments were added the advantages of the most picturesque figure in public life since the death of Webster. Mr. Conkling's conceptions of public life as related to personal, political rights and privileges were not, it must be said, up to the level of average public sentiment, and even his great genius for management and leadership and his incorruptible honesty did not blind the rank and file of his own party to the defects of his character or the falsity of some of his ideas regarding the rights of political representatives.

Heber Newton's Views of the Present Transitional Period.

Following up his Easter sermon on the next Sunday with a continuation of the same line of thought as was briefly reported in the JOURNAL at the time, Dr. Newton embodied some views of interest to Spiritualists. After declaring his belief "that we were passing out of one order of thought into a new order, having outgrown the traditional systems without as yet having found a new formula for faith harmonious with our new knowledge," Dr. Newton said:

"This transitional period is complicated by the materialistic temper engendered by our physical sciences and by our industrial conditions. Thus there has come about in the world of culture a widespread skepticism concerning the hereafter," typical illustrations of which were given. "On the other hand, below the surface of society Spiritualism again makes its appearance, reproducing the varied phenomena known of old in Rome. To the superficial observer the faith in immortality seems lost between the extremes of skepticism and superstition. A deeper student of the signs of the times will see in this state of thought the disturbance consequent upon the break up of an old system, out of which there is to issue a new rest in some golden means of faith. Skepticism is producing the void into which all the forces making for this faith must stream. As Mr. Darwin at one time confessed, it is 'an intolerable thought' that man should so slowly climb to his present attainments only to be blotted out of being. Spiritualism is holding hosts of men to the old faith, keeping it alive in hearts that would otherwise despair, and restoring it to minds which had lost it. If it can ever establish its claims the case will be settled. If it fails to do this it will at least have tied over a critical period for multitudes of souls."

"A generation or decade hence the systematic and scientific investigations now going on may have reached some issue and this strange compound of charlatanism and something else be resolved and the unknown plus be discovered. Spiritualism does not seem sufficiently spiritual to beget again the faith of the future. Science is ceasing to be dogmatically anti-religious save in the case of a few belated physicalists. Every path is leading out into the mystery of an unseen universe. Hints from every hand are opening of the possibility and probability of a life beyond our ken. Science finds fresh parallels for this great hope in her physical studies. The borderland of science is just being opened by trained savants, and the first fruits brought back to us are tokens that the superstition as to man's nature may be, after all, a fact. Mesmerism is accepted now under the more respectable alias of Hypnotism. Occult powers which were scouted a few years ago are calmly accepted by the Faculty. It looks as though another generation or decade might see a revolution in respect to man's nature which would make skepticism about spirits an impertinence."

"Philosophy is reasserting the ancient spiritual thought of life which will dissipate the fogs bred of the materialistic systems in vogue to-day. Religion is sublimating her creeds and extracting that pure essence of theology which, in a more reasonable thought of God and man, will renew faith and hope. Perhaps, as Morley has hinted, the age is preparing the way for another great World Soul who shall speak the Word for which mankind is waiting and crystallize the new faith."

PUBLISHER'S NOTICE.

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The South Side Lyceum of Chicago meets every Sunday afternoon at 1:30 sharp, at Avenue Hall, 159 22nd Street.

The Chicago Association of Universal Radical, Progressive Spiritualists and Mediums' Society meets in Spirit's Liberty Hall No. 517 West Madison Street, every Sunday, at 2:30 P. M. and 7:30 P. M. The public cordially invited. Admission five cents. DR. NORMAN MACLEOD, President.

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"Is to-day better or worse than yesterday? As wealth grows and productive power increases does labor gain or lose?" are questions to which Mr. Stebbins gives valuable information. There are wrongs to be righted, but the greatest host is gaining ground of losing, is his conclusion.—Saginaw Courier.

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INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal Winged Love.

FLORENCE M. HOLBROOK.

Hath true love fled? In romance dead? Is this world's store No more 'neath ore Of pelf and gain?

Hath Venus, girt With love and mirth, For summer's bowers Left but the powers? Of wind and rain?

Hath virtue gone? And sweet peace it w. Where angels stay? While we're the prey Of care and pain?

Ah, no! true Love Has no more love, But in our hearts With joy we start A true, glad strain:

And hope at home Joins the refrain, And faith, white-armed, Looks up, encharmed, To Heaven, again!

For the Religio-Philosophical Journal. I Wonder.

BY MARY V. PRIEST.

At twilight grey, I look away To hills that kiss the sky, And wonder, if my airy skirt Might sail beyond, and why?

If angel eyes in glad surprise Can look from that to this, Why may not I my members try To scale the heights of bliss?

Are clouds more dense in realms of sense? Do mountains never rise Above the vale of human wall To kiss the sun-lit skies?

If this be true, then man must rue His advent on the earth, His coming here where all is drear Where death is in his birth.

For life is kind, is never blind; Is never bound by Fate— Its source is Light, it knows no night, No laws too intricate.

Its veil keeps in heights and deeps, Nor knows of laws that hold The human mind from help of kind, Within the human fold.

More wonder, then, that human ken Can not the hills outrun— Touch finger tips, kiss angel lips, Beyond the setting sun.

Golden Words.

When so many seem to forget the antecedents of our country's history, and prate so thoughtlessly about "God in the Constitution," or "Jesus at the head of political parties," the following remarks extracted from the "Address of Welcome" delivered by Elizabeth Cady Stanton before the Woman's International Council at Washington, March 27th, are fraught with much encouragement that all women have not lost their heads in this day of wild salvation armies and demented religious vagaries:

As to the amendments of the Constitution asked for by a body of the clergy to recognize the Christian theology in the Constitution and introduce religious tests into political parties and platforms, in direct violation of article 6, clause 3 of the National Constitution, I think the majority in our Woman's Suffrage Associations would be opposed to all such amendments as they would destroy the secular nature of our government, so carefully guarded by our fathers in laying the foundations of the Republic.

This freedom from all ecclesiastical entanglements is one of the chief glories of our government, and one of the chief elements of its success.

We cannot too carefully guard against all attempts at a retrogressive policy in this direction.

If there is one lesson written more plainly than another on the institutions of the Old World, it is the danger of the union of Church and State; of civil and canon law; of theological speculations in the practical affairs of Government.

Surely the mothers who rocked the cradle of this Republic may be safely trusted to sustain their sons in all their best efforts to establish in the New World a government in which the sound principles of our Constitution and Declaration of Independence may be fully realized—in which there shall be no privileged classes but equal rights for all.

Under a government and religion recognizing in national beings the rights of conscience and judgment in matters pertaining to their own interests, above all authority of church and State, it needs no argument to prove the sacredness of individual rights; the dignity of individual responsibilities.

Letter From Walter Howell.

To the Editor of the Religio-Philosophical Journal: After my engagement at Casaganda had closed, I spoke in several cities, towns and villages in western New York. My time was fully occupied Sundays and week days in this locality, during the month of September, October and November, my sphere of work was in Central Ohio. During this period I was the guest of Hon. E. W. Bond of Willoughby. To his estimable wife and self I am indebted for a most enjoyable time and comfortable home.

Owing to the sudden return of Mrs. Ada Foy to California last November, I was called upon to occupy the rostrum at the Columbia Theater, Cleveland. Several times during my visit in this vicinity, I lectured at Kirkland, and my meetings were well attended by the non-polygamist Mormons of that district.

In the month of December I again made my headquarters at Buffalo. While in this city I am the guest of Mrs. Matteson, for whose kindness and earnest co-operation I am lastingly indebted. They are many Spiritualists in Buffalo.

The months of January and February found Edgar W. Emerson and myself working together in the city of Cincinnati. Our audiences were large. There is but little doubt that the greater portion of the mass were drawn through Emerson's tests. The descriptions were given in his usual style, and with but very few exceptions were fully recognized. He left behind him many warm friends. Several of my discourses were published.

Early in March I returned to Buffalo, where I will continue to conduct Sunday services, until May 1st. On week day evenings I occupy the platform in many places within the area of Eastern Ohio, Northern Pennsylvania and Western New York. Easter Sunday our hall was elegantly decorated and a choice display of flowers converted the rostrum into almost a fairy-land. On Friday evening, March 30th, a most successful musical and literary entertainment was given, commemorative of the 40th anniversary of Modern Spiritualism.

The following week I visited Cincinnati as one of the speakers of the convention held in that city. My time is fully occupied until the 15th of May. I have not accepted other engagements on account of my contemplated trip to Europe. I sail in the City of Berlin, from New York on May 12th. After making a hurried tour through the British Isles, I shall visit the Paris exhibition and from thence to Germany. I have promised to return in time to be present at the opening of Casaganda Camp Meeting, which takes place July 21st. The Board have engaged my services for the entire season, so that I have been obliged to refuse the many invitations to visit other camps this coming season.

Buffalo, N. Y.

Somewhat Critical.

To the Editor of the Religio-Philosophical Journal:

Our astute and critical friend and neighbor, "J. G.," who lives but a little more than a mile away from our house, across the Delaware State line, takes what he appears to believe is strong scientific exception to some of Dr. Wells' talk to Professor "H. D. G." in explanation of our ability to see with the natural eye, objects in this life, as printed in a recent number of the JOURNAL.

Quoting Dr. Wells' language, friend J. G. says: "You do not see objects. You see a reflection of them," and calls particular attention to the word "reflection." It is interesting to note that the word goes on to say the picture of an object on the retina of the eye is not a "reflected" image, but it is an image produced by the refraction of the rays of light coming from the object," etc., etc.

I have italicized the word refraction in the foregoing sentence quoted from friend J. G.'s article, wherein he has ventured to criticize the language of Dr. Wells.

Now, with all due respect for our venerable friend J. G.'s opinion and attainments, and that of our worthy ex-curate friend, Dr. Wells, allow me to call on yourself, Mr. Editor, and the good professor, et al., as witnesses whether the moral poet put into the mouth of the chameleon, of the disputants about his color, be not apropos in this case, viz: "You all are right and all are wrong;" since, according to the notion of your humble correspondent it is both by the reflection of light from objects seen, afterwards refracted by the lenses of the eyes, that we gain our knowledge of or see things in physical life. To my mind the matter seems to be self-evidently true; yet it is true that all do not, perhaps cannot see alike.

Let me say in this connection that the phenomena of vision in man is altogether dependent on the presence of that subtle agent in nature called light; and further, that none of the theories yet advanced by philosophers in explanation of it, are satisfactory.

From what friend J. G., J. G. and Professor H. D. G. remarks concerning it, I get the impression that they have adopted the one advanced by Huggins, namely the "undulatory theory," afterwards investigated and defended by such eminent scientists as Young, Fresnel, Brewster and others, as opposed to the corpuscular theory of Sir Isaac Newton. But it should be borne in mind that however plausible the undulatory theory may be, it nevertheless fails to explain "the immense power of resisting compression which a medium ought to possess, in order to transmit transverse vibrations with a velocity so much greater than the motions of the swiftest planets or comets, is an objection against the undulatory theory that has not been satisfactorily answered."

But it should be remembered that the advocates of the theories named as well as those of the oscillatory theory of Mr. Rankin, suppose the existence without being able to positively prove it, of a universal luminiferous ether, to account for the undulatory refractory phenomena of light on which is based our ability to see objects.

Dr. Wells, as reported in the JOURNAL, only erred, in my opinion, when he said, "You never saw a real object in your life; nor did anyone else." This is plain, absolute, unmistakable language, and denial of what people with eyes in their heads believe to be a fact, viz., that they do see. People blind with the organs of sight—without them they would be blind—know that Dr. Wells, in making such a statement imputed to the hearer to know that his friend and informant saw what he said he did, without his having to bear the indiction of a dissertation on the existence of an all-pervading, supposititious, luminiferous ether to help him understand the fact.

Aside, however, from the critics, let me now candidly say to you that in my opinion the outcome of the experiments as carried on with such scrupulous painstaking care by Professor H. D. G. and his coadjutors, has done, and is doing, more to settle the question of the individualized after life of humanity, and the ability of the departed to intelligently communicate with mortals in the flesh, than anything else the world has ever known. So for one, I bid them God-speed in the good work so auspiciously begun, and hope that they, as well as others, may long be spared to carry it on for the benefit of our less fortunate fellow-men, and that they may ever be willing to "render unto Cæsar the things that are Cæsar's." WILLIAM FOOT.

Church and State in Mexico.

A company of pilgrims are on their way from Mexico to Rome. The Bishop, who is their head, was interwined in New York. He stated that as ecclesiastics he and his clergy have no legal rights in their own country; but that President Diaz is liberal and on good terms with the Archbishop of Mexico. "It is the hope of the most intelligent church people that an agreement may soon be arrived at whereby the State Government will fix the salaries of the clergy." The prelate also indulged the expectation that the laws will be amended which now prohibit Government employes from attending church in uniform. After thus committing himself to the antiquated, and dangerous idea of a united Church and State the Bishop added that it was the general wish in Mexico that the Church should be placed upon the same basis in relation to the State that it stands on in the United States—"that is, to remove it entirely from all political associations."

It is difficult to see how the clergy are to be paid by the State and yet the Church to hold the same relation to the Government that all churches hold to the National and State Governments in this Republic. It is true that perfect religious toleration is maintained in some of the continental countries which pay alike the clergy of all denominations. But there is not the slightest possibility that the Catholic clergy of Mexico would consent to the payment of the President of the United States for the increased numbers and influence. No political State that pays any body of clergy is either religious or totally free from the inevitable difficulties that such a relation engenders.

It is a sad commentary on the character of the religion that the Mexican clergy maintained that they have no legal status in their own country. Their civil death was effected by their own coreligionists. No foreigner interfered. No rival sect contributed a dollar or an idea to their political domination. The conduct of the majority of their own profession was so thoroughly antagonistic to the real and resolute determination of the masses of the Mexican people to establish political independence that no alternative to their suppression remained. It was a patriot priest—Hidalgo—who really lighted the torch of Republicanism in the country and inaugurated the great struggle which finally eventuated in the establishment of the Republic. But he had few supporters among the clergy, and even as he was denied the influence of the ecclesiastics was cast aside solidly on the side of monarchy. They were the abettors of the French Emperor and his dupes Maximilian. They were so deeply inimical to the Republic that it was compelled to take away their influence in self-defense.

There is no danger of its rehabilitation. The people are masters. They will continue to rule. The clergy must be content with whatever favors the people choose to dispense to them apart from politics. Those who desire support will receive it. Those whom their own followers will not support, the people will not fasten upon the National Treasury. Republicanism is too deeply rooted now in Mexico for reactionary tendencies to acquire any momentum.—Chicago Tribune.

An old Spiritualist of Jersey City, writes: We have but very little confidence in any of the professional mediums. We are tired of paying money for being swindled. Your editorial on the subject is very good. We have the most satisfactory results in our home circle.

Daniel Webster's great grandson is to marry a great granddaughter of Benjamin Franklin in June next, the ceremony to take place in Washington. The youth is Webster Appleton Edgar, son of Mrs. Jerome Napoleon Bonaparte by her first marriage. She was Miss Appleton of Boston, a granddaughter of Webster. The girl is the granddaughter of the late Gen. Emery.

General Doubleday in Defense of Madame Blavatsky.

To the Editor of the Religio-Philosophical Journal.

I have read the attack made by Wm. Emmette Coleman on Madame Blavatsky, and as he is a man who deals largely in personalities, I cannot say that I am surprised at his aversments. I saw a good deal of Madame B. when she was in New York. Attracted by the marvellous exhibition displayed in "Isis Unveiled," and by the novel explanations given in the work in regard to the psychical and spiritual phenomena, I instituted to make her acquaintance. I studied her character and disposition carefully and came to the conclusion that she had an excellent heart, for she lived very plainly in order that she might give more to the worthy poor. When some Arabs were shipwrecked on our coast and left helpless and hopeless, she did not rest until a fund was raised to take care of them and send them back to their own country. I never saw the least indication that she used in any shape, and do not believe there was a particle of it in her room. Had she been addicted to it I am quite certain from my extensive acquaintance with those who frequented her salons, that they would have referred to it or commented upon it. I do not assert that she objected to the moderate use of wine by those who were in the world and of the world, but I know she thought it a great impediment to any progress in Theosophy. The inner voice is deadened by the fumes of liquor.

It is quite true that Madame Blavatsky is an exceptional person. I have heard her at times express herself in language which was not all conventional and much more forcible than polite. I can also relieve Mr. Coleman's anxiety about her moral condition by assuring him that she actually did smoke cigarettes.

With regard to her marriage in Philadelphia, it was explained to me in this way: I was told that a Russian proposed to her, and as she saw that he was needed by some of the dark delirious on the other side of the line to commit suicide in case he was refused, she consented to the ceremony, but made it a condition that she was never to see him again. She felt herself forced to do this, as in the first flush of her youth and beauty, two young men had committed suicide for the same reason, and she did not desire to have a third shade haunting her. The groom attempted to pursue her, but finding she would have nothing to do with him, obtained a divorce for desertion and married again.

Another thing must be said in her favor. She never used her belief as a means of making money. She paid all her own expenses and asked no one to contribute. Her share of the profits was abuse, misrepresentation and slander. The wonderful manifestations given by her only took place as a means of illustrating some point in philosophy or in d. citre. There was a penalty attached to these exhibitions of psychic power which only the initiated know. They were solely given to attract attention and arrest the most vigorous materialism which was sweeping over the country, threatening to engulf all honor and honesty, all true progress, in a disastrous struggle for wealth and prominence.

It is easy for people outside of a society to ask questions and make suggestions, but there are some Theosophical secrets which cannot be made known to the public or become a theme for discussion. In such cases silence does not necessarily mean assent to a proposition.

As far as my experience goes I have never found any one addicted to the study of Plato and the old masters—any one capable of understanding their finer and more spiritual meanings—who could for any consideration be induced to engage in any cheap thimble-rigging performance to obtain a senseless notoriety from gaping crowds. To those who know her, the bare assumption that Madame Blavatsky is that kind of a woman is unutterably absurd, and does not need refutation. While she attacked the most vigorous way many of the arguments of those opposed to her she was too noble-minded to descend to the arena of personal abuse.

A. DOUBLEDAY, F. T. S.

SOME CHINESE SUPERSTITIONS.

To the Editor of the Religio-Philosophical Journal:

In forwarding you a copy of the enclosed, I feel I am violating no privacy. It is evidently the desire of the venerable Deacon Powderpost to stamp out of existence not only your valuable JOURNAL, but every other liberal paper, and should be seen to it at once. DAVID BRUCE.

How Earth Spirits are Propitiated and Demons Driven Away.

The superstitious beliefs and observances of the Chinese are numberless, and they occupy more or less the time and mind of every individual in the nation. Those here recorded are common among the people near Swatow. I am unable to say how many of them are purely local.

When a child is just one month old, the mother, carrying it in a scarf on her back, induces it to look down into a well. This is supposed to have a mentalizing effect, producing courage and dexterity in the understanding.

A mother feeds her young infant from a cup rather than from a bowl or plate, because if bowl, being capacious, has an occult influence in making the child large eater; while a plate, being shallow, causes him to throw up his food on slight provocation. The cup, being small and deep, insures his taking but little food, and keeping it for assimilations.

When the child becomes ill the mother gathers thorns from twelve species of plants and makes an infusion in which she washes the child, hoping to wash the disease, with the demon that produces it, into the water. She then carries the water to an open space where many people go to and fro, and there throws it upon the ground. As she goes from her own house the inhabitants of the streets she traverses shut their doors, to prevent the disease from entering their abodes. A woman of my acquaintance recently told me that, having no fear of demons, she did not shut her door when a neighbor passed her house carrying water in which a child having fever and ague had just been washed, and the very next day she herself had chills!

If a child falls from a high place to the ground spirit money is immediately burned upon the spot by the mother, to propitiate the demon who is trying to pull the child down to destruction.

When a child has fallen there is danger that he may have left his twelve wits in the earth on which he fell, so the mother at once makes with her empty hand the motion of dipping from the ground to the child's chest. Thus she replaces in the child what might otherwise be permanently lost in the soil. If a man fall into a cesspool or well a long-handled dipper is used to dip out and restore to his bosom his scattered senses; then three sheets of spirit-money are thrown burning into the well, and a heavy stone is cast after it.

It is unlucky to leave much hair on a boy's head when he is old enough to wear a queue; therefore the head should be shaved so as to leave but a small patch on the crown. Abundant hair is symbolic of a burden on the head, and a heavy queue may soon bring the care of a family upon the boy through the death of his father.—Popular Science Monthly.

Sending Manuscript to Publishers.

The best way for authors to send manuscript to publishers is discussed in the April number of "The Writer." The editor of the magazine says: "Editors generally do not care whether a manuscript comes to them folded or flat. A neatly folded manuscript can always be easily flattened out, and it is not likely to give either the writer or compositor any trouble." Rolled manuscripts, not folded manuscripts, are what editors abhor. If a package of manuscripts is very thick, it may be better to send it flat, in an extra stout manila envelope, or tied between two pieces of paste-board cut the right size and wrapped in paper; but an ordinary short manuscript, say one of twenty pages, may better be sent folded and enclosed in a stout envelope. If writers could see the torn and shattered envelopes that reach editors every day, they would appreciate the necessity of using stout envelopes for sending copy by mail. Strong manila envelopes are the best."

Mrs. Margaret Harold, a successful oil-well owner of Franklin, Penn., a Spiritualist since 1861, writes: "Jesse Shepard seems to be in a peculiar frame of mind, and although he has been a public medium for many years, it is evident he has never been a Spiritualist. If he had he would know it were easier for the eagle to descend from its eyrie and consort with common barn-yard fowls than a true Spiritualist to leave his glorious altitude of knowledge when the refrugent rays of spiritual truth are ever present, and connect himself with the church."

A young man in Maine is accused of having voted thirteen times at one election, and he is in a fair way to be convinced that the number is unlucky.

ANTIQUITY OF THE TELEPHONE.

The Priests in India Have Used It for Two Thousand Years.

"The principle of the telephone has been known for 2,000 years in India," was the rather incredible statement made last night by Fred Amesbury, who has just returned to New York after a two years' sojourn in the land of striped tigers and wonderful fairs. "I do not assert, mark you," continued Mr. Amesbury, "that they use the telephone as we use it, or that they have any system of general communication. What I do say is that the high caste people have a method of communicating with each other by vibratory action on a diaphragm, just as we do, but it is confined entirely to their temples, and its existence has remained a secret until within a few years."

"I was in a town called Panj, about 200 miles from Madras, when I became acquainted with an English officer named Harrington, who was a prime favorite with the natives because on one occasion he had saved a priest from drowning. He was a genial, pleasant fellow and had that peculiar magnetism about him that made and kept friends everywhere."

"It was through Harrington that I was enabled to learn the existence of telephonic communication and to satisfy myself of its antiquity."

"There are no temples in the village about a mile apart. In the interior of the ground floor of each is a small circular structure which is guarded day and night from the natives as well as from strangers and is supposed to be the abiding place of the 'governing spirit,' but in reality is the terminus of the telephone line, which is laid underground from one building to the other."

"The superstitious natives regarded this little structure with the greatest awe and reverence, because they had seen demonstrated before their eyes—or, rather, ears—the power of this spirit to communicate with the other temple. They were required to make their offering in one building, and make known their wishes and desires. The immediately repairing to the second temple they would be informed of all they had said and done, although neither priest had left his post. This was regarded as a demonstration of the power of the spirit."

"We were unable to determine the composition of the wire that connected the two buildings. It was some kind of metal, but neither steel, copper, nor brass, although it closely resembled the latter. The transmitter was of wood and about the size of the head of a flour barrel, and to establish connection, instead of ringing a bell, the person wishing to attract attention at the other end stood close to the curious-looking thing and shouted: 'Oooy! ooy! ooy!'"

"This was answered by a similar shout, which, while faint, was distinct, and could be heard two feet away."

"After Harrington and I had gained the confidence of the priests—or, rather, after he had—we were given carte blanche to do as we pleased, and we talked to each other from one temple to the other for more than an hour, and were enabled to make an incomplete investigation."

"We learned that the telephone that we saw had been in use for thirty years. The priests were very old men, and they remembered that the line of communication had been renewed only once during their incumbency."

"They showed us the remains of worm-eaten transmitters and wooden conduits that must have been hundreds of years old. They claimed that the system had been in existence since the creation, and laughed at us when we told them that the same principle has only been applied in England and America within the last dozen years. In every part of India and in Burmah this system of secret communication exists, although hundreds of travelers have never suspected it. I believe that it dates back fully 2,000 years."—New York Graphic.

Deacon Powderpost's Advice to a Minister.

To the Editor of the Religio-Philosophical Journal:

In forwarding you a copy of the enclosed, I feel I am violating no privacy. It is evidently the desire of the venerable Deacon Powderpost to stamp out of existence not only your valuable JOURNAL, but every other liberal paper, and should be seen to it at once. DAVID BRUCE.

ASHBURY PARK, N. J., MARCH 11, 1888.

REV. OREDAH WILLIAMS,—Dear Brother: You are much younger brother in the ministry than myself, and from your asking me to forward you some spiritual papers, the RELIGIO-PHILOSOPHICAL JOURNAL, and the Journal of Man, or any other so-called liberal publication, I am led to think you are on the "anxious seat" of inquiry into this soul-endangering subject of Spiritualism!

To be brief with you, I have had little communication with Brooklyn since I made a hasty retreat therefrom last summer. Now I ask you, my young friend, what is the Christian world coming to?

You are too young, of course, to have noted the changes in religious faiths the world is now undergoing; but verily this has become an age of startling irreverence. I can personally vouch for the following fact: Last Sabbath morning I absolutely saw Ebenezer May's son strapping his razor on the cover of the Holy Bible, the Divine Word! I looked at him in silent amazement one minute, and can you believe me? The lost soul closed one eye and with a smile exclaimed: "Pap, how is this for high?"

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In the matter of faith I am absolutely getting ashamed of myself in these times of irreverent change. If there is merit in faith, the heathens are far our superiors. They never doubt. I assure you it behooves a Christian to be ever on his guard. As for this world science, I detest the very word.

I frequently detect myself in matters of pious faith absolutely exercising faculties requiring carnal reason.

What, dear Brother Willingham, are our once pious tabernacles to be surrendered as mere resorts for the display of millinery, fashion and music? Heaven forbid.

My young brother in the ministry, in speaking of Brooklyn as a modern Sodom, it must be understood that it is not alone in its wickedness, as there is not a church or pious tabernacle in the country but is more or less infected with this spiritual mania. You can scarcely believe it, but devout deacons, judges and once prominent lights of our churches are not ashamed—no! I am credibly informed—openly and unblushingly to avow their belief in spirit intercourse!

Now take my advice: shun these dangerous papers you inquire about; shun their influence as you would the deadly shade of the Uvas tree. This is the advice of your octogenarian friend, ANJAH POWDERPOST.

A Woman Printer.

Several notable examples of women in Journalism doing good work have been mentioned in this column, and it is now a pleasure to chronicle the fact of a woman conducting a job printing office and personally superintending all the operations. Some time ago a well known printer of this city died suddenly, leaving a large family and a job of office with a good yearly custom as their only support. His widow immediately placed a competent workman in charge, and her daughter, a young girl still in her teens, entered the office as a compositor with a determination to learn the business thoroughly. After a year or so the gentleman in charge determined to start out for himself, and the young girl immediately took charge of the business and conducted it with remarkable success, and has displayed great heroism in overcoming obstacles.—New Orleans Picayune.

The Russian courts are severe in dealing out punishment for railway accidents. The court at Odesa has sentenced the local director and engineer of the Steam Tramway Company there to three months' imprisonment and to pay a compensation of 60,000 roubles for an accident which occurred on the line.

Notes and Extracts on Miscellaneous Subjects.

A Boston daily has established the fact to its own satisfaction that Job was an Irishman, for it attributes to an Irishman the phrase, "skin of his teeth."

A doctor at Virginia, Nev., who was arrested for not reporting cases of small pox, was horsewhipped by a woman the next day for reporting one.

Miss Grace Arlie, a beautiful white girl of Toledo, had typhoid fever, and when she recovered her skin was as black as that of a negro.

At a railroad crossing near the depot in Adrian, Mich., is a sign bearing these words: "Prepare to meet thy God."

On a big rock at Saybrook, N. Y., is painted in large green letters: "Repent or you will go to hell!" and on another rock three or four feet off is painted: "Use Blank's Extract for Burns."

Florence Kelley Schneewitz, daughter of Judge Kelley of Pennsylvania, who married a Russian student abroad, is now doing newspaper and other literary work in New York, and doing it well.

Cheverrel one of the scientific celebrities of the century, is living quietly in Paris near the Jardin des Plantes. He is 102 years old, and although white-haired and dimmed-eyed he has suffered but little loss of intellectual vigor.

David Carnes of Linn County, Oregon, is 101 years old, hale and hearty, and his neighbors say that last winter he split 3,000 rails and repaired his fences with them. He was born in Washington County, Pennsylvania, in 1781.

A shrewd gambler took a room at a New Haven boarding-house, gave the boarders to understand that he was a clergyman, got acquainted with a number of Yale students, finally engaging in games of poker with them, and skipped the town \$500 or \$600 richer.

Mount Vesuvius serves as a gigantic barometer and thermometer for Naples. The direction in which it smokes from the crater blows indicate unerringly in coming change of weather twenty-four hours in advance. Also the approach of the hot and depressing sirocco.

Although Robert Bonner has owned the fastest horses in the country and is ever on the alert for new acquisitions, it is said that he rarely goes to witness a horserace and never bets on one. He never drives a horse on Sunday and never permits one of his horses to be driven on that day.

St. Thomas' Church, in Fifth avenue, New York, is said to have surpassed all others of the metropolis in its Easter floral display. The afternoon promenade on the avenue exhibited the flower craze to an unprecedented extent, even a favorite pug dog wearing a collar made entirely of violets.

Harriet Beecher Stowe is rapidly failing. Her memory grows more treacherous daily, and there are occasional intervals in which, it is said, her mind awakes. The photograph of Mrs. Stowe will be written by Mrs. Florine Thayer McCray, who lives close to Mrs. Stowe in Hartford.

Miss Eliza Garner is a candidate for the office of County School Commissioner at Charleston, S. C. She is a woman of good education and some means, and proposes to donate her salary to the use of poor children who are unable to buy text-books. She is the first genuine woman candidate for office that has ever run in any Southern State.

One of the wrinkles among fashionable women during the summer will be to carry telescopes. Many strong telescopes, made so that they can be carried in a small compass, have been purchased to be used at seaside resorts and in traveling. It has been in vogue abroad for some time, but it is just being introduced here.

Considerable numbers of colored people are emigrating to California from the Southern States. One party of twenty-four men and women lately arrived at San Francisco en route to join a colored colony in Sasta County. Another party of 110 laborers, mostly men, have gone to Fresno to work in the raisin vineyards, and 130 more are to follow.

The subscription for the brave Nebraska school teacher, who stood by three little ones, wrapping them in her own clothes, till they froze to death about her, and then was unable to save herself as she might have done by leaving them before, and has now had both feet amputated, ought to run up into the four-figure numbers. It is already over two hundred dollars.

One of the tenant houses on the estate of W. H. Marshall, near Athens, Ga., caught fire a few days ago and would have been destroyed but for the bravery of his daughter, who shouldered a twenty-foot ladder, and running 100 yards with it, placed it on the burning building. Then mounting the ladder with a bucket, she carried up water. She soon had the fire under control.

A West Point cadet who bombarded his superior officer with a big baked potato was sentenced to dismissal from the service, but the President, in view of his previous good record and excellent scholarship, has commuted his punishment to the loss of all privileges during the coming summer and imprisonment within the police limits of the summer encampment. The young potato hurler thus forfeited his three month's summer vacation, and will become well acquainted with his solitary little military tent.

A Sioux City man who had been bald for years was surprised lately to discover a patch of fiery red hair about the size of silver dollar growing from the crown of his head. It came forth with surprising rapidity, and in a few days was several inches in length. The queer thing about it is that what little hair he had before was jet black, and the red lock covers only a small part of the bald space. It is so funny that he scarcely dares to touch his hat off.

A child was born during the greatest crush at the emperor's funeral, says a Berlin letter, and the men around the wretched mother, who lay in slush and snow two feet deep, had to fight like tigers to keep the crowd from crushing the infant to death. It was with the utmost difficulty that the pair were rescued and taken to the hospital. Both are thoroughly healthy to-day, the child being as vigorous as a youngster, and the mother less monarch signs for and could not get for a kingdom.

In Church.

I feel a solemn sanctity, Sweet rest of soul is mine, My heart abides in peace, My bliss is in thy love...

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NO WONDER

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THE WATSEKA WONDER.

Mrs. Ann H. Farnsworth, a lady 79 years old, So. Woodstock, Vt., writes: "After several weeks' suffering from nervous prostration, I procured a bottle of Ayer's Sarsaparilla, and before I had taken half of it my usual health returned."

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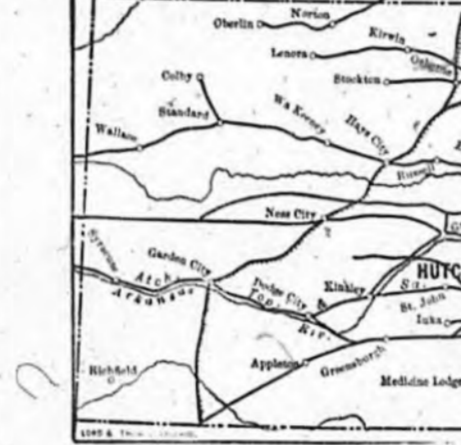
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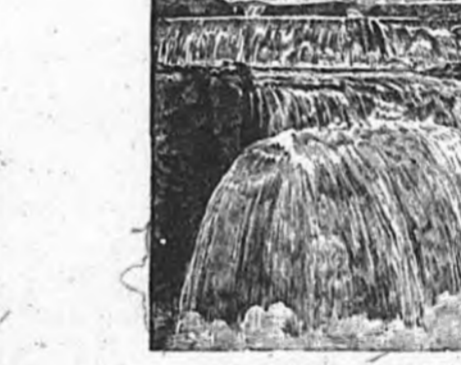
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Agents! Of both sexes wanted in every township to handle our Standard Books and Bibles. We have the best book ever published for lady agents.

*Continued from First Page*  
 grown religious keep this day. It has opened not only communication with the loved and gone before, but the way of communion also is ours. Others have found the way through other means, but the way to communion with God, is ours through the Hydesville raps. This communion is the highest condition of mortal. It is "the peace that passeth understanding," and it comes to all who honestly strive, diligently seek, and patiently grow in spirit and in truth. Out of the physical the spiritual is born; out of the manger Christ comes; out of the Hydesville house God has come to millions of hearts, and through this communion this peace abides with us.

"O, silently and tenderly  
 The dawn of peace depends on me;  
 O this is peace! I have no need  
 Of friend to talk or book to read;  
 A dear Companion here abides!  
 Close to my throbbing heart He hides;  
 The holy silence in His voice,  
 I love, I listen, I rejoice!"

For the Religio-Philosophical Journal.

**FROM HERE TO HEAVEN**  
 By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 17.

Answers to Queries—Perfect and Imperfect Mediumship—Duality of the Mind—Detecting Disease in the Physical Body by its Influence on the Spiritual Body—Complimentary Acknowledgments.

(Copyright.)

The following letter is from a Kansas editor, and as his queries are just the same that arise in the minds of thousands, it is thought best to publish his letter and our answer to it, as a regular number in the series:

PROF. G.:—I have read with interest your articles in the RELIGIO-PHILOSOPHICAL JOURNAL "From Here to Heaven." I would be glad to have information on a few points. I have a highly esteemed friend through whom writing is done by Planchette, by her merely touching to it the tips of her fingers. I know she is thoroughly honest. I have, however, found that the invisible intelligence controlling the instrument can give me no information on the medium does not possess, for instance I will look at any watch and ask Planchette what time it is. The spirit cannot tell. If the medium knows the time, Planchette will promptly give it. I will sing a tune. When I ask the name of the song, Planchette does not know the name unless the medium does. I step into an adjoining room, speak audibly, and ask the spirit to write the words I have spoken. It cannot do it unless the medium heard the words, when Planchette promptly writes them. In short, Planchette can inform me of nothing, so far as I can determine, that the medium does not know, and yet controlling the movements of the instrument. It writes freely and intelligently, and in different characters, but the thoughts expressed on religion and kindred subjects, are substantially the thoughts of the medium. These intelligences assert they are departed human spirits, and claim generally that they are enabled to write their thoughts clearly and without mixing with the thoughts of the medium. Now, have you ever tested Dr. Wells, or rather your letter in some such way as I tried Planchette? Is Mr. Rowley not himself a telegraph operator, and do you get any information he does not possess or thoughts he does not entertain? Does Dr. Wells say that other mediums not possessing a knowledge of telegraphy, will be able to get communications in the same way Mr. Rowley gets them? If you have not already done so, allow me to suggest that you apply some test to the intelligence operating the instrument, and ascertain if it can communicate to you any information not possessed by Mr. Rowley. Apply the watch test, or sit in such a way that he cannot see what you mark on a slip of paper, and determine if the intelligence can tell you what figures you mark down or words you write on the paper. If the intelligence claims the power to see what men are doing, step into an adjoining room, and by raising up one hand, or by stooping over or getting down on your knees, ask Dr. Wells what position you are in. By applying some such simple tests as I have suggested, you can ascertain if the same objects can be urged to your telegraph instrument as I have formed against Planchette.

I have for twenty-five years been investigating Spiritualism, and have at times been not "almost persuaded" to believe, but did fully believe that I received communications from loved ones beyond, but every now and then I have run across something that would stagger me. I know as above stated that the lady mentioned does not intentionally influence Planchette, and yet all her communications are colored largely by her belief, and no reliable information is gained that she does not first possess.

In the interest of truth, will you kindly inform me of the result of your experiments in the line I have suggested, either by writing me or through the RELIGIO-PHILOSOPHICAL JOURNAL.

THE ANSWER.

89 ECLIFF AVE., March 27, 1888.  
 G.—... Now, Doctor, what explanation have you to offer concerning the lady and the Planchette, etc.?

Dr. Wells.—First we will say with regard to the young lady and the Planchette that the whole question hinges upon the honesty of the medium, or the controlling spirit. I need not say all, though, as relates to the spirit, for it may possibly be honest and still not be able to become *en rapport* with this critical, positive gentleman. There is where the most important point hinges. Now, for instance, when this gentleman goes into another room and tries various experiments, the controlling spirit must either see or feel or both through the gentleman himself, as he is the only physical, sentient being that knows what is taking place. If the spirit cannot become fully *en rapport*, he is as blind as the lady in the next room and could guess as well only, but no better. Now I am impressed that the lady in question is a medium, and that the spirit can see and hear and think through her, but the knowledge obtained must savor more or less of the mind of the medium. While this is true, it seems that the controlling spirit cannot get control of her organism closely enough to give his own thoughts on subjects of which she knows nothing. But in case of Mr. Rowley and this instrument it is different. But first let me add that if the lady were to become wholly entranced and then write, she would, no doubt, be able to satisfy our friend on those points.

Now again referring to Mr. Rowley and this instrument, will say, that so long as he is not in the trance state, we must use in a measure his cerebrations; and while we can and do day after day discuss matters of which he knows positively nothing, still we do it all subject to natural laws. We go on the principle that two bodies cannot occupy the same space at the same time, and if he is occupying his own brain, some one else cannot. So we as a spirit hand over certain facts to his spirit, and his spirit in turn transmits it to the brain, and then his own spirit (excuse repetition) transmits it to Rife's spirit (or rather Rife himself,—the spirit is the man), and Rife telegraphs it back to material Rowley who reads it; and the fact is that his spirit independent of the

material organism, had it before Rife got it at all, but Material Rowley was unconscious of it until by means of the telegraph sounder it reached him through his physical ears. Do you 13?

G.—Yes; if you mean to say that Rowley is double. But how does that harmonize with his reading a paper while you sent telegraph messages through him as in the metaphysical experiment we tried some months ago?

Dr. W.—On this theory [fact] that in that case we doubled our battery and we ourselves dictated to Rife, giving Rowley's spirit over to his own body, but mind you we took enough brain aura with us from Rowley to make the connection between the two. It was weak as you know, but it was like—well we had to keep reaching over for a new supply, and what we wrote came in jerks, just as we, if I may use the expression, stole from Rowley. Understand now that Rowley the physical cannot possibly know beforehand, but as a spirit separate and apart from the physical environment, we can under favorable circumstances converse with him, when he is sitting (that is the bodily man,) at rest, never suspecting that he is a duality. Here is a point that I would like to dwell on if I had more time. How often every man stops and as he calls it, argues with himself. How could that be possible? True he may hold up a proposition before his mental mirror, and take a good view of it and mentally discuss it pro and con; but there the elements would not be conflicting. But now for instance, take the abused wife. The husband perchance beats her until she is black and blue. She hates him for the moment, or thinks she does, and swears eternal vengeance. But when she tries to force herself to call in the officers of justice, she cannot compel herself to do it, though she really and truly desires so to do.

When a man wakes up in the morning his spirit or something says, "Get up." The physical man, who is invariably the laziest, says, "Lie still." The man, or one of him, is anxious to hurry down to business. The other one is anxious to sleep. He lies there and argues, or rather Smith A argues with Smith B, and whichever is the strongest wins. There is no denying this duality, and when Spiritualists and scientists, (occasional) by they are one) understand this fact, much that now puzzles them will be understood. There is nothing in this to contradict anything that we have asserted before, or any points that have been proven. I say that if our friend will scan the pages of spiritual history, he will find thousands of facts that he can put his fingers on, showing where mediums under control have spoken in various languages unknown to themselves; and the cases where illiterate and ignorant persons in their normal condition, arise to Alpine heights in oratory and logic, when under spirit control. Who was it that spoke to Joan of Arc? Whence came those voices that carried her through the victory;—but through traitorous acts of her friends who owed to her their lives and liberty, finally to an ignominious—no not to an ignominious,—but to a martyr's death. Who is it that tells young Hofmann how to play? Is there not some old master lingering the key-board of his brain. Verily, I say unto you, that he knows nothing of what he shall play, and is really as much mechanical as the piano and key-board. A Beethoven, a Mozart or a Wagner may be touching the proper nerve centers, and the thought flashes through his mind with lightning rapidity, what notes on the piano to strike. He knows he does it but knows not why.

G.—Can a telegraph instrument like this be worked through almost any medium, whether he understands telegraphy or not?

Dr. W.—It certainly could be done and has been done, without any one present to read it. I think the K—'s have it now.

G.—Can you become *en rapport* with me so as to see what I write or do?

Dr. W.—No. If we could, we could telegraph through you perfectly.

G. Well, suppose I were sick and you were sent to diagnose my case. How could you tell anything about my condition?

Dr. W.—In this case we become *en rapport* as nearly as possible with G. No. 1, the spirit, and through him we sense every ailment he is heir to, providing it comes from direct causation. We do not as we have often explained to the Doctor here, see the material body. We only see the spiritual body, and sense the imperfections of the physical as they make an impression upon the spiritual.

G.—I fall to see why you need to employ Rowley No. 1, in order to reach your operator Rife, that he may operate upon Rowley No. 2 physically.

[This question opened the way to a lengthy discussion of the duality of the mind. The remainder of this interview must be reserved for the present for want of space.]

Concerning Brother D's suggestion of tests etc., I ought to call attention to the fact that all the previous papers, especially the first eight, are overflowing with evidence that Dr. Wells communicates through Mr. Rowley information that Rowley could not possibly have been in possession of. It seems strange to me that a man who claims to have read them all could doubt this or need any further assurance of it. However, this cross examination, as it were, enables me to present the matter in a little better light, as to why the spirit can see the circumstances surrounding some people and cannot see those of others who are less mediumistic. All the physical things that he sees, or hears or feels, he must see, hear or feel through some one as a medium; but with a good medium the spirit can sense magnetically many things that the medium could not see, hear or feel; and the spirit may observe it through one medium and report it back through another medium, as Dr. Webster has done with me, establishing the genuineness of a trance medium's communications, Mrs. Standen, by giving the same through Mr. Rowley's telegraph; or as the spirit who gave the message by writing between two slates in Buffalo, and then answered up according to promise by telegraph here in Cleveland. (See Paper No. 8.) And so the testimony in chief is brim full of evidence that Mr. Rowley not only cannot operate this instrument to make it say anything, but that he does not know a moment in advance what it will say, and much of the information which has been reported through it is such as from the nature of the case he could not know, until he got it from the sounder at the same time that I did.

In the MSS. for No. 8, I gave a statement from Dr. Whitney showing briefly his attitude toward the profession and among other things that Mr. Rowley is not in any sense a physician, has never attended a medical college, nor studied medicine anywhere; knows nothing about the nomenclature of medical science and could not possibly be the originator of the diagnoses, prescriptions, etc., that are received through this instrument, even if he were allowed to have his hand on the key and operate it himself. But the editor, very wisely, too, suppressed Dr. Whitney's statement as likely to do the cause more harm than good, because

the public is so sensitive to anything that savors of advertisement. It was not the editor's fault. The dear public has only itself to blame, and will continue to lose many a good thing just so long as its attitude toward the professional world is such that a man cannot make a frank statement of a scientific fact without being suspected of sinister motives. Let every reader ponder this well and resolve to do his part to make society as a whole more magnanimous. If "Handsome is that handsome does," we may with all propriety reverse it and say, Evil is that evil thinks.

In closing this number I wish to express my grateful acknowledgments to the many writers for the JOURNAL, for the words of genuine appreciation they have so generously scattered all along through its columns. Also, many very cheering letters have reached me through Mr. Rowley or Col. Bundy. They have come from far and near throughout this country and England, from people of all beliefs, and people who formerly had no belief; and while their compliments are couched in many varied forms of expression, the general burden of them is, "God bless you and Dr. Wells for relieving us of the oppressive fears and doubts that have heretofore hung like a pall over these momentous problems of life." Most of these letters I have answered personally, but think it proper to make public mention that although fault-finders will naturally take more pains to assert themselves, and strew thorns in my path, yet those who bear roses have also made themselves felt, and have made me to realize in still another sense that "Love lightens labor." H. D. G.

NOTES FROM BOSTON.

STARTLING EVIDENCE OF THE DECEPTION PRACTICED BY MATERIALIZING MEDIUMS.

A. the Editor of the Religio-Philosophical Journal.

The Boston Spiritual Temple Society meets regularly every Sunday at Berkeley Hall,—holding two sessions, both morning and evening; said hall having a seating capacity for 400 people. It has a large and efficient board of managers who procure the ablest speakers and as a consequence this society is the largest and the best in Boston. For the month of April Mrs. R. S. Lillie is the lecturer, with Mr. J. T. Lillie as the vocalist. Mrs. Lillie will also occupy its platform during the month of May, excepting the closing Sunday (unfilled), at which time Mr. and Mrs. Lillie will then be on their way to the Oakland, Cal., camp meeting which will be held in June. They will be accompanied by Edgar W. Emerson, a well known test medium.

The Boston Spiritual Temple Society has met with a great loss in the decease, on March 4th, of its treasurer, Mr. Wm. A. Dunklee. He was one of its founders and a charter member and passed on to a higher life at the ripe age of seventy years. He was a saint in its full and true meaning and the greatest praise and truth that can be offered to his memory is that no one could speak ill of him. He was an efficient and reliable officer and a man of sterling worth. The funeral service was held in Berkeley Hall, where his society meets, and although taking place on a week day, it was largely attended, every seat being occupied, every officer and director, comprising a board of twenty-two persons, being present. Mrs. A. H. Coffey-Luther and Mrs. R. S. Lillie both delivered eloquent and feeling addresses of consolation and comfort to the sad audience present. Our material and physical loss is his spiritual gain, and in our bright light of the cheering spiritual philosophy we know he is still with us and that we can commune with him.

On Saturday, March 31st, and Sunday, April 1st, this society celebrated at Berkeley Hall, the fortieth anniversary of the advent of Modern Spiritualism. Three sessions were held each day, and having full houses; the result proved a great success, both in point of numbers and financially, the treasury being enriched \$225 therefrom. On the Sunday forenoon meeting a large annex hall was partly filled with standers, and so anxious to hear and receive were they, that on account of the great distance from the speaker, and only now and then hear a sentence. There was such an overflow of attendants at this meeting, that the treasurer was compelled to stop the sale of tickets. Last anniversary the societies united here in a grand union celebration, but on this anniversary each society felt strong enough to go alone, excepting the Ladies' Aid Society and the Lyceum No. 1, which united and engaged for Saturday the large Baptist Tremont Temple, seating 2,600 people, and for Sunday Paine Hall was secured. These halls were filled at each session.

The First Spiritual Temple Society, corner Exeter and Newbury streets, commenced its anniversary celebration with the inauguration of a Children's Lyceum called the Temple Fraternity School and its projectors are receiving much encouragement from its rapidly increasing attendance. Mrs. Kate R. Stiles and others are the guiding minds in this new movement and I hope that success and prosperity will attend it. In a recent issue of the *Banner of Light*, I noticed that Miss M. T. Shelhamer spoke good words for these much needed schools of spiritual instruction, and we wish there were hundreds of them in operation. Why do not more Spiritualists take their children with them to the meetings or to the Sabbath Schools of the Spiritualists? I know that many Spiritualists permit their children to attend regularly old theological Sabbath Schools and in pursuing such a cause of error they will have cause for regret later on.

On Sunday, April 15th, the Boston Spiritual Temple Society had a large meeting, 400 or more people being in attendance. Mrs. R. S. Lillie, as usual, was grand in both her discourse and poem; the former is generally made up from various questions on kindred subjects and the latter is always an improvisation; this manner of answering must suit a skeptical inquirer. There is no "don't know" nor any hesitation in Mrs. Lillie's replies to the many interrogatories, of which there are half a dozen or more each session. This society is so well pleased with the satisfactory labors of Mr. and Mrs. Lillie that they have been engaged for six months out of the next season of eight months, commencing October, 1888. Mr. John Curtis, of Boston, is a frequent attendant at her lectures, is a level headed common sense gentleman of leisure, having retired several years ago from a large clothing business, in this city, in which by honesty, diligence and strict attention he has amassed a handsome wealth. He resides at the popular Clarendon Hotel adjoining Berkeley Hall, and Sunday noon of the 15th of April, at the close of the meeting, about two dozen of its officers, directors, members and attendants, with Mr. and Mrs. Lillie, accepted an invitation of Mr. Curtis to visit his parlors and in-

spect five or six cartoon boxes of wearing apparel, wigs, mustaches, cork stiffs, white shawls, mosquito netting, lace, etc., which had been captured, mainly by Mr. C., in the frequent exposures of the Boston mediums, who are engaged in fraudulent materialization. He said it comprised material from all of them except one medium, and now being so well known, he could not get admission there. The collection came from the Berry sisters, Mrs. Ross, Mrs. Fay, Mrs. Fairchild, Mrs. Bliss and Mrs. Holmes.

What a varied collection of stock used for purposes of deception, from a cap and blouse of a "Billy the boot-black" to the satin robe of a "Queen of Sheba," from a military garment of a "Capt. Hodges," to the cork stiffs of a high-up "Ancient," from the highly colored blanket of a feathered "Montezuma" to the soiled long dress of an "Infant cherubim." These garments had been used so much in the materialization shows business, that many of them had been torn or worn through and then patched in a rough and bungling manner, and withal were so stained and dirty that gloves were almost needed in the handling of them. In all, I think, about a hundred pieces were shown, and each one is labeled with an immense tag informing the beholder from whom captured and the date, with name of character represented. Each cartoon box had about a pound of camphor in it to preserve and sweeten the contents, if possible.

Mr. Curtis is doing Trojan work in his endeavors to carry out something towards a purifying process in the materializing lion, and true mediumship will be a gainer thereby; he has received a number of anonymous letters threatening him with bodily injury, and one writer went so far as to intimate an assassination plot; Mr. Curtis having learned the writing of these cowardly, he knows his would-be assailants and does not fear any of them.

Among the assembly at the exhibition referred to I noticed Capt. Richard Holmes, President; Mr. Wm. H. Banks, Vice President; Mrs. Mary F. Lovering, Cor. Secretary; Albert F. Ring, Treasurer—all officers of the Boston Spiritual Temple (the latter is the principal of one of the grammar schools of Boston); Mr. Rogers (a director who remarked that he thought that he had about \$120 interest in the garments exhibited, because he had paid about that sum to one of the named Boston frauds to see the so-called materialized form of his deceased sister); Mrs. Lucy N. Melleu, President of the Ladies' Industrial Society, and Mrs. Glover of the Ladies' Aid Society.

Mrs. Lillie made remarks deploring the immoral condition of those engaged in this nefarious and unholty work, and believing there was more fraud than genuine in the materializing séances. In conclusion she said she knew there was genuine materialization though. Mrs. Wm. H. Banks related some of her experiences, doing so with so much feeling and emotion that it added great weight to her remarks and closed by stating that she had the knowledge of the truth of materialization. Mr. Curtis followed by offering \$1,000 for a genuine case of spirit form materialization with the medium under test conditions. David W. Craig of the well known firm of Craig & Tucker, of 60 Sudbury St., said he could produce the genuine materialization; if not he would forfeit a larger sum than Mr. Curtis would on his side.

Mr. Craig and his wife have recently made a visit to Mr. Rowley, the telegraphic medium at Cleveland, on purpose to investigate that phase of mediumship, which is there receiving so much attention,—the very interesting accounts of which were published in the RELIGIO-PHILOSOPHICAL JOURNAL for many weeks. Dr. A. S. Hayward stated that he knew a genuine materializing medium who had done seventeen years of private work in that line; no fraud existed there; she did not need any money and never received any. All of these advocates regretted the existence of more fraudulent than genuine cases though.

The meeting was brought to a close by a unanimous vote of thanks to Mr. Curtis for his exhibition, followed by a statement from him that he believed in the mental phases of mediumship. GUILLEMAINE.  
 Boston, Mass., April 8th.

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