

RELIGIO PHILOSOPHICAL JOURNAL



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

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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FROM HERE TO HEAVEN

By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 16.

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The following is a continuation of the interview reported in part at the close of the last article:

513 PROSPECT ST., September 30, 1887.

G.—I desire next to present the Atheistic argument drawn from the fact of moral evil. It is stated in syllogistic form in logic. Dr. Schuyler states it with his reply, in these words:

If God had been both willing and able to prevent sin, it would not have occurred.

But sin has occurred.

∴ God is either able and not willing to prevent it, which is inconsistent with his holiness; or willing and not able, which is inconsistent with his omnipotence; or neither willing nor able, which is inconsistent both with his holiness and his omnipotence.

∴ Both either of these consequences is destructive of the idea of a God.

∴ There is no God.

Dr. Wells.—I would merely quote a passage that I may have used before in answer to such reasoning. "Oh! man, drop back into thyself and be a fool." How illogical that is! In the true sense, it is proving a positive by a double negative, algebraic fashion. It reminds me of the man who claimed that he could prove a cat had ten tails. Said he, "No cat has nine tails. Said he, "One cat has one more tail than no cat. ∴ Any cat has ten tails."

[This is technically known as "Ambiguous Middle"; the middle term, "no cat," being used in a different sense in the major premise from that in which it was used in the minor. It is also double negative in the sense that the middle term is a negative term, (no cat) and is used with double meaning, (ambiguously).]

G.—In reply, Dr. Schuyler says, "God, if he had seen fit, might have created a universe in which all moral evil might have been excluded forever. But from such a universe, though displaying infinite perfection in its mechanism, all moral excellence would also be excluded; for since necessitated action possesses no moral character, moral excellence implies liberty, and liberty involves the possibility of moral evil. Hence to the mind of God, three alternatives were presented: No universe at all, or a mechanical universe in which all disorder and all moral excellence should be excluded, or a moral universe in which both moral evil and moral excellence should be possible. Who can affirm that the latter alternative was not preferable? Because the Omnipotent God chose to create a moral universe, shall short-sighted human reason deny His holiness or His omnipotence?" How does that agree with the facts as seen from your standpoint?

Dr. W.—Very good. I would like to presume to go a little farther. Who knows what is evil? Who can tell? That which seems evil to-day is good to-morrow, perhaps. Now in the intricate web mortals are weaving, every man, woman and child throws his individual shuttle. It may need the darkness of affliction and sorrow, the bright gold of contentment, the crimson hue of shame, the green that we attribute to the God of envy, the blue that is a type for depression of

spirits, and so on through the list. Who knows, I say, but what the greatest good to the greatest number of people comes, after all, from what man, a poor, weak worm of the dust, calls evil? How do you know it is evil? It looks to you so; but can you see God and God's works so minutely that you can criticize His actions, and even presume to advise? Oh! vain man, lay thy mouth in the dust, and bow and bare thy head before Infinity!—WELLS.

Now, as I have said in previous papers, unless we can find some fundamental principle on which we are agreed as a starting point, all argument is wasted, and though the reasoning may be perfectly logical, the conclusions necessitated will not be admitted, if either of the two original premises is yet in dispute. For my own part, I would be so liberal as not to hesitate to start with the original premise that there is no sin but ignorance, or, rather that what we call sin is caused by, or in some way due to ignorance. Thus if every man had the wisdom to see and fully realize that he cannot in any way injure another, without inevitably doing himself a greater injury, he would restrain himself, (so far as in him lies and beyond which he is not morally accountable,) if only through selfish motives. No man properly informed in all respects would commit sin. But to have one man so informed, would necessitate an almost infinite improvement in his ancestors for hundreds of generations back. And yet, I firmly deny the dogma of original sin, and do most emphatically contend, that the child of the most degraded parents is perfectly innocent. That looks contradictory, you say. So it does, but the seeming contradiction all hinges on the different conceptions of the word sin. I should prefer not to use that word at all, but if I argue with my orthodox brother, I must use what he is willing to use, and I can afford to come to him better than he can to me, since I have no credal fence to climb in order to get there. But I can insist on this: that the concept sin is a relative term,—never absolute. The savage who lives up to the best light he has, is guiltless; yet it would be very wrong (speaking within certain limits) for you or me to do as he does. The same is true as between me and my neighbor. What is wrong for me may be right for him, and vice versa. No step should be taken, even toward liberal grounds, except through the leading of an enlightened conscience. Become thoroughly informed first,—then creeds may be discarded without doing violence to the conscience. The best way to reject error is to outgrow it. I have said that sin is a relative term. So is evil. There is no such thing as absolute evil. That which we call evil is but undeveloped good. The worst evil that we can conceive of has some good in it, and enough, too, to leaven the whole lump. In other words, what we call evil eventually serves a good purpose, else Divine wisdom and omnipotence would not permit it. So-called evil is just as necessary for the development and unfolding of man's moral strength, as exercise is for the development of his muscular strength. To labor strenuously for the right, and to be under the necessity of striving in order to avoid the wrong, is just as essential to our spiritual health, as study is to intellectual health, or as labor of some kind is to our physical health. This basic principle of striving for spiritual and intellectual advancement is, like all other principles, eternal, and therefore holds good in the next world as well as in this.

J. S. Loveland, in the "Present Age," speaks eloquently on this ontological perplexity by saying, "There is no such thing in God's universe as a principle of positive evil. Evil is the travail pain of the soul's birth from the material surroundings to immortality, life and joy. It is the friction of the spiritual life, in its evolution from the material. Evil is, therefore, inevitable, but temporary. In one position it is good; and in the absolute sense, it is right that evil is. It is only when you attempt to force the animal rule of selfishness into the domain of the spiritual that good becomes evil, right is transferred into wrong."

Dr. Hitchcock, as quoted by Craven in "Triumph of Criticism," says: "It was benevolent on the part of God to allow evil to abound in a world which was to be the residence of a sinful creature, for the discipline of such a state was the only chance for his being rescued from the power of sin." These are remarkably liberal views for men of their stamp to entertain, and they show that the evolution of theological ideas is rapidly bringing the human mind up to that plane where it can comprehend and duly appreciate the poet's inspiration, when in that sublime flight of his genius, he caught and penned the heaven-born judgment, "Whatever is, is right." But oh! how far the average mind falls short of comprehending the sense in which that is true!

So weak is the average mental vision, that so strong a truth dazzles and blinds, and must therefore be diluted and but gradually advanced until the popular mind has become able to differentiate through all the intervening links of this chain of thought. Well has Mackay written,

"The man is thought a knave or fool,
Or bigot plotting crime,
Who, for the advancement of his race,
Is wiser than his time."

"And many live and are ranked as mad,
And placed in the cold world's ban
For sending their bright, far-seeing souls
Three centuries in the van."

"To-day abhorred, to-morrow adored,
So round and round we run,
And ever the truth comes uppermost,
And ever is justice done."

89 EUCLID AVENUE, March 26th, 1888.
I read the above to Dr. Wells to which he replied as follows:

Dr. W.—I am satisfied with your views and think you have quoted us correctly in what we said on the subject in hand. I might add that if our orthodox friends will feel better to have biblical proof to agree with what the Professor has said, I would respectfully refer them to the case of the man Judas, whom they universally agree did evil, and a very black pall hangs over his name to-day. You all agree that he did it that good might come out of it. If, then, the betrayal of a Christ, a God, could work good, I cannot imagine how, in some way, any crime could not in the end serve mankind a good. It is no thanks to the perpetrator, but the good may be far-reaching; and I will agree with you that "Whatever is, is right;" and from another author might add, "There is a destiny that shapes our ends, rough-hew them as we may." Not foreordination, not fatalism, but in this sense that "Man proposes, but God disposes." We are each a little county by ourselves, self-governed, yet subject to the State—which is surrounding circumstances—having executive power from the United States, as well. That is, that while each citizen thinks and feels that he is a free moral agent in this the best country on which God's sun ever shone, still he is constantly subject to other and higher powers, that stick up notices at every corner, "Keep off our grass." As we are all a part and parcel of the great Infinite, we are subject to his will just as the hand is subject to the will. While it may perform certain acts through unconscious cerebration, yet it is after all subservient to the body, taking it as a whole. It can of itself do nothing. So we, as a part of one great, eternal, immeasurable universe, must observe or subdue our will to the head, and that head is God.

G.—I am glad I gave you opportunity to add that paragraph, Doctor. You have illustrated by examples which should bring it within the comprehension of all. Science too often mystifies, whereas it should simplify even the abstract problems of moral philosophy.

To close let me say, Society should bear in mind that hard usage makes people hard, and therefore, as society is at present constituted, it is in a measure responsible for the misdeeds of its members. The world will be more lovely when it is better loved.

H. D. G.

Erect Vision and Inverted Retinal Images.

To the Editor of the Religio-Philosophical Journal.

In the JOURNAL of March 31st, your correspondent, J. G. J., makes the following statement: "You know as well as I, that the explanation of erect vision was long a mooted question, previous to the time of the learned optician, Sir David Brewster, LL. D., F. R. S., etc., who in 1831, in his treatise on optics, announced the true one which was at once universally accepted."

It is this: "that every impression of light upon the retina, is perceived in a direction perpendicular to its surface as is easily demonstrated experimentally."

In reply to the above, Prof. G., in the same issue of the JOURNAL, says: "Dr. Brewster's theory is in perfect harmony with what I have said," thereby tacitly admitting the validity of that explanation of erect vision.

Now, the fact is, Brewster's explanation is no explanation at all, but is simply a different way of stating a fact which is to be explained. For instance, there is upon my retina a picture of an upright stick. The lower end of the pic is red, while the upper end is blue; but I perceive the stick with the red end up and the blue end down. Now, why, in the perceived stick, is the red end up and the blue end down when, in the retinal picture, the red end is down and the blue end up? Brewster virtually says, that it is because we are so constituted by whom, or how, or when he cannot say, because he does not know that every impression of light upon the retina is perceived in a direction perpendicular to its surface. This is, of course, just as mysterious as, and tantamount to, saying that we are so constituted that inverted images upon the retina are perceived erect. Brewster's explanation, therefore, needs an explanation just as much as the fact which it attempts to explain; and, hence, it is no explanation at all. It simply puts us to the trouble of asking a new question, namely, why do we perceive every impression of light upon the retina in a direction perpendicular to its surface? and this is simply a new form of the old, unanswered question, why do we see objects erect when their images are inverted on the retina?

There is, it seems to me, a correct and satisfactory explanation of erect vision, as well as of that other puzzle, single vision with two eyes; but, as it is based upon a theory of my own of external perception, its full exposition in these columns would occupy too much space for a paper which is not particularly devoted to either physics or metaphysics. It may, however, interest J. G. J. and Prof. G. and others who have read J. G. J.'s letter, to have their attention called to the following facts which show the inadequacy of all the explanations of erect vision with which I am familiar, and may, perhaps, put them on a line of thought which will lead them up to the true explanation.

We perceive external objects only through the agency of the sensations which they excite in us. But all sensations are states of consciousness, and as such are inside of us, not outside of us. Now the red color which we perceive at the upper end of the stick already referred to, is merely a sensation in the mind—a state of consciousness. But consciousness is not a thing that has place or positions in it. It has no up or down, no right or left, no center or circumference, no north, south, east or west in it. Then where is that red sensation in consciousness? It is simply nowhere. It is simply in consciousness, but is neither up nor down. And the blue sensation which is awakened in consciousness by the other end of the stick is also, simply in consciousness but has neither place nor position in it; and hence, it is neither up nor down in it. Then, neither the red sensation nor the blue one is up in consciousness; and neither of them is down in consciousness. All that we can say about them is that they are both in consciousness, but without any relative position to each other, neither one being above or below the other, because consciousness has neither above nor below to it. Then if in my perception of the stick, the red appears at one end of it, it cannot really be there, for it really is in the mind, and hence it only seems to be at one end of the stick; and the blue only seems to be at the other end of the stick. But why and how this seeming localization of those two sensations in relative positions on the stick outside of us, when we know that they are inside of us, in consciousness, where there is no such thing as relative positions; of course if we stop here we are in a worse snarl than ever. But I am confident that both J. G. J. and Prof. G. will admit the correctness of what I have thus far said, and which has brought us to this point and into this snarl. Admitting this much, they will also see, I think, that in order to get out of this snarl, we must discard all the old and the new theories of external perception as inadequate to explain those relations of sensations to external objects which give them the seeming positions and places of the objects or parts of objects to which they are related.

Permit me to say in conclusion, that what I have here written does not and cannot, and is not intended to, detract in the least from the merits and importance of Prof. G.'s series of articles on "Spirit Telegraphy," the value of which, I am sure, I do not overrate when I say, that in my opinion, they contain the most satisfactory and conclusive experimental demonstration of our relations; to a sphere of invisible intelligences with which I am acquainted.

PAYTON SPENCE.

Optical Strictures.

To the Editor of the Religio-Philosophical Journal.

I am more than half sorry for having written those optical strictures, on the inadvertencies of Dr. Wells and Prof. H. D. G. since, judging from their responses, they hardly expect them as kindly as they were meant. It was not from any wish to be hypercritical that they were offered.

My love for scientific accuracy is so great that doubtless it results in an over-sensitiveness in what many readers would hardly notice. The desire that true science and our spiritual philosophy may ever walk hand in hand, begets, perhaps, too much anxiety. This has partly resulted from the marked mistakes that some mediums have heretofore made, when they launched into seas, to them unexplored, but of which science had ample charts and soundings. My most earnest wish has long been that such blunders might cease.

Don't you remember being told that any tinkling of metaphysical disquisitions always made me "bellow and paw the ground like a mad bull at a red rag"? So when we began to perceive Dr. Wells sliding out of the dictionary on the verb "see," and Prof. G. sensing right side up by "reflection" the really inverted images of objects produced on the retina by "refraction," it made us tremble in fear that they had got into the ruts of those "metaphysical fellows," and would soon find out, perhaps, that no real objects exist, and that the only substantial reality is the mental impression. There would then be no place in that "Heaven" for me.

By the way, I did not, however, mean to class Prof. G. amongst those metaphysicians of the Simon-pure sort. He certainly is an acute, patient and accurate observer, and I beg pardon for not sufficiently sympathizing with the vexations and difficulties attendant upon the investigations in Mr. Rowley's presence.

The Professor does my illustrations concerning images produced by luminous objects shining through a small hole, no harm by his clearer and fuller statement of the manner and conditions under which the rays cross to form the image. Of course the smaller the hole and (within limits) the larger and brighter the object, the more nearly will all the entering rays cross accurately at the hole, and the more complete and well-defined will be the picture produced. Once when a boy (not a "young lady," Dr. Wells) by using an image of the sun thus formed through an aperture in the weather-boarding of my father's barn, I marked the position of a selected solar spot, at the same hour for several consecutive days, and was able to obtain, through its daily change of place, quite a satisfactory approximation of the sun's axial rotation of about twenty-six days.

Nevertheless, dear Dr. Wells, my education

in optics, as aught else, is very far from being "finished," as was that of the "young lady" you refer to.

It has, on the contrary, often been customary for me, when driving the public roads, to gather up for a ride, and to experiment with, the veriest tyro of a boy met by chance. In such case I have always discovered he could tell something I had not known. Pray, then, do not count me one of your "finished" ones for a moment; but hold yourself ready to instruct, if you have the leisure, either now or when, 'ere long, we chance to meet over the river; for be assured I shall everlastingly "want to know."

Not good friends all, the pebbles we are able to gather here are comparatively few; yet, in this world of clashing thought, foolish superstitions, crude and untrue notions and fanciful empiricisms, it is royal to own and cherish a few pearls of truth ground, polished and set in gold, even though they be only of natural science. For do they not constitute, after all, the bed-rock of all truth, whereon, after our flights of fancy or of folly, we may return for rest and recuperation? ever impressed with the thought:

"Were man to live co-eval with the sun
The Patriarch pupil will be learning still."
Hockessin, Del. J. G. J.

THE SIGNIFICANCE OF DEATH.

An Address Delivered by Hudson Tuttle, at Berlin Heights, Ohio, at the Funeral of Mabel Morton.

(Reported for the Religio-Philosophical Journal.)

The great and noble poet, Walt Whitman, on an occasion like this, taking the hand of a weeping little child, said: "You do not understand; well, no one understands." We dwell in a world of mysteries. Attempt as we may to fathom the sources of events, to plan the conduct of our lives, to gain the greatest happiness, though we presume on our wisdom and farsightedness and ability to force the fates to our bidding, we soon find that our sight penetrates the future scarcely beyond the hour, and out of skies we thought forever serene, the blackest storms burst unannounced, and in a moment sweep away the proud anticipations of a life time.

We found our homes, and with the years children gather with us around the hearth. There is the prattle and laughter of hearts yet fresh from paradise, and uncorrupted by the world, and the sweet thoughts and questionings of dawning intellect. What high hopes arise, and in the pride of fond desire we fancy the future bright with Rainbows of Promise, and we taste not our present joy, so much more satisfying will be that of the future.

We do not see the reverse side, though all anticipations be fulfilled. We do not see the separations, the flight of our fledglings from the home nest, and ourselves sitting in the desolation of our house, alone as when we began life's journey: this we do not see; nor do we anticipate sickness, sorrow and death of the loved ones. It is well the future is veiled from us, and that the book of the morrow is "inscrutably sealed." Fate stands at the portal of the home, and with uplifted finger admonishes that there is only one certainty, and that is change. Oh! mortal, build your dreams on the most solid foundation; know this alone is inevitable: that nothing will remain as it is. You cannot hold the present or stay the coming change. The restless tide moves in the world around us. The seasons come and go, as the worlds swing in their endless cycles. Spring comes radiant with the beauty of fresh life, the bursting bud, the opening flower, the soft perfumed breath of the south,—the prophecy of unutterable things; summer comes with her harvests, autumn laden with fruits of the orchard and the vine, in robes fantastic with the colors of the dying year; the seasons of life, of strength, of fruitfulness, to be followed by winter, the season of death,—it comes to wrap the earth in the ceremonies of the grave; to hush the voice of song in the groves and the murmur of the waters; to send the bitter north winds shrieking over the frozen fields in mockery of life. And they who look over the cheerless landscape must have faith to see beyond the grey mists the resurrection of all the spring-time promises; beyond the shroud of snow, when the sun, returning, shall awake the flowers in loveliness, and clothe with royal robes the skeleton branches, with coronals of green, in which the birds of song shall sing sweet as on creation's morn.

Our lives are like the seasons, and the swift tide runs forward from infancy to old age. We start in the pathways of life, surrounded by relatives and friends, and one by one they leave us. As we press onward the memory of them grows dim, and the parting pang less hard to bear. When we reach the summit, and looking down life's western slope to the low sun glorified in mists of gold, how few remain of all who with equal promise began with us the journey! Aged father and mother, on whose brow the diamond crown of the years rests in honor, glance at the past and recall the friends of youth, that great argosy which surrounded you, who spread the sails of promise, and invoked the winds to bear them over the seas, scarce one remains. You recall them but to remember of the gales in which they disappeared, the wreck of their hopes or diverging paths they sailed, and you bade them good-by through the gathering mists, and saw them no more.

Nevertheless, dear Dr. Wells, my education

(Continued on Eighth Page.)

THE ANNIVERSARY CELEBRATION IN SAN FRANCISCO.

A Grand Jubilee Outpouring of the Masses.

Speeches by Mrs. E. L. Watson, J. J. Morse, W. E. Coleman, and others.

(Reported for the Religio-Philosophical Journal by Wm. Emmette Coleman.)

The celebration of the fortieth anniversary of Modern Spiritualism in San Francisco was indeed a jubilee occasion. Such an outpouring of the masses has rarely, if ever, been seen on such occasions. At Mr. John Slater's meeting Saturday evening, the large hall was densely packed, there being probably 1,500 people present. On Sunday morning in Metropolitan Temple, the largest audience that was ever in that building on a similar occasion was present, while in the evening, in the same building the rush and jam were unexampled. Two such very large audiences were never seen in the Temple before upon anniversary occasions. In the afternoon at Washington Hall, hundreds were turned away unable to gain admission; and in the evening at the same hall, at the Medium's Meeting held by Mrs. Foye, as many were unable to obtain entrance as were shut out in the afternoon. Great enthusiasm and good will prevailed at all the meetings, which were one and all a grand success. The spirit of harmony and fraternity was more strikingly exemplified upon this occasion than at any previous anniversary celebrations in this city of late, the differences and antagonisms between the conflicting elements, societies, cliques, etc., being held in abeyance in honor of the day; and a union to some extent, of all the various classes of Spiritualists, in honor of the central principles held in common by all, was successfully carried out in the afternoon exercises at Washington Hall. The trifling effect that adverse reports, such as that of the Seybert Commission, has had upon the public mind, in this locality at least, was plainly evident from the deep interest manifested in, and the vast crowds thronging to, the several meetings Saturday and Sunday.

ODD FELLOWS' HALL, SATURDAY, MARCH 31.

The anniversary celebration was inaugurated on the evening of March 31st by a meeting under the direction of John Slater, the well known test medium. Mr. J. J. Morse, in his usual felicitous manner, acted as chairman, and a long and varied programme was successfully carried out. Miss Lina Crews gave two inspirational solos upon the piano with fine effect. The charming and popular songstress, Miss E. Beresford-Joy, delighted the vast audience with several ballads, arias, etc. Miss Florence Morse sang two pretty songs with sweetness and taste.

Excellent renditions, filled with dramatic fire, of two choice recitations, were given by Miss Valerie Hickethier, a young Oakland blonde—a mediumistic sensitive from childhood, and one whom the writer is proud to number among his most deeply-cherished friends. It is an open secret that ere long the dramatic stage may be enriched by the presence thereon of this talented and handsome young lady, who has given evidence of the possession of marked histrionic ability, especially in the realms of the emotions and the passions.

Mr. J. J. Morse in his opening address referred to the very fair and lengthy statement concerning Spiritualism and this anniversary that was published in the Chronicle of that morning, the leading paper of the Pacific Coast. The just and respectful treatment by the press evidenced the growing power and strength of Spiritualism in this community. He thought that the great value of mediumship to the cause should receive special emphasis in this anniversary occasion. As an Englishman, he extended on behalf of England, who was also celebrating this anniversary, cordial and fraternal greetings to the American Spiritualists. Mrs. Ada Foye, the noted rapping medium, was sitting on the platform at this anniversary of the original Hydesville rappings.

The lion of the evening was Mr. John Slater, who was almost deluged with floral offerings of all kinds, sizes, and designs, from his numerous lady admirers. Mr. Slater has been very successful during this visit to San Francisco. His public meetings have been crowded. His private parlors have been thronged daily with private sitters, while flowers galore have been given him constantly. On this occasion he sang several songs, gave several humorous imitations of persons whom he had met, and wound up with an exhibition of his remarkable powers as a test medium. Taken altogether, a most enjoyable evening was spent by the densely crowded audience.

METROPOLITAN TEMPLE.

The Golden Gate Religious and Philosophical Society celebrated the day on Sunday, April 1st, at 11 A. M., and 7:45 P. M. In the morning a choice musical programme was presented, participated in by the organist, Senor S. Arvillaga, Miss E. Beresford-Joy, Mrs. Laura M. Dodge, and C. R. H. Wadsworth. Mr. J. J. Morse gave the invocation, and the President, Wm. Emmette Coleman, delivered the anniversary address upon "The Needs of the Hour." This address has received from the leading officers and workers of the society, and from Mrs. Watson the most hearty approval. Great joy has been expressed by them that such an address was delivered by the President just at this time, an address plainly stating the position of the society in the present chaotic condition of Spiritualism in the country, state and city.

Short addresses were also made by G. H. Hawes, Secretary of the society, Mrs. Robinson regarded Easter as an appropriate day for the occasion, for as the Christians on that day celebrate the resurrection of Christ, we celebrate the resurrection of the spirit. If our philosophy means anything, it means the development of all powers and faculties, the improvement of ourselves in all possible directions. As Spiritualists we should live up to our highest convictions of truth. If we are true to ourselves, we will necessarily be true to all others.

Mr. Hawes briefly contrasted the one song of certain spirits at Bethlehem 1,800 years ago, and the doctrinal teachings therewith associated, in the Christianity of the ages, with the thousands of spiritual communications of the last forty years, adapted to the necessities of those to whom they came, and the hope-inspiring, comforting revelations of truth attending them. He concluded with a choice-warded original poem written for the occasion.

Mrs. E. L. Watson, who came from her home, "Sunny Brae," in Santa Clara county, to take part in the exercises, favored the assembled multitude with one of her best addresses, strong, eloquent, masterly, powerful. For nearly an hour she held the entire audience spell-bound with the entrancing eloquence, beauty, and force of the burning words of wisdom that rolled from her inspired lips. Her subject was, "The Fact We Celebrate and Its Relation to Nineteenth Century Civilization." The electric raps, she said, that resounded on this earth forty years ago struck the keynote to the sweetest harmonies that ever filled the heart of man. She outlined in graphic colors the contrast between the condition of religions thought forty years ago and its present status. Spiritual slavery is the vilest form of slavery that man has ever been subject to. The effect of theologic dogma has been to make men crawl like worms, when they should be upright souls. Spiritualism is as much superior to old theology as eternal progress is better than total depravity, as much better as eternal opportunity for good for all souls is better than endless damnation for the vast majority. The fact of the reality of the spiritual phenomena is attested by as many self-entitled, after long investigation on their parts, as is any fact in nature which you have not personally observed. We are rejoicing to-day, not at the resurrection of one Christ, but at the presence among us of those whom we know and love. The church has been right in believing man immortal, that there was a heaven and hell, but it has misunderstood and perverted these truths—affirming that only a few souls were found worthy of redemption. Awful doctrine! I wonder how any one fully believing this can be found outside of a lunatic asylum. People have only thought that they believed it; but they did not believe it after all, for nature was ever forcing her truths on men's minds. Each soul has thought to itself that after all it would have another chance. This blessed thought gives a new incentive to life of good deeds. Spiritualism will help to civilize us, for we are still semi-barbarous; for no human being is civilized who thinks that a single soul will be doomed to eternal despair. Mrs. Watson closed her address with a long inspirational poem, eloquent and forceful.

Mr. J. J. Morse followed with a short trance address, also grand, eloquent, and powerful. Eighteen centuries ago, he said, it is alleged that the man Jesus was born in a manger; forty years ago, modern Spiritualism was born in a cellar. No two movements have so affected Christendom as Christianity and Spiritualism. In its progress the latter has traversed many stormy seas; to-day the sky is fair, and the sun is shining brightly. Only a few years ago, and our mediums and workers were the martyr's crown. It is the invincible power of truth that has caused the change. The Christian world told you that there was a world beyond the tomb, but who demonstrated it? Priest, bishop, pope? Not at all. For forty years past has the evidence of the future life been given to us. From whom has this evidence come? The devil, we are told. Then God bless the devil! He must have repented of his malevolence to man, and now says, I will do for you what priest and synod has never done, and give you a glimpse of the beautiful land that lies beyond the grave. For our friends are trooping back to earth through the hole in the wall that the devil has made for them to come through. Spiritualism has passed out of the questionable state, and is now able to take care of itself. It is beginning to be the order, that instead of asking favors of the old communities, the old communities are having to ask favors of it. Mr. Morse closed with a most eloquent poem of rejoicing and triumph over the loving advent of the heavenly ones in our midst.

The celebration by the Temple Society was closed on Monday afternoon, April 2nd, with an Easter festival given to the children of the Jessie-street Kindergarten, which is under charge of this society. Easter eggs, cakes, oranges, etc., were distributed to the little ones, of whom there were over sixty present, and a happy good time was had by all, both old and young.

UNION CELEBRATION AT WASHINGTON HALL.

A grand union celebration of all classes of Spiritualists, under the auspices of the Society of Progressive Spiritualists, was held at Washington Hall, beginning at 1:30 and closing at 4:45 P. M. A large number of ten-minute addresses were made by speakers representing various shades of opinions, and a very fraternal, harmonious time was experienced by all.

Hon. John A. Collins said, What has been done by Spiritualism to ameliorate the suffering of humanity? What have we done to protect our meetings? They are hounded by the press and slandered by the public with impunity. And what have we done to invoke the aid of the law? Nothing. Mediums are religious outlaws. I differ from my religious friends. I believe man a part of nature grown from earth. The universe was never made. Our civilization of to-day is one of brutality, one that licenses not the Sullivan class to knock us down, but a more subtle adversary—the great mind as against the little one. The lesser has no more show with the greater than I would have with Sullivan in a slugging match.

Mrs. A. Harris said: I am not here to talk philosophy but to chronicle our successes. Are not the churches to-day crumbling and their foundation planks rotting, and is not spiritualistic philosophy taking their places? The tiny rap of forty years ago fairly drove back the flood-tide of materialism. Spiritualism is overcoming poverty and distress in the world, and Charity spreads her mantle in every direction.

Dr. W. W. Mackay said: Easter Sunday has become one of the most bright and cheerful festivals of the church; and there are many reasons why Spiritualists may give it a hearty welcome. Its natural associations are agreeable. It comes to us voiced with singing words and south winds, when nature is clothed with swelling buds and growing grain, prophetic of coming harvests. These Easter Sundays are coming to us in the shape of a new religion. Could you but see the fair fingers that yesterday adorned altar and lectern, you would see the dawning of a new religion. There was a time when religion loved bleak walls, its theology was granitic. To-day it is losing its harsh features, and men appeal to the love of God. At one time religion had such a poverty of ideas that men and women thought it just to stone the passing Jew. This feeling of persecution is passing away, and in twenty-five years religion will be as free as all out-of-doors.

J. J. Owen reviewed the history of Spiritualism briefly, and compared its wonderful progress to the slow growth of other religions.

Joseph Maguire read an original poem after the style of Poe's "Raven," which was followed by a soprano solo by Mrs. Eugenia Wheeler Clark. Mrs. Ada Foye then made a

few remarks suggesting the need of encouragement being given mediums. E. G. Anderson followed with a short address on the beauties of Spiritualism, concluding as follows: "Former religions have taught that man was despicable—only worthy of damnation. Spiritualism teaches that you are all angels in embryo. We have within us the capabilities of an infinite progression." Mrs. M. J. Hendee spoke, upon the alleged influence of Prof. Wm. Denton, concerning the "Soul of Things." J. J. Morse remarked that the use we put our Spiritualism to is dependent on the individual predilections of each. Recognizing mediumship as the cornerstone of Spiritualism, it should be kept clean and healthy, free from rust or tarnish. This is a day when mediums should come to the front, be recognized as the apostles of the new gospel. Mrs. Julia Schlessinger spoke on the growth of spiritualistic literature, and made an appeal in behalf of the free spiritual library of the society; and a collection therefor being taken up, \$24.40 was received. John Slater was the next speaker. He said: "Growth goes up because I charge from \$3 to \$5 for my sittings. Do you know what I am giving for your fifty money? I am giving up my life. Talk is cheap. Let me show you something." Mr. Slater then gave a number of striking exhibitions of his remarkable powers.

Wm. Emmette Coleman affirmed his recollection of the gladness expressed by preceding speakers at the fraternal feeling displayed by all at this union celebration, the differences and the friction between the several schools of Spiritualists being laid aside for the nonce. He concluded with this sentiment: God bless true Spiritualism everywhere, and God bless all good and honest mediums! Brief speeches were also made by Mr. Aspinwall, John T. Davis, Mrs. R. H. Wilson and Mr. Tompson. A number of tests were given by Mrs. Eggert-Aitken, and the meeting closed with a few remarks by the chairman, S. B. Clark.

MRS. ADA FOYE'S MEETING. The mediums' meeting at Washington Hall in the evening, conducted by Mrs. Ada Foye, was a great success. Various mediums made remarks, including John Slater, and the meeting closed with one of Mrs. Foye's test sittings for which she is so greatly noted.

Are We on the Eve of a New Geological and Psychic Epoch?

D. P. KAYNER, M. D.

It must be evident to all careful observers that we are passing through a series of changes, both in the physical and psychic worlds, which betoken the near advent of a new era in the world's history. Every important epoch through which it has passed in its physical history, has been preceded by great convulsions with their accompanying changes. At every successive stage in the earth's development the convulsive efforts have shown the power of the spirit forces to evolve higher conditions. Whole races of being, since animal life was known to exist, have thus been swept away, and from the unfolding spirit-germs evolved through the new combinations produced by these convulsive throes of Nature, new races have been born.

Thus classes, genera and species have sprung into being, progressed to their culmination as a race, declined, and finally, in the closing of an old and the culmination of a new era, have been swept away to give place to a more advanced order; leaving no other remembrance of their past history than their fossilized remains in the rocks of that period.

All books are of human origin. We hear a great deal said about "The Word of God," but it is only when we read in the pages of the living world the finger-prints of the Almighty Hand, that we can begin aright to understand His Works.

What, let us now inquire, are the portents which indicate the near advent of a new epoch?

And before discussing this question I wish to premise, that however startling or apparently far-fetched the ideas advanced may be, they should be carefully considered and analyzed before they are cast aside as visionary.

We are most certainly passing through an extensive cyclonic era. Not only is this true in the physical elements, but also in the psychic, and for every effect there must be a cause.

The laws of causation only work through means. Means are but the intelligent combination of conditions to produce results. This inspires material and mind, or matter and spirit force, or the thing energized and the energizing thought or force; as instance the bar of soft iron which becomes a powerful magnet when energized by the current of electricity passing over it.

Before we can safely predict the near approach of a grand overturning which shall inaugurate a new epoch of history, we must discover sufficient causes at work to bring about the culmination of a series of climaxes which must certainly effect the anticipated result.

The causes operating are many. The boring of so many artesian wells, and oil and gas wells, the extensive mining operations; the turning mountain streams from their channels into ditches and the irrigation of millions of acres of desert lands, are all operating to produce changes in and on the earth. Then take the immense stretch of telegraph, telephone and electric light wires, and the thousands of miles of steel rails on the various lines of railroads, and their effect upon the currents of atmospheric electricity, and add to this the action of all the electric batteries and the steadily whirling dynamos which are sweeping such immense volumes of electricity from the atmosphere—for they merely gather it, they do not manufacture it—and you will at once perceive we have causes from which to predict tremendous convulsions in the material elements.

What electricity and its motors are to the atmosphere and earth, Spiritualism is to creeds and dogmas, and both are operating to convulse, change and refine the grosser elements upon which they are operating.

Again, mind is influenced by all the combinations which its physical envelope and its atmosphere, or aura, are compelled to endure, and will, to a certain extent, be forced to act in accordance therewith.

Thus sunspots, cyclones, earthquakes, and almost nameless calamities are forcing their disturbances into the domain of mind, and the nations are arming and preparing for such a conflict as the world has never seen.

Like the late cyclonic wave which started from Oregon and struck upon the high barometric anticyclonic wave to the East, which turned it from its regular course and prevented its moving out and expending its force over the Atlantic Ocean, when it was again caught in its reflex course by another anticyclonic wave that was following it, which again deflected its force, and between the two determined its course upon and around New York City, so will the arming of the nations, to

preserve peace, act to hurl upon the world the most destructive and relentless war ever known, and empires and nationalities will be trampled out in its cyclonic tread.

The precursor of this devastating cyclone of war can be found in the organization of boards of trade, syndicates, trusts and combines, of any and every form and character into which selfish aims and antagonistic elements have entered, and produced evils which nothing short of a general convulsion can cure.

We know that whole nations—entire races of people—have been swept off the earth as it were by a single catastrophe. The Mound Builders, who were they, and how was their entire race blotted out of existence? There is abundant evidence in the upper peninsula of Michigan, and on Isle Royale in Lake Superior, fifty miles from the main land, that they were twelve miles of copper, and veins, some of them twelve miles in extent, were worked by them. Also that they were daring navigators was demonstrated by their mining operations so far from the main land on a storm-swept lake.

In writing the "History of the Peninsula of Michigan," published in 1883, I was led to say: "Whence these miners came, who they were, and how their race became extinct, is only left to conjecture. We may vainly interrogate all supposed causes without even getting a single response. . . . Did they encounter some terrible convulsion of nature, or were they scourged from the earth by some death dealing pestilence? If destroyed by some other race, who were they? as the Indians have preserved no tradition of such an event. But that they were here, worked the mines and left abundant evidence of their labors; and are lost to history as a people, is evident and is all we know of them."

In the writings of Plato we have an account of Atlantis—a peopled continent—which some convulsive epoch sunk beneath the ocean's waves. In confirmation of the existence at some time of such a continent, monumental records have been found hieroglyphically recorded on tablets of stone in Guatemala, with a map of the lost continent.

How much more change will be required in the combinations of the physical elements to cause great changes in the present physical structure of our earth through seismic or electric action it is difficult to determine, but is almost certain to result, sooner or later, from the effects of the combined forces now operating.

Even now it is reported that nineteen buried cities are being exhumed near Phoenix, Arizona, in the Salt River valley, at a depth of some forty feet. They contain skeletons, pottery and abundance of stone hammers. The streets are regular, buildings extensive and commodious, some of them three hundred to four hundred and eighty feet long and two stories high, with thick adobe walls. An extensive system of irrigating ditches made by them, it is said, has also been found. Again, who were they and by what convulsion buried?

It is evident these tremendous epochal convulsions have not only buried large cities, but destroyed entire nations. In the past, we know not how many times or in how many places; and what has been may occur again under like circumstances.

I would in conclusion here predict, that the forthcoming epoch, whatever its character otherwise may be, will operate most powerfully in the end in changing the politico-social economy of the remaining peoples, and that within twenty-five years from this time there will be inaugurated a new age with higher and holier aspirations of its people, and a more complete fraternization among men: while war will become a thing so hideous as to be despised by every enlightened being.

St. Charles III.

Light—Its Influence on Spirit Forms.

Several years ago I took a great interest in the study of spiritual phenomena, thinking then that by their development we should in time advance so far as to be able, with certain conditions, to prove man's immortality by the spirit's themselves demonstrating the fact. Although we achieved more than has fallen to the lot of many hard workers, we failed in the main object I had in view, through having to go abroad, where the necessary conditions for continuing the work were not obtainable.

Like many other Spiritualists, I had no doubt a preference for what is usually termed the "higher phenomena," but I also saw the necessity of providing the physical phenomena for those outside of our ranks. It was therefore with this object in view that I took up the work, and I still hope for an opportunity being offered of carrying out what was little more than begun.

To those outside of Spiritualism, it is utterly beyond their grasp how any spirit can make itself visible and move material objects; and if spirits do manifest, as is asserted by Spiritualists, why do they not do it in the light?

To such outsiders I must explain, that spirits are not omnipotent. I and all the human beings I see around me, are spirits clothed in a material body; and when the change comes which we call death,—that is, when the spirit or human being casts off this clothing—he or she is still a spirit; he or she is still a man or a woman. It was not his earthly temple or clothing that made him a human being, neither the loss of it that made him a spirit. The man or spirit before was the man or spirit after the change, and although the spirit acquires certain powers after release from the body, it also loses certain attributes, especially the means of coming in contact with material substances.

In order to regain this material power, certain conditions are necessary. The spirit requires to have some material at its disposal, and that material has to be gathered from living human beings, or spirits in the body. In order to provide this material, a few people, say half-a-dozen, require to sit together in harmony, and the aura, or emanation of living material, given off from their bodies, is collected by the disembodied spirit, and with it he for the time being clothes himself, and takes on as it were his earthly conditions. Once this is accomplished, he is able to speak, write, or play a musical instrument, and in fact do much the same as the spirit in the body that writes this article.

It may be objected by my outside friends, that we have no proof of the spirit gathering the material from the sitters, seeing that all the material given off by them is invisible. Although it is invisible, we have no difficulty in proving that the sitters have given it off, but the great difficulty for the spirits is to collect the material, and they assert that light has a disintegrating effect; so that, when gathered it has a tendency to dissolve, and be scattered in the room in invisible particles. We cannot hold a piece of ice to the fire, and keep it in its solid condition; may heat effect on one substance light may heat on another. We know that light has a motive power, as exemplified in the

radiometer, which is set in motion immediately a ray of light falls upon it. We have also the well-known chemical experiment of mixing hydrogen and chlorine together in the dark, and they remain as hydrogen and chlorine until exposed to the light, when an instantaneous explosion takes place, and hydrochloric acid is formed,—thus in this case powerfully and unmistakably showing the influence of light.

Now, if being admitted that light has a power over material substances, I was led to admit the possibility of spirits having a power to contend with which might be modified to some extent by providing light tinted with some particular color, and with the object of assisting the spirits in their work, I set about a series of experiments with all the decided colors of the spectrum.

At that time a series of séances was being held for materialization, and Mr. William Armstrong, of Newcastle-on-Tyne, gave every assistance in providing the necessary conditions as suggested by the spirits.

We tried violet-colored light, but that we rejected as worse than the white color. We next tried red, and found that much better; but it required to be so strong, in order to see anything, I considered it unsatisfactory. We next tried various other colors, and we made an immense lamp of over sixty cubic feet interior space. We next tried coloring the windows, and were more or less successful, inasmuch as we were able, by modifying the light through the window, to hold some of our sitters in a light of such intensity that I could see to make all my notes in shorthand and read them. On such occasions when we had the best conditions I could see to read a book when held on my knee, or I could see the time by my watch, when held at arm's length.

Our experiments led us to the conclusion, that orange colored light, and no other color, was adapted to assist the spirits in keeping the material together, once they had collected it from the sitters. Another point which was equally important was to have the orange colored light as much diffused as possible—no direct or piercing rays. With this object in view, Mr. Armstrong had the gas led round the room, at a height of 4 to 6 ft. from the floor. In front of the gas, extending from the floor to the ceiling, was a screen of orange colored paper. When the gas was diffused—several small jets—it was so lighted that the room appeared to be full of light, without it being perceptible where it came from through the orange colored screens. The photographer also finds that an orange colored light has least effect on the sensitive plate; the material out of which these forms are produced, must also be in an extremely "sensitive" state, seeing that it is being manipulated by the will-power of the controlling spirits.

Having succeeded so far with the light, it was a usual and common occurrence for the sitters, after being seated a few minutes to observe on the floor something white, like a pocket-handkerchief. In a few moments this white object would enlarge, and apparently rise and fall; but at each rise it would attain a height of two or three inches more, until at last it would have attained the height of 4 to 5 ft., and would have much the same appearance as that of a snow man, with the difference, that the shapeless mass was evidently possessed of life. Gradually the living white mass would become more and more shapely, until at last the drapery was parted, and a perfect human being stood before us. When such human beings or spirits have grown up in my presence, I have frequently seen the sitters recognize their departed friends; and on two occasions I have seen friends of mine, who had left their mortal clothing behind, and gone over to the majority. One of those friends, who was what is usually termed "dead," was Mr. Hedley, and the other was Mr. Bittcliffe. These two men were not only seen and recognized by me, but my wife, and by at least four others.

Assuming that what I assert is correct, that I have seen men clothed with a material body who actually had passed beyond the grave—I will not say dead, because I do not admit that men do die and are no more, they only change, as the matter is evolved from the chrysalis—it is therefore of the greatest importance that we understand the conditions necessary to enable them to take on our material clothing, and again sit and converse with us. It has occurred to me that my work, as far as it has gone, may be useful to others, and probably can be taken up at the stage where I left off.

What is required, is a good physical medium who will undertake to sit once or even twice a week for at least twenty times, and during that time hold no other séances. At least twelve suitable sitters should be arranged for, and each one should promise faithfully to attend promptly at the hour decided upon, except when unavoidably prevented. Although it is not absolutely necessary to have music, it would tend materially to the success of the séances if two or three of the sitters were good musicians. Given these conditions, success and ultimate progress are almost absolutely certain.

There can be no doubt to the mind of a Spiritualist of similar experience to my own, that in the fullness of time the two worlds—this and the one beyond—will be so intimately blended, that the boundary line will only be marked by the heavier material covering of those who have not finally passed on—the friend beyond and those still on earth will not be so effectually separated then as now by the change called death; therefore the work of assisting in discovering the necessary conditions for such a grand result, is worthy the attention of all Spiritualists; and the conditions of light, when suitably arranged and understood, will tend much to bring about the desired result.—*Mathew Fidler in Medium and Daybreak.*

A Queer Book in the Library.

There is a what-is-it at the Chicago Public Library. It measures about 18x4, and is composed of 200 equal parts, equal at least in size. It is tied together in a bunch of compact and orderly appearance. It is made of vertical sections of palm. Each of the 200 palm-leaf sheets is covered with characters, and these are arranged in vertically running lines. Just as is the case with Chinese writing. Each character stands alone by itself and each is very artistically and distinctly punctured on the surface of pale yellow. Nobody has been able to decipher the script—which was made with a sharp-pointed stylus and looks rather fanciful in outline—nor ever to determine its whereof of the business. This much is known. It is neither Persian, Arabic, Turkish, Hebrew, Greek, Chaldean, Syro-Chaldean, Sanscrit, Pahlavi, Ethiopian, nor early Egyptian, neither Indian nor Chinese, nor Japanese nor Malay. It was not written by a member of a savage or half-civilized tribe, but must come from a people pretty far advanced in the arts of civilization.—*Chicago Herald.*

Kansas Illiberalism.

WM. EMMETTE COLEMAN.

My attention has been invited to the following ordinance, passed in February last by the city council of Leavenworth, Kansas: "An ordinance imposing a license tax upon the teaching and practice of voodooism, metaphysical healing, Christian science, mind cure, faith cure and other like practices, and providing a penalty for the violation thereof."

"Section 1.—That no person, either as principal or agent, shall for hire, fee, gratuity, or reward of any kind, either teach or practice within the limits of this city voodooism, metaphysical healing, Christian science, mind cure, faith cure or any other like science or method of curing or healing what are commonly called bodily ailments or diseases without first paying into the city treasury annually and in advance the sum of \$500 and taking a license therefor, and such sum is hereby levied as a yearly license tax upon such occupation or calling."

"Section 2.—That every person who shall violate any of the provisions of this ordinance shall upon conviction thereof be fined in the sum of \$500 for each offense."

The cause of this action by the Leavenworth council appears to have been the presence in that city of a Mr. and Mrs. Josiah Walker, who called themselves "Christian Scientists and Metaphysicians," and who seem to have been practicing and teaching their peculiar theories for several months previous to the passage of said ordinance. It is claimed that these parties were practicing medicine without a license, and that their teachings were deemed hurtful to the interests of the community. It is presumed that the regular physician of the city, alarmed at the success of the expounders of the new-fangled theories, which were interfering with their practice, were instrumental in having this ordinance passed, assisted probably by some of the orthodox Christian clergymen of the town. It is well known how orthodox ministers and orthodox physicians are zealous opponents and persecutors of all having the temerity to deviate from the beaten track in their respective professions.

It is well known that I am no friend to Christian science or metaphysicians. While there is a sprinkling of truth in their theories, in my opinion, yet I regard the fundamental basis of their dogmas as very absurd. Their Christianity is bogus, and their asserted science is in truth mostly necromancy. Still its advocates should have fair play; justice should be accorded them. They have as much right to teach their doctrines as have those of any other forms of faith or non-faith. To forbid any one to teach a certain philosophical system under penalty of \$500 for each violation of the prohibition is an outrage upon American liberty. The parties who prepared that ordinance, and those who voted for it, by so doing manifested either their ignorance of, or their indifference to, the very foundation stone of the American Republic. Probably, in an asserfing free country like this, a greater infringement than this upon the natural, inherent right of its citizens was never attempted. To fine a person \$500 for teaching certain philosophical principles is so grotesquely un-American and so monstrously unjust, that it is marvelous that any legal body, even the council of a small city, in this country and this age of the world, could be guilty of such an encroachment upon the liberties of the people. The fixing of a license for practicing this peculiar system of therapeutic treatment at the rate of \$500 per annum is also an unjust discrimination. It is only just that those who practice this system of remedial action should pay a reasonable license, as do the practitioners of other systems of treatment. But to impose so heavy a license-tax upon the Christian scientists and other mind-cure practitioners is a species of discrimination that is discreditably to those engaging in such petty practices. It is to be hoped for the honor of Leavenworth, of Kansas, and of the United States, that this disgraceful ordinance may speedily be repealed.

Magazine Notice.

LUCIFER: A Theosophical Monthly. Vol. I. September, 1887. February, 1888. London: Redway. 3s.

The completion of the first volume of this periodical with undiminished vigor gives the occasion for a review, already too long delayed. THE JOURNAL is always quick to greet and recognize all efforts in the line of progressive, liberal publications which offer to help in the good work of bringing the facts of spiritual philosophy and psychic science before a more receptive materialistic public.

Lucifer has proven to be no experiment, tried and dropped, and bids fair to earn its right to stand well abroad of current English periodicals. Its financial basis, we believe, is fully established; its circulation is steadily increasing, and it seems likely to complement the older "Theosophist" in its own field, so far as England and America are concerned.

One hardly knows whether most to admire the audacity of the title "Lucifer," or to fear lest it should prove a handicap in the race for recognition; but no one can fail to see how thoroughly Blavatskian is the idea of the name. It was certainly not chosen at random. Almost the opening words of the new periodical both forestalled the criticism of the name, and naively gave its true meaning:

"Lucifer is no profane or satanic title. It is the Latin Luciferus, the light-bringer, and was a Christian name in early times. Milton took Lucifer as the title of his Demon of Pride, and the name of the pure pale herald of light has become hateful to Christians." Yet we suspect that Madame Blavatsky, if not also her gentler co-editor, had a deeper reason for the choice of name, when we read that "Lucifer is published as the polemical organ of Theosophy militant. It bows to the law of Karma, but to no other authority, human or divine. It is not less fearless than the popular conception of its namesake. It will direct the searching light of truth upon the deeper problems of life, with special reference to the advanced thought-wave now moving the most cultured classes in Europe and America. It uses the dissecting knife upon every prejudice, social, scientific and religious, and applies the microscope to superficial appearances, the accustomed routine of life, respected shams, accepted scientific dogmas, and revered religious creeds. The true light-bearer brings not peace but the sword to war with no man indeed, but with every dark and evil thing."

A bold programme certainly, but one which on analysis of this volume had we space to give it would show has been carried out to the letter. Our theosophical friends are evidently no longer begging to be heard, or offering in a crusade for existing but have taken the initiative in applying to themselves the law of Karma, and in which that high dignity is alternately bullied and wheedled and scathed and fondled reminds one of a cat playing with a mouse.

The journal is far from sharing the fear of many of its own clients, that there is anything in the doctrines of the theosophists that can militate against any of the truths of spiritualism. The differences between the two schools of thought are

mainly in speculative matters, or in the philosophical explanation of facts and phenomena, of the genuineness of which theosophists and Spiritualists are alike persuaded. It is less a question of evidence between them than of the best interpretation and application of that evidence. The pivotal points of Spiritualism, such as that man "is a spirit and has a body," that spirits can, and do communicate after disembodiment with others still in the flesh, that man's individual soul continues to exist after the dissolution of the body, and like points, are precisely those on which theosophists are in most accord with enlightened Spiritualists. Both of these schools of thought find in the facts of nature the evidence of many things that are taken by the churches on faith, and taught as matters of religious sentiment rather than of rational knowledge. In this, both would appear to have advanced beyond the line where the orthodox churches stop; and both would seem to have earned the right to be regarded as psychic researchers.

Whatever is weak or wrong in the systems of certain of the schools—the theosophical certainly not excepted—may be confidently trusted to go to the wall in due course, as the natural process of the survival of the fittest in the struggle for existence. And no one need fear to greet any such system, however novel it may appear, that comes offering its credentials, so to speak, and professing its willingness to be tried by the very methods by which it would assay the ore that comes to other crucibles.

To an honest and consistent Spiritualist, convinced of the truth of his main propositions, there is one claim or assertion, if you will, of the theosophists that we think should be subjected to the closest scrutiny before it can be accepted. This school professes to be but a modern complexion of some of the primitive and necessary truths which constitute the underpinning of all the great religions of the world; and to differ from established creeds mainly in those matters of detail in which all the creeds differ from one another. If there be any truth in this claim, the theosophists have a right to be treated with respect. For, as theosophists, we are, we probably, who have learned to do our own thinking, who do not sigh sometimes for an anchorage amid the conflicts of the creeds that greet us incessantly. It should be no small consideration if theosophy be found to agree in the main with those persons who agree with one another, and to differ on the whole in non-essentials. We hold it to be self-evident that no creed nor school of thought could stand for a moment without some truth to commend it; and that eclecticism which picks out and eliminates from the various bodies of religionists their differences, while holding fast to and upholding their agreements, is far more likely than any other to be found with the most truth in its possession.

At the same time if any considerable number of theosophists should delude themselves with the notion that they have any monopoly of the truth, they would be mercilessly scouted as the Catholic Church now is by all thinkers who have no Roman axe to grind. Nothing has, in our judgment, so advanced the claims of the theosophical movement as their growing tendency to keep their phenomena where they belong, and pay more attention to the truly spiritual aspects of their case. Sensationalism is unfortunately, usually inevitable in the early stages of a new movement. It might be justly and necessarily defended, from a worldly standpoint, as necessary to catch the public ear; but it is necessarily soon relegated to the back ground, and known, if there be any truth in the every day phenomena of Spiritualism and theosophy, these are marvelous and mysterious, and startling enough, without recourse to meretricious means for their dissemination. We have noticed that the elders of those who have breathed the current, are those who make the least show and pretense of what they have discovered, and longest hold their peace, unless the occasion for speaking out be obvious.

One other point of difference between most Spiritualists and most theosophists occurs to us in closing. If we are not mistaken, the latter believe that many, if not most of the phenomena which the former suppose to be possible to disembodied spirits only, may be and sometimes are produced by spirits still embodied. This is a fruitful field for observation and experiment. It is precisely that field which psychic research promises to render most fertile. And continually augmented knowledge respecting mesmerism, trance, and all the kindred capacities of the embodied spirit, should make us cautious in setting a limit to such possibilities. The claims of the theosophists are thus seen to be of interest as well from the material as from the purely spiritual aspects of the single great problem; rivalry in such fields should always be one of generous emulation, without prejudice or jealousy.

Late Magazines for April Received.

Wide Awake. (Boston.) The frontispiece for April, entitled Easter Day, is an exquisite drawing; a short poem entitled An Easter Text follows. Susan Coolidge contributes a delightful story: Two Painters and their Pets gives some of the finest of the Landseer pictures; The Prince of Gondar and his Son reads like the Arabian Nights; Chis-pah-ens is a western Army story for boys; A Folk-lore paper is on Old Ballads of London Bridge; Those Cousins of Mabel's continues in interest. There are also many other good stories, poems and pictures.

The Esoteric Review. (Boston.) Charles A. Allen has the opening paper this month which is entitled The Christian Enthusiasm; Edward E. Hale contributes the Reminiscences of Thomas Starr King; The Hindu Doctrine of Death and Immortality is from the pen of T. B. Forbush; Hutton's "Modern Guides," with German Piety, and the Editor's Note-Book, make a most enjoyable number.

Woman. (New York.) Contents: An Island and an Idyl; The Gifts of Age; A Zulu Wedding; Culicly about Clubs; Responsibility of Women to Society; School Mothers and Home Helpers; Home Decoration; The World and Hints for Mothers; etc., etc.

L'Aurore. (Paris, France.) This monthly continues to interest its readers, and being published in French, reaches many that the English Magazine cannot.

The Esoteric. (Boston.) Articles upon experimental and esoteric knowledge of a useful and scientific character fill the pages of this issue.

Buchanan's Journal of Man. (Boston.) A good table of contents is found in this month's issue.

Also: Mental Science, Chicago.

Health and Home Library, Chicago.

The Platonist, Osceola, Mo.

The Phenological Journal, New York.

Home Knowledge, New York.

The Phenological Magazine, London.

BOOK REVIEWS.

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

OUTLOOKS ON SOCIETY, LITERATURE AND POLITICS. By Edwin Percy Whipple. Boston: Ticknor & Co. 1888. Pp. 345. Chicago: S. A. Maxwell & Co. Price \$1.50.

As a literary critic and essayist Mr. Whipple was entitled to rank among the best of his day. He was a well-equipped, clear and trenchant writer. He wrote only when he had something of interest to offer the public—something which he had carefully and conscientiously thought out. But his mind became matured or his way of looking at subjects was established before the best thought and criticism of the last quarter of a century had appeared, and his method of treating some subjects, especially those in which science is involved, was rather antiquated. Still all his essays are worth reading, and some of them are exceedingly thoughtful and suggestive. This last collection of his paper includes a very variety of topics, and it should have a place in every thinker's library.

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Wicked Macbeth, who murdered good King Duncan, asked this question in his daily "Wickedness" column. The answer is "Wickedness" will scour the impurities from my blood and bring me

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Large Numbers of Theosophist at Half-Price at the Journal Office.

We still have a few copies of Theosophist prior to 1887, which we are selling at 25 cents a number; they are as follows: Nov. 1879; March to June, inclusive; and August, September, and November 1884; May and September, 1886. Also supplements at 15 cents each as follows: March, April, May, August and November 1881.

These numbers are about out of print and we offer this opportunity to those wishing to complete their files, or in need of special numbers. The regular price of Theosophist is 50 cents a number; that of the supplemental 25 cents; these are offered at 25 and 15, respectively.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

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CHICAGO, ILL., Saturday, April 21, 1888.

Does Immortality Help Life on Earth?

Rev. David Utter preaches at the Church of the Messiah in this city, a Unitarian temple, the very name of which suggests a living Christ, not living as having joined "the choir invisible," as an impersonal memory and inspiration, but living as an immortal personality.

A few weeks since Mr. Utter preached a sermon rebuking the old other-worldliness of some orthodox teachings, and emphasizing the duty and joy of making this earth a heaven by loving and righteous living. The closing sentence sums up much that is excellent in the discourse, as follows: "Ah, friends, indeed, heaven lies all about us. This is a good and beautiful world for him who naturally and strongly takes up the life which God has marked out for him, and who dutifully and faithfully fulfils the life of an obedient son?" This emphasizes right living here and now, which is wise and well. But there is an under current of depreciation of the value of the truth of immortality as an inspiring help to a larger and nobler life here, a remanding of that truth into the shadow of a hope, beautiful yet perhaps illusive and not of high moment or worth.

He says: "This part of God's universe is not only the only part that we know; but is the best that we know or are able to conceive." The italics are given to emphasize an assertion which the preacher may make for himself, but which he has no right to make for others. He assumes, that what he does not know or conceive is beyond the ken or thought of others, and thus ignores not only a host of Spiritualists but even such spiritual thinkers as Channing and Parker among Unitarians, who certainly had clear conceptions of a future life beyond and above this on earth, larger in scope and richer in possibilities as is the life of man or woman compared to that of a child.

Who ever strove with more heroism and earnestness to do their duty, at whatever cost, day by day, than Parker, the spiritual thinker, and Garrison the Spiritualist? The thought of a progressive immortality gave power to their acts and beauty to their high words of faith and hope.

Mr. Utter further says: "Life is like a journey to the top of some beautiful mountain upon an autumn day. While we are in the valley the shadows of the great trees may fall upon us; our feet may sink in the mire; we may struggle through tangled underbrush; the briars may cause us more pain than the flowers bring us of pleasure, but later we get above all that and can look back and see the graceful sunlight fall over the whole landscape and review our progress from the beginning, and pronounce it all beautiful and good."

And when we have climbed the mountain top of life and view the past, spread out all the sun, light of many years, and see how good it all has been, so far, at least, as we have lived for humanity, lived for God and for love, and lived for ourselves, why need we be anxious about the question whether the mountain top does really reach to another world, or whether from its summit we shall be ushered into another valley, as beautiful and fair as this that we have just been journeying through?

Between the lines of these fine words the reader can see or feel the unsettled question of whether it be a new mountain top or a valley that lies beyond, whether, indeed, we dissolve in a cloud or live on "filling our future's atmosphere with sunshine or with shade," as we have done well or ill here, but to reach above the shadows at last, since there as here, but more, does good overcome evil and light dispel darkness.

The discourse is an unconscious revelation of the spiritual latitude and longitude of the preacher—his ship in the agnostic fog and its rudder set to keep there rather than to sail out into the light, which the pilot fears may be a golden glamour which leads to bewilder and dazzles to blind.

He represents a school of humanitarians who keep as far away from the truths and facts of spirit presence as possible, that they may liberally fellowship agnosticism and materialism.

Meanwhile immortality stands and has stood like a shining mountain peak above the clouds, and Spiritualism gains and spreads with no marked hindrance from this select and fastidious little company.

The Rights of Animals.

The efforts of those who are engaged in the work of preventing cruelty to animals are commendable and deserve encouragement and support. How much needless torture do the brutes still suffer at the hands of man through his thoughtlessness and often through his heartlessness! Animals have rights which all should regard; and one of these rights is that of exemption from the infliction of suffering by man merely to gratify a whim or an angry impulse.

The use of animals for man's service, for his comfort, for his pleasure even, and their domestication for the purpose of slaughter and consumption as food, are in accord with general public sentiment and general custom. There are many individuals among us, nevertheless, who deny even man's right to slay animals for food, and who denounce as loathsome to the truly spiritual nature, as well as revolting to the unperverted sense of justice, the raising annually of millions and tens of millions of hogs, cattle, sheep and fowl merely to gratify our carnivorous appetite. Not a few who yield to this practice of eating flesh, suffer a shock to their moral sensibilities whenever they stop to think of what they are doing. The time may come when the Brahman's abstinence from the use of flesh will be commended and imitated by the cultivated and refined members of every community. Be that as it may, the highest moral sentiment now condemn unqualifiedly the destruction of life in wantonness or waste, and the torture and killing of animals for the mere luxury and vanity of fashion. The wholesale destruction of our singing birds, for example, merely for the sake of their plumage, has elicited very general disapproval and denunciation from the secular press. One newspaper correspondent speaks of seeing in an apple orchard at Louisville a man catching the southern birds in a trap and skinning them alive. The skins brought fifty cents a piece. "Every red bird I have seen," observes this correspondent, "in milliners' shops or in church or street, has recalled that bleak-eyed man, bloody handed, amid the sweet fragrance and song of that peaceful orchard. . . . Every humming bird I see on a woman's bonnet, every bright-hued wing or velvety breast of bird that trims a fashionable hat, hurts me."

It is evident that we all have much yet to learn and still more to practice in our relations with the animals, before our treatment of them can be just. The palpable cruelties deliberately perpetrated upon them should be discouraged by every man and woman who makes any claim to moral sensibility. Above all is important the inculcation of kindness to animals in the education of the young. How much of the cruelty practiced upon animals by man reacts upon him, and makes him brutal to the weak and dependent of his own species, is a suggestive theme which the reader can think out for himself at his leisure.

In the case of Henry Bergh, which occurred last month, the animals lost a friend and protector whose place will not be readily filled. The society founded by him for the prevention of cruelty to animals has done a great work and has served as a model for similar institutions in thirty-seven states. Mr. Bergh was at first an object of much good-natured ridicule, but his marked individuality of character and the effectiveness of his efforts overcame opposition and indifference, and secured for him the respect of all who could appreciate his work and the humane spirit which actuated him. How intimately connected with the right treatment of animals is regard for the rights of children is indicated by the fact that the Society for the Prevention of Cruelty to Animals was, as has been said, the father of the Society for the Prevention of Cruelty to Children.

Worship of the Golden Calf.

Very powerful and subtle is the influence of money in making men speak and act contrary to their highest conceptions of duty. It makes them slide with error and wrong against their best feelings, or keep silent and inactive in the presence of injustice and fraud which should excite indignant denunciation. It is not necessary that the scrupulous man of wealth should, to accomplish his purpose, directly promise favors; the knowledge that he will bestow them upon those who assist him in carrying out his designs either by active efforts, or when he deserves censure, by silence, is sufficient often to decide the struggle in his favor when it is between principle and pecuniary gain. The superficially moral, under these circumstances, become sycophantic frequently, to the disappointment and chagrin of their friends, who knew them only when they were exempt from the coercive influence of money.

The frequent sacrificing of principle at the shrine of a selfish expediency, makes easy the business of trimming and compromising, of suppressing, or willingly closing the eyes and ears to facts, and carefully avoiding any expression of opinion when justice demands it. Disinterested devotion to duty gives way

to love of gain in deciding how to act when issues, personal or otherwise, are presented.

"Wonderful is the imbecility of the people," said Voltaire. The most vulnerable point of average human nature is not its intellectual, but its moral imbecility, or, impotence to resist moral prostitution, when a price is offered for the sacrifice of virtue. This is not strange. The moral part of man's nature is that which came last—the flower of evolution. It is not, as yet, firmly and unalterably established like the physical and ordinary mental characteristics. Its delicacy and fragility render it in most people extremely susceptible to influences which bring to bear against it, gratifications that wealth may secure.

Money represents the things which all desire, and the man who employs it to corrupt his fellow men, whether by direct bribery or by a course that induces men act contrary to their honest convictions. In a way that makes them hypocrites or sycophants, is a dangerous character, and the more so the higher his social position and the greater his "liberality" in dispensing money. In contrast how noble the man who in the possession of wealth, uses his influence not to assail the independence and self-respect of his fellows, but to strengthen these qualities and to improve the condition of men.

The Brushingham Trial.

Referring to a trial in this city for bastardy in which a popular young Methodist preacher was the defendant, the Chicago Evening Journal calls it the "scandalous Brushingham trial," and adds: "A large portion of the audience has consisted of women, the most of whom were members of Brother Brushingham's church, and attended ostensibly as his partisans and supporters against the prosecution. A few friends of the unfortunate young woman who claimed to have been debauched by her pastor, were also present. . . . It was frequently remarked in the reports of the Brushingham trial that when the witnesses in their testimony and the lawyers in their squabbles departed farthest from the lines of modesty, the ribbons and feathers on the bonnets of the female spectators waved and fluttered vivaciously in the air, as their wearers chuckled, hitched around and nudged each other on their seats over the indecencies of the proceeding. What men listened to with an expression of modest gravity was received by the women with significant giggles, with exchanges of knowing glances and with an appearance of gratified prurience that were shocking in the extreme." Yet these women were for the most part members of the ministers' congregation, and they were present to give him their sympathy and support in his defense against the accusations of this "unfortunate young woman," for whom, as she told her simple, straightforward and apparently truthful story, or as she sat in the court room sad and dejected with her baby in her arms, they showed nothing but scorn and contempt. And after the announcement of the disagreement of the jury, notwithstanding it stood ten for conviction to two for acquittal, these nice women, whose enjoyment of the most salacious fragments of the testimony was so evident, were the first to crowd around the minister and to grasp his hand and to assure him of their regard for him.

For the poor victim of man's lust none of these Christian women, who had been so entertained by the scandalous details of the trial, had any other feeling than disdain. She was the mother of an illegitimate child, and why should her word have any weight when the man of God had, under oath, declared he was innocent. She was a "fallen woman," he was an ordained Christian minister. The jury was an exceptionally intelligent one and the conclusion of the ten against two that Brushingham was guilty of debauching the young woman, seems to have been arrived at without prejudice and from a consideration of the evidence only. But the women who were present to "stand by their pastor" expressed their feelings strongly against the majority of the jurors and their conviction as to the guilt of the accused. It was "shocking, terrible, perfectly awful," they exclaimed. A pertinent question is whether such preaching as that of Mr. Brushingham, and such "services" as he and his brother ministers conduct are worth the time and money given to support them, when no better results are seen than the spiritual and moral condition exhibited by the accused pastor's supporters before and during his trial.

Dr. Thomas on Progress.

Last Sunday at the People's Church, McVicker's Theatre, the Rev. Dr. H. W. Thomas asked the question, "Is It Finished?" and answered it in the negative in so far as relates to politics, religion and society. He said: "During the fifty years reign of Queen Victoria she and the royal family has cost Great Britain \$175,000,000. In 100 years the United States has paid her presidents but \$3,000,000. Is that the best England could do? In view of these enormous figures, who would say that the best political thought has been reached? Within twenty-five years the war debt of Europe has been doubled, not on account of the people but the kings. Suppose that quarrel account had been transferred to the peace account, would not the world have been made better? In the public schools of Chicago there are four times as many children as there are soldiers in the United States army; but Europe in time of peace supports 2,000,000 soldiers to maintain

peace. And yet the work is not finished in Chicago, where 1,000 persons are annually sent across the river to the jail, and more than that number to the Bridewell and other penal reformatory institutions. It costs \$1,000 to convict a criminal, while half that sum, judiciously expended would prevent several children from becoming criminals. It must be admitted that social life is still unfinished. The unfinished condition of religion thought is equally apparent, and yet the Christian world is gradually approaching the idea of universal unity. It has accepted the revelations of geology and other sciences, and in part, the theory of evolution; but is it finished? It has given up a literal hell of fire and brimstone, to which it had clung for a thousand years, but it obstinately refuses to abate a year, a day or an hour to the length of the penalty. The punishment of the wicked, it is insisted, must be everlasting. A hundred years hence the people would wonder at this just as they now wonder that their immediate ancestors should have believed in hellfire. A common sense theology must and would be seen. In what is still unfinished can be had the promise and prophecy of what is yet to be."

Dr. Elliott Coues.

Prof. Coues of Washington, who is widely known for his work in various scientific fields, and as a writer and lecturer on psychological topics beyond the grasp of many of his contemporaries, has been invited by the Management of the Western Society for Psychological Research to give a lecture in this city on matters psychical, from his standpoint as a scientist. He has accepted and the lecture will be given at Kimball Hall, corner of Jackson and State streets, on Thursday evening the 26th. The ability and experience of the speaker insure a full house and a profitable evening.

Those who insist again and again that poverty is increasing, and that the condition of the working classes is becoming worse and worse every year, simply appeal to the ignorance of their hearers. It is time this loose talk and writing ceased. Questions in regard to capital and labor can never be solved on a basis of falsehood. Those who speak and write on this subject, should, therefore, even if they have no original thought, to contribute, keep to the truth as far as it is known. Bradstreet for 1887 shows that in the early part of the past year, 400,000 more persons were employed on industrial production in this country than in the previous year during the same months. In thirty-three cities, the number of employes at work was 992,000 in 1880; 1,146,000 in 1885; and 1,450,000 in 1887. The change in the average wages received from 1885 to 1887, as compared with the wages 1882 to 1885 is a general increase in woolen goods and clothing from 10 to 15 per cent., in cotton goods 15 per cent., in coal mining 20 per cent. These figures, with a mass of others, go to show that the condition of the laboring classes is improving, and not declining as is so often stated. The condition of working men is better now than it has been in years past. These facts, however, afford no reason for not trying to make it still better. The improvement of the working classes has not kept pace with increase of the means of production. The past fifty years have been marked by mechanical inventions, without number, by which a few can now do work which before required many hands to perform. Of the advantage of the constantly increasing means of production the capitalist has received too much, and the workingman too little. All this may be fairly insisted upon by the labor reformers, and will be conceded by many of the most wealthy manufacturers themselves; but nothing can be gained by repeating the falsehood that the condition of the workingman is growing worse every year.

Says the New York World: "Paine was a very religious and devoted man. If living now he would be considered a very good Christian. He founded the Unitarian church and the Rev. Henry W. Bellows, D. D., was his legitimate successor. The objection to Paine was not his 'infidelity,' but to his teaching different theology from that of his day, and to his abuse of the priests of the other denominations."

The World's political editor must have been temporarily in charge of the religious department when the above passage was written. Paine's statement of his religious belief nearly a century ago, is a very good statement of the Unitarianism of that day, but not of the Unitarianism of time, which, except in regard to the doctrine of the Trinity, with its obvious theological implications, was almost identical with the evangelical Christianity of the present. Paine's "different theology from that of his day" was "rank infidelity" to the Unitarians as well as to the Trinitarians of his time. Indeed, until the last half century, the absolute authority of the Bible and the reality of miracles, even those which orthodox writers now reject or explain away, were accepted unquestionably by Unitarians. Henry Ware told the students at Harvard that if reason and revelation should seem to conflict and one had to be abandoned, that they "must follow the written word." Thomas Paine is entitled to the gratitude of Unitarians, not because he "founded the Unitarian church," but because, as was shown in the JOURNAL recently, he taught nearly a hundred years ago what, by the advance of Unitarians, has become the Unitarian belief.

GENERAL ITEMS

Mr. J. J. Morse has organized a developing class at San Francisco. Excellent results are anticipated therefrom.

A city ticket composed of women for the Council and a woman for Mayor was lately elected at Oskaloosa, Kan., by sixty-six majority. They are representative ladies, and a reform administration is looked for.

John Slater, the test medium, is under engagement to the Young Peoples' Progressive Society, during the month of May. Séances will be conducted afternoon and evening at the hall, 22nd St. and Indiana Avenue.

Mr. W. Q. Judge, of New York city, president of the Theosophical Society, will address the Young Peoples' Progressive Society next Sunday evening at 7:45 at Martine's south side hall, Indiana avenue and 22nd street. All are cordially invited; seats free.

The preliminary trial of the Bangs Sisters was again postponed at the request of the defense owing to illness in the family. The case will be tried on Saturday the 21st, at 9 A. M., before justice Woodman, at the Des Plaines Street Station. There is little probability of further delay and witnesses for the prosecution will need to be on hand promptly.

Miss Clair Tuttle, daughter of Hudson and Emma Tuttle, won the first prize in the literary contest of the High School at Berlin Heights. Good judges pronounced her elocutionary powers wonderful. To her faultless delivery she adds a magnetic voice and presence rarely possessed by one of her age, as we know from personal observation.

Mrs. Georgia A. Peck is the managing editor of the Boston Commonwealth, and is the only woman in New England holding a similar position from her father, the late Willard Allen, of Worcester. Her paper shows scholarly taste and she peeks away at all social wrongdoing with great vigor.

The Woman's Press Association and the Chicago Central W. C. T. U. gave a reception to its delegates to the International Council of Women at Washington, Thursday evening. Remarks were made by Miss Frances Willard, Prof. Rena Michaels, Dean of the Women's College, Mrs. Elizabeth B. Harbert and others,—a very enjoyable occasion.

L. H. Warren of Albany, Wis., writes: "I wish to say that Spiritualism is not dead in this little town. Our little society celebrated the fortieth anniversary of modern Spiritualism in good style. Our hall was very nicely decorated, and was filled to overflowing with an intellectual and appreciative audience. Our exercises consisted of short speeches, essays and recitations, interspersed with fine vocal and instrumental music."

I. P. Case of New London, O., died on the 5th of April, aged fifty-six years. He was one of the most esteemed men in the township, universally respected and beloved,—a Spiritualist by nature and education, who embodied that exalted philosophy in his life. It was remarked that the funeral on Sunday, April 8th, was the largest gathering ever witnessed in the town on a like occasion. The services were conducted by Hudson Tuttle, and the last rites performed by the masonic brotherhood of which the deceased was a consistent and honored member.

The second lecture in the course of economic conferences arranged by Mr. W. M. Salter, was given last Sunday evening at the Madison Street Theatre by Mr. Lyman J. Gage; his theme, "Banking and the Social System," was handled ably and in such a spirit of fairness and kindly sympathy with all humanity as to win the hearts of the several hundred wage-workers present. They seemed to realize for the first time that a man could be a banker and still have a generous soul and a keen interest in the welfare of all mankind. These Sunday evening conferences are already a success and promise to result in a better understanding between the representatives of capital and labor. Mrs. Chaut, of London, one of the delegates to the late International Convention of Women at Washington, followed Mr. Gage in a half hour's stream of eloquence which completely captivated her audience. The blood of Edmund Burke courses in her veins, and well does she demonstrate that "blood will tell." Her oration was a brilliant and effective arraignment of trades unions for ignoring women, and a plea for the ballot for her sex as one of the agencies necessary in the struggle for the betterment of the social condition of the wage-working classes. Together with her countrywoman, Mrs. Dilke, she will speak Wednesday evening of this week in the auditorium of the First Methodist church, Washington and Clark Streets, and a packed house should greet them.

Henry H. Nichols of San Diego, Cal., writes as follows of the fortieth anniversary exercises there: "The Co-operative Spiritual Union has rented the old M. E. Church, which was nicely decorated with evergreens and flowers. Meeting on Saturday, March 31st, at ten A. M. and two P. M.; music and dancing in the evening. Sunday meeting at ten A. M.; two P. M. lectures by Paul A. Smith and others. Sunday evening Louis Opera House was filled to overflowing, to listen to Mrs. J. J. Whitney, whose description of spirits from the platform was splendid. The cause in San Diego is in good working condition; the house is full twice every Sunday, and much credit should be given to Paul A. Smith who will leave here the first of May, and Mr. W. C. Bowman of Las Cruces, N. M., will go on with the good work. A children's progressive lyceum will be started soon. There are some fine mediums here and much good work has been done."

The Angel of Death Enters the Bangs Household.

Or Sunday, April 1st, the Bangs Sisters were to all outward appearances in the high tide of prosperity and honor, their house filled with eager searchers after evidence of life beyond the grave, their weekly receipts several times greater than those of any other two mediums in town.

The Case of W. H. Watson.

The JOURNAL's readers will recollect that Watson was one of two Englishmen against whom Mr. Bundy swore out warrants for obtaining money under false pretenses.

The Pittsburg Dispatch says that Lizzie Zink, a ten-year old girl, of Mountjoy, Lancaster county, Pa., was discovered to be in a comatose condition the other day while at school.

Celia says: "The 40th anniversary of modern Spiritualism was celebrated by the Young Peoples' Progressive Society, on Thursday evening, Mar. 29th.

March. Supper was served in the banquet hall at midnight. On Sunday evening, Mrs. Ahrens gave a discourse on the subject: 'Have we Sought in Vain?'

The village of Attica, near Buffalo, N. Y., is said to be greatly excited over the case of Emma Toms, a young woman who goes into trances, the length of which she tells beforehand.

The Western Christian Advocate has this healthful plea for religion—far better than the old gloom and groaning that went with it: "Religion is and ought to be the gladdest thing in all the earth.

It is said that the modest dwelling of Louis Hildebrand of Freeport, Ill., has lately been the scene of wonderful and unaccountable happenings.

Mrs. Mary, wife of George Milner Stephen, passed to the higher life, Dec. 27th, 1887, in London, Eng., at the age of 70 years.

Notes from England.

Forty years ago Spiritualism as a movement was unknown; now it is known everywhere. It is not any use bragging, but surely we may count up our jewels and rejoice on such an occasion.

Our Sunday services continue to be well attended, and it is my belief that they will become as permanent and powerful for good as similar bodies in the States.

We have had a painful winter, severe, prolonged and bitterly trying to the constitution of the strongest. Many true, tried, and worthy workers have dropped in their tracks.

are not there! Scarcely a town in this land of fog which we visit but we are reminded of trusted friends who once met us but are now beyond the veil.

Last Sunday, speaking at Blackburn, Mrs. Wallis had the subject given her, "Spiritual Identity, how can it be Proven?"

A writer in Cassell's Saturday Journal declares that Spiritualism has been almost entirely supplanted by theosophy. It is well to go abroad for news at times.

But, "Spiritualism is supplanted by theosophy." It does not look very much like it when new societies of Spiritualists are being formed, halls being built, and old ones found too small!

"From Here to Heaven by Telegraph" will be published in book form at an early date. Due notice will be given.

We can now furnish "The Perfect Way; or, Finding of Christ," for \$2, postage 15 cents, extra. (Former price, \$4.) This is the American reprint of the new revised and enlarged edition.

Our druggists keep for sale Hall's Vegetarian Hair Renewer, the best preparation ever made for restoring the vitality and color of the hair.

A perfectly sound body and a mind unimpaired are possible only with pure blood. Leading medical authorities in Europe and America.

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething.

Consumption Surely Cured. To the Editor: Please inform your readers that I have a positive remedy for the above named disease.

Scott's Emulsion advertisement featuring an image of a man carrying a large fish on his back. Text includes: 'Scott's Emulsion of Pure Cod-Liver Oil with Hypophosphites. Almost as Palatable as Milk.'

Unanswerable Logic, the lectures given through Thos. Gales Forster. This work is having a large sale. The author had many friends and they all want a copy.

Richmond's Reply to the Seybert Commission has had a large sale. It is an account of what this talented author saw at Casadaga Lake.

When everything else fails, Dr. Sage's Catarrh Remedy cures. A Valuable Catalogue.

A. C. McClurg & Co. have compiled, with special reference to the wants of Private Purchasers, Librarians and all Buyers of Books, a Catalogue of 219 pages—classified and priced.

A. C. McClurg & Co. Chicago.

Passed to Spirit-Life.

Col. H. Ledbetter passed to spirit-life at La Grange, Tex., March 26th, only two weeks before his 50th birthday.

Passed to spirit-life on the 13th inst., Maud E. Paul daughter of Lizzie Bangs (eldest of the "Bangs Sisters") aged seven years.

Free Ticket to Europe and Back. Sent to the Family Journal, 65 East 11th St., New York, for information.

Gold Mines. are very uncertain property; for every paying mine a hundred exist that do not pay.

OREGON. Willamette Valley 50x150 miles. Census reports show OREGON healthiest State in Union.

Dr. Peiro's Oxygen Treatment advertisement. Includes an illustration of a woman using the product. Text: 'THE MOST SCIENTIFIC, EFFECTIVE, PLEASANT, MILDEST AND CONVENIENT MEDICINE OF THE AGE IS OXYGEN TREATMENT.'

Send your name and address on a postal card FOR OUR NEW GUIDE No. 10, 100 pp., elegantly illustrated, Free to All. It gives plain and practical directions for growing Roses, Hardy Plants, Bulbs, Flowers from Seeds, &c.

THE DINGEE & CONARD CO., Rose Growers, WEST GROVE, PA. RAYWAY'S SARSAPARILLIAN RESOLVENT. PURELY VEGETABLE, MILD AND RELIABLE.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS

April Days.

FLORENCE M. HOLBROOK.

Hail, April days! The bonny birds a' singing...

Fair April days! The tender grass is growing To make a velvet sward...

Sweet April days! Aurora at the dawning, From thy smiling mouth...

Ab, April days! Young Love comes now a' roving With bow and arrows keen...

In April days! And thou, my bonny sweeting For thy fond lover true...

A HUMAN MAGNET.

A Little Child to Whose Finger-Tips Articles of Metal Adhere.

Late in August last, while taking a vacation in a country town, says Dr. E. H. Root in The Medical Reporter...

Last February the phenomenon I described was first noticed. While playing with some spoons the mother was surprised to see her arranging them on her finger tips...

I examined the case in various ways. First I tried four teaspoons with a magnet—one pure silver, one pewter, one triple-plated, and one single-plated or washed...

Mr. Sharp is one of the best known citizens of Chattanooga, a member of the bar, ex-Mayor of that city, intelligent and fearless...

A DYING MAN'S SOUL.

Strange and Uncertain Occurrences in Its Efforts to Leave the Body.

Chattanooga Correspondence. Philadel. Press: The killing of Lewis Owens by James M. Barnes the 10th of January last will be recalled...

A few months ago young Barnes came here from Georgia and formed a partnership with M. J. Nix to engage in the boot and shoe trade...

The wounded man was carried to his house, where everything possible was done, but nothing could save him. However, he fought desperately to beat back the rider of the pale horse...

Among those who remained through the night was ex-Mayor Sharp. A little after 4 o'clock Monday morning Mr. Sharp left the room in which the wounded man was lying for a moment...

"I was standing," he said, "with my elbow resting upon the mantelpiece looking down into the fire. The coals were nearly consumed, and the apparent efforts of the embers to burst again into flames reminded me of the heroic efforts of my friend to get a fresh and stronger hold upon the soul that was surely though slowly slipping away from him..."

"The lines of Horace came to me: 'Pale death with equal tread knocks at the cottage of the poor and the palace of the rich.' The thought was still lingering in my mind when I was aroused by a tap on my shoulder. Supposing some one had entered while I was absorbed in thought, I turned to answer, but no one was there, and the door was still closed. I was startled, and immediately turned to the wounded man's side, where I found the watchers as pale as the watched and trembling like aspen leaves..."

"What it was I know not, but it couldn't have been fancy on the part of us all. There were two other watchers beside myself. Besides I was in a separate room, with the door closed, and I had said nothing to them of the tapping on my shoulder. If I were a Spiritualist I would believe that the soul of Lewis Owens, just starting on its journey home, stopped to say good-by to me, for when we went to look at our charge he was still in death..."

How Old is "Jehovah?"

The Menorah (candlestick) for the current month has a curious article on the word "Jehovah," stating that it first came into use in Germany among the Christians about 350 years ago, and was adopted by some of the Jews in America scarcely forty years ago...

And, warrior, I could say to thee The words that cleft Eildon hills in three, And bridled the Tweed with a curb of stone...

It is well known that the translators of the Septuagint version of the Old Testament used a word which is the equivalent of Adonai, and that the real name was referred to, early as "Tetragrammaton" (the four letters). There is also a mention by an old author of a hint thrown out by some of the Jewish disbelievers in the Messiah that Jesus performed his miracles by virtue of the power obtained from the word written on parchment and sewed in his thigh...

The Jews of the olden times appear to have retained from an attempt to speak the name lest by doing so they should break the Third Commandment by taking it in vain. Their care in this respect is well illustrated in the writing of the name for 13 as six-tine, because the letters which stand for ten and five make "Jah," which is one of the names of God...

I have traveled all over the United Kingdom, from Land's End to John O'Groat's in nearly every part of Europe, in most of the States and Territories of the United States, the Dominion of Canada, and in parts of Asia and Africa. In nearly all these countries I have made it my business to enquire into the results of vaccination, and have never enquired without hearing of cases of grievous hardship and cruelty arising out of the enforcement of the practice, as well as of disease, death, and sometimes of wholesale disasters...

Examinations are now being held at the Berlin Tailoring Academy. Last year 902 students from all over the world attended the institution. Two came from Brazil, two from Cape Town, and one from Japan.

The Astral Bell.

I am induced to bring to your notice a certain phenomenon, which apparently resembles the "astral bell" of the occultists, though for what purpose it is produced we cannot determine. Perhaps some of your readers can enlighten us.

A few days after installing ourselves in our present dwelling I noticed the sound of a bell ringing in one corner of my own room. Having for some months had slight mediumistic experiences (in the shape of questions answered) with a small travelling clock I have used constantly for fourteen years, I imagined the bell to be connected with this, and, according to my custom, made no mention of it in the family circle, one and all being wholly unsympathetic on such subjects.

Day after day, night after night this went on, no answers being vouchsafed to questions, mental or out-spoken. At last, one night, the member of the family who occupies the room next mine (the communicating door being always open) called out that she wished that horrid little clock would stop striking and ringing in that unearthly manner...

Since then it has, with intervals of days, and once of a week, followed me from room to room, to my great inconvenience. Once or twice it has been heard even in carriages and shops, and once in a theatre, directly in front of my face, so that my neighbors started and looked curiously at me.

The sound is not always the same; sometimes it is a distinct bell, sometimes close and sharp; sometimes like a zither string, sometimes three notes of a chord and then the four chord, major or minor as the case may be; in various keys; sometimes it is one note, sometimes another, from A to E, never lower, never higher.

I must not omit to state that there is no musical instrument in the apartment except a piano, which was not here until the bell had been noticed for two months. The servants heard the sound, and are, after the manner of their kind, frightened and superstitious, look curiously at me, and leave. A mediumistic friend says it has been communicated to her that it is to serve as a notification of the bestowal upon me of wonderful musical powers from the sphere of harmony.

To us in the family, believers and unbelievers, it appears simply to foretell disaster and trouble for when the bell has rung louder, we are sure to have some illness, or, at least, a headache. If any intelligence desires to communicate, could it not use the force thus uselessly expended to establish distinct communication with one desirous to hold herself open to receive communications in all good faith? If a spirit of evil (God forbid!), why choose such a harmonious method?—"PUZZLED," in Light, London.

Warnings of Death.

The story of the White Bird of Oxenham reminds me of a like experience. Only last winter I called on some friends, and was met at the door of the house by the words, "Our little niece is dead, but we do not wish Mrs. — to be told till tomorrow." I promised to say nothing, and went up stairs to where the old lady was sitting near a window. Before I could make a remark, she exclaimed, "One of us is gone; I have just had the family warning." She then told me that the sign of a death in her family was a little bird which flew against the window, and then fell dead. This had just occurred in the house of another case where a small white cat is seen rapidly to cross the room. In connection with this are the banshees of the Highlands and of Ireland, and the phantom coaches heard to drive up to the door of the house. A friend told me she had been in the house on one occasion when this occurred, and saw her host turn pale as death as the gates were thrown open, and there was nothing to be seen. Akin with this also are the bagpipes that wall round Highland houses, and a family in England hears lovely music within the house itself.

Instances might be multiplied ad libitum. The question is not whether those warnings are given, but, whence do they come? What laws give rise to them? Are they from the physical, astral, or spiritual plane? It would seem likely to be the astral body, just before or after the death of the individual, sometimes answer the same purpose. The second sign of the Keltic races may probably have the same origin. A lady well known to possess it, on going to the station abroad, to meet her son containing her wedding trousseau, was seen to blink from left to right, and afterwards she told her version. "It was a coffin," she said, "the men carried out. I could not go near it." Next day came the quite unexpected news of the death of a near relation.

Another perplexing question is, whence comes the power to induce, in certain cases, unbidden possession by certain individuals from all times. The instances of this power throughout the Bible are legion. Wizards, witches, and gipsies have been supposed to possess it, and also the evil eye. Generally, it is accompanied with a certain knowledge of the future. A man unjustly condemned to be executed many years ago for stealing, protested his innocence to the last, and said that no grass would grow upon his grave, as his outer sign. A friend assures me that she recently saw the grave, and, in spite of all efforts to cover it, the grass remains bare. Again, a lady died protesting against the resurrection, meaning, probably, that of the body. She ordered the stone above her vault to be an extra thickness, and said that if there were such a thing then trees would grow up through the stones. A friend declares that she has seen them herself, and she bases thereon her belief in the full and perfect resurrection of the flesh. She should, however, be shielded for any light thrown on these and similar experiences.—Y. Z., in Light, London.

Is There a Curse Upon the House?

People of curious and antiquarian turn of mind who have looked up the history of old superstitions and "curses" popularly believed to attach to historic families and houses are apt to trace many queer supporting evidences. A curse as well as a ghost has long been held to follow the Hohenzollerns, and believers in it see it working obviously just now. The Emperor, after his marriage with the young girl, came to enjoy the highest honors attached by his house, but leaves a son a hopeless invalid to fill the throne. The present Emperor's son is a man born maimed, besides suffering from a head and ear malady which is said to have rendered others of his race insane before death camp. The only sister of the present Emperor, the Grand Duchess of Baden, and in about a week after her father's death was called upon to part with her favorite son, while the only remaining son, who is without issue, is said to be slowly dying of consumption. Certainly this looks like family upon whom destiny has taken the grimmest sort of grip.—Boston Advertiser.

It is proposed to use the famous sentence of Prince Bismarck, "We Germans fear God, but nothing else," as the national German motto. A number of students have been hunting for the origin of that expression ever since, to find that there is nothing new under the sun. One finds it in Racine's "Athalie," as the saying of the High Priest Joad, and another has discovered a passage almost identical in Carlyle's eloquent description of Abbot Samson ("Past and Present," book II, chapter 17). These scholars would destroy all the patriotism in Germany if they had their way.

The story goes that one of the Harvard professors, while walking near Boston, happened to hear a gang of repairers on the railroad jabbering Latin. He thereupon began to jabber with them, and found them to be a party of Polish graduates of the University of Warsaw, who had fled from their native land by the Emperor's authorities. Of course, our Harvard man was deeply interested, enjoyed a good long conversation in Latin, while picks stood idle, then toasted them all in the language of Cicero. One of the gang having blue blood, he had him elected at once to a college professorship.

It is rumored that the British Government will try to establish a tax on bicycles and tricycles.

The 40th Anniversary.

To the Editor of the Religio-Philosophical Journal:

Dr. W. E. Reid, a most wonderful test medium and magnetic healer, who has lately become a resident of Grand Rapids, and who has been giving free half-hour tests in state writing, independent writing and clairaudience, and by answering sealed letters the progress of persons in the audience at the Sunday evening meetings of the Spiritualists held in Royal Arcanum Hall, celebrated the 40th anniversary of modern Spiritualism, by giving a public séance in Powers Opera House on Thursday evening, March 29th. The Hon. L. V. Moulton spoke for an hour, giving an outline of the advancement of Spiritualism from the knockings at Hydeville to the present time, when its anniversary is being celebrated over the entire civilized world. He then showed the difference between state writing as done by so-called exposers of Spiritualism and the genuine manifestations of spirit power. Dr. Reid sang solos before and after the lecture, and was warmly applauded. Dr. Reid then answered a few questions by independent state writing, but as one after another arose and acknowledged that the answers given were appropos to questions in their possession, a feeling of restlessness was observed among those who had come expecting to prove the impossibility of writing letters and messages together and the seams filled with meslunge to keep, as they thought, the spirits from getting in there. When Dr. Reid called for slates, at least half of the audience arose and started for the stage; there was no cabinet and no darkness, but each person held his own slate right on the front of the stage in full view of the audience, with electric lights above and the foot lights below. I do not know of a single professed Spiritualist who received any writing on his slate, but at least fifteen slates did; they were among the prominent citizens of the city. One communication from the Rev. J. Morgan Smith, who was for years the leading congregational minister here, was recognized by several as being a fac-simile of his peculiar hand writing. As from sixty to seventy communications were written, and nearly all recognized, we look upon it as a great success.

Notices of the meeting appeared in all of the daily papers. I copy from the Democrat the following: The session was held to ascertain if indeed there be mysteries of life when what we call life has lost the form which we inhabit, was strikingly illustrated in Powers Opera House last evening, when the medium so stamped phenomena with the impress of verity as to preclude the idea that they were the product of collusion or clever legerdemain. The audience was not large, perhaps five or six hundred, and was notable rather for the absence than the presence of the fanatic; it was an audience in which a goodly element of the solid and purely. A jocosé skepticism was prevalent, but duly curbed by decorum. The knowing man always to be found on such occasions, with his slates firmly riveted together, stepped confidently on the stage and listened with clearly indicated surprise as the audible sounds of a pencil, where none existed, traced characters which proclaimed—"Go learn me the tenets of the proclamation." Ajax to Theristes. What all in force in which deft trickery invoked the solemn and the tragical to minister to greed? Or was it a proclamation that when the ghost has laid aside the clay by which it is shrouded it can answer affirmatively the conundrum of Hamlet? CHARLES M. POTTER, Grand Rapids, Mich., 15 Spring st.

Anniversary at Baltimore.

To the Editor of the Religio-Philosophical Journal:

The 40th anniversary of modern Spiritualism was celebrated by the Baltimore P. S. Association in its hall on the first of April; every available space was occupied, and many were compelled to stand during the entire service. The rostrum was handsomely decorated with chrysanthemums contributed by one of the ladies. These beautiful flowers, so pleasing to the sight and feeling, doubtless had much to do in soothing and calming the crowded audience into an unusual quietude, and giving an additional sweetness to the voices of the singers who compose the choir. Mrs. Rachael Walcott, of this city, opened the services by reading, in a clear and distinct voice, "The Voice of Progress." She next followed with an address full of "thoughts that breathe and words that burn." The origin and progress of Spiritualism were reviewed in fitting words and eloquence. She was followed by Miss Maggie Gaulie, a medium of remarkable gifts, who gave tests to many persons, all of which were acknowledged to be correct. After the service a general handshaking and congratulatory good wishes, and each seemed reluctant to quit the scene. The Saratoga Street Society celebrated the anniversary on the 28th inst.; Mr. and Mrs. Kates occupied the rostrum. The hall was well filled despite the inclemency of the weather. CARROLL, Baltimore, Md.

Anniversary at Philadelphia.

To the Editor of the Religio-Philosophical Journal:

A most beautiful day and a most successful celebration of the 40th birthday of modern Spiritualism. Our hall was elaborately decorated with flags of all nations by Bro. Hand; also, beautiful plants and cut flowers by the generous friends. The back ground of the stage setting was white, upon which was the figure 40 in the centre, and floral wreaths on sides. At the morning exercises several gave their experiences and views of Spiritualism. At 10:30, the forcible speaker, Mrs. H. S. Lake, gave a lecture on the Distinctive Feature of Modern Spiritualism. In the afternoon, after conference, the Lyceum children, with their Conductor and Aids, marched into their hall with elegant banners and flags, their singing giving proof that Spiritism is a happy religion. This Lyceum, under charge of Bro. Ross Kaffman, has increased in numbers and influence. "What will the future of modern Spiritualism be if we fail to keep up our lyceums?" The audiences at the four meetings were very large, enthusiastic and harmonious. Philadelphia, Pa., R. A. THOMPSON.

Anniversary at Toledo.

To the Editor of the Religio-Philosophical Journal:

The First Spiritualists Society of Toledo celebrated the 40th anniversary of modern Spiritualism in Clark's Hall on Saturday evening, March 31st, the programme consisting of music, literary exercises and an address by Mrs. Mary O. Knight. On Sunday, at 10:30 A. M., occurred the annual election of officers, resulting as follows: Mr. A. H. Newcomb, president; Mr. J. R. Johnson, vice-president; Mr. W. C. Russell, treasurer, and A. N. Cole, secretary. Immediately following the election, the president called the meeting to order, when Mrs. Knight opened the services by reading a poem on the "40th Anniversary of Spiritualism," by Dr. Dean Clarke. At the close of the service a dinner was served in the hall for all who wished to partake. In the evening Mrs. Knight again addressed the audience for about twenty minutes, closing with a very fine inspirational poem. A. W. COLE, Toledo, Ohio.

A Question of Good Taste.

To the Editor of the Religio-Philosophical Journal:

Our usually amiable and discreet friend from San Francisco, Mr. W. E. Coleman, appears to me to show himself in an exceptionally bad light in a late issue of the JOURNAL, in which, apparently without provocation, and certainly with no kindly motive, he makes an attack upon Madame Blavatsky's private habits. To what purpose, I may enquire? With what animus? It is certainly useless, since he can neither help nor harm her; and his intentions can hardly be considered honorable, or in any way defensible. The matters he brings up may be true, or not; that is foreign to the question of good taste. If true, to any extent, it is unfortunate, certainly, but of no consequence to the public, and of no interest to any one beyond Blavatsky's private circle of friends. Besides, if true, such are just the things that kindly disposed gentlemen, of good manners, and good breeding and good taste, never speak of, whether they be theosophists or even Christians; and Mr. Coleman's remarks call for the emphatic disapproval of every gentleman who regards the amenities of ordinary social intercourse. To say that they are such as no gentleman should use is only half the truth; they are such as no man should use, or be permitted to use, with regard to any woman whatever. The fact that Blavatsky is a public character gives Mr. Coleman, or you, or I, the right to criticise her public career within the due bounds beyond which no criticism should be pushed; but it gives no one the right to invade upon her privacy. I scarcely think that Mr. Coleman, on reflection, will be guilty of a like offense again; perhaps it can be once condoned on the score of thoughtlessness; and possibly I am taking too seriously what ought to be accepted and dismissed as a Picaresque anecdote. Since Mr. Coleman's recent shafts against theosophists in general have fallen flat against a touch of quizzical ridicule which I observe that one T. S. took the trouble to administer, perhaps he has decided to aim at Blavatsky in particular. If that case let me give him a bit of good advice—the same that Punch gives those about to advise: "Don't!" In case it should prove true that the lady in question has ever drank anything stronger than water, my further advice to him would be, to find it he can, some of the same liquor, and leave not a drop in the barrel; such spirits might improve his own. If it should prove too terribly true that this wicked woman has ever smoked cigarettes, and Mr. Coleman could find some of the same tobacco, I further advise him to go and do likewise. The weed is a great aid to reflection; and reflection does not seem to be our ingenious and impetuous friend's strong point. If it be true that Madame Blavatsky swears, I for one hope that when she reads Mr. Coleman's disgraceful words she swore an oath that was heard from Thibet to the Golden Gate,—that will be heard to re-echo even in the vast concavity of Mr. Coleman's dull ears. And such an oath, from such a source, would be little likely to miss its aim. Washington, D. C. ELLIOTT COTES.

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Notes and Extracts on Miscellaneous Subjects.

Horses in Connecticut are suffering from a contagious disease resembling pink eye.

Translators of French works are so plenty that \$20 now pays for the translation of any new French novel.

The admission of an illiterate ward politician to the Pendennis Club, of Louisville, caused the resignation of forty or fifty members.

The Governor of Minnesota has designated April 23 as Arbor Day, and the Governor of Dakota has appointed April 25 for South Dakota and May 5 for North Dakota.

Among the graduates of this year's class of the New York University Medical College were men from Turkey, Bulgaria, Russia and other foreign lands. The fame of this country's institutions in medicine is increasing widely.

A Kimball, D. T., Justice of the Peace has made the announcement that during leap year he will charge no fee for marrying couples who will admit that the marriage was brought about by the lady exerting her leap-year prerogatives.

Mrs. Allen Myers and her young child were crossing a stream near Dayton when the buggy was swept into deep water. Mrs. Myers managed to keep herself and child afloat, and they were finally washed ashore after floating a quarter of a mile.

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 engaged in games of poker with them, and left the town \$500 or \$600 richer.

One of the most successful of orchid growers is a young New Jersey woman, who, finding herself in straitened circumstances a few years ago, began floriculture in a small way on a little piece of pine land. Now she has taken her younger sisters into partnership and is doing a big business.

Jack Wilson, of Lexington, Ky., was once troubled for some time with a dog sucking eggs. He procured a porcelain egg which he put in the nest. The dog returned, tried to break the artificial egg, and carried it off about twenty steps. This he repeated for several nights. Mr. Wilson says that the dog at last became disgusted and has not bothered him since. He cured him of sucking eggs.

Siberia, as a place of exile, is shortly destined to become a thing of the past. The Russian Government, acting upon the advice of the Governors of Irkutsk and Amur, have decided to keep their prisoners in large concrete houses instead of sending them to Siberia. By this new method Russian prisoners will not have such a romantic fate as formerly. But their lot will be just as hard.

In Kansas City they say that John James Ingalls owes his election to the United States senate to an article which he wrote for a western magazine. Somebody had called Ingalls "one of the codfish aristocracy." Thereupon the sarcastic Ingalls wrote a magazine article entitled "The Codfish Aristocracy" which was so full of sarcasm that it made him famous in his state.

A New York messenger boy named Harry Levy has just been admitted as a pupil into the Ecole des Beaux-Arts in Paris. Three hundred and forty young candidates tried for the first place, but the New Yorker came out No. 1 and obtained it. He will remain a member of the school, which is under the patronage of the French Government, until the age of thirty, and paint under the direction of the great French masters. Let no one run down messenger boys after this.

Much of the so-called ivory now in use is simply potato. A good, sound potato washed in diluted sulphuric acid, then boiled in the same dilution, and then slowly dried, is all ready to be turned into buttons, pen nibs, chess pieces, and innumerable other things that ivory was used for once upon a time. Science is a big thing. It made whiskey from potato long ago; now it comes up with billiard balls and poker chips from the same old potato.

N. S. Wood, a San Francisco lawyer, wickedly went hunting on a recent Sunday. In the course of his rambles he got in a marsh while trying to get a duck that he had shot and began sinking. He sank into the mud up to his knees, and then apparently reached bottom. He was unable to extricate himself, and remained in that uncomfortable position eight hours. Along toward morning a number of fishermen came along and managed to pull him out.

Boston has just received from Africa the largest gorilla ever landed in this country. His name is Jack, and he is five feet in height when standing erect, and measures seven feet from the end of one outstretched hand to the other. He weighs 125 pounds, and exhibits enormous strength, compared with which that of man seems like a child's. He arrived in a large box made of planking two and a half inches thick, and when being removed from the ship he tore large splinters from the hard wood planks with as large ease as a child would break a twig.

A Georgia paper amuses its readers by a story about the domestic habits of the owl family. It says that in the early spring the old owl lays an egg and immediately sets on it until it is hatched, and then hovers over the little fellow till it becomes full fledged. When this is done she lays another egg, and the young owl assumes the maternal responsibility to hatch out that egg and rear the younger owl. By that time owl number one is able to fly away, and number two takes his place and hatches out the next egg. This operation continues as long as the season lasts.

Among unrepented acts of Parliament in England stand the following gems: Persons tending to use witchcraft, by a law enacted under George II., are punishable by imprisonment. Those practicing palmistry are to be treated as vagabonds and punished accordingly. By a law enacted in the time of Charles I. meetings of people outside their own parishes, on Sundays, for any sports or pastimes whatever, are prohibited, under penalty of a fine of 3 shillings and three hours in the public stocks. Any person disobeying the doctrine of the Established Church, and refusing to have his children baptized, or to partake of the communion, may, by a law of Queen Elizabeth, be committed to prison.

An old hermit of Mount Valley, N. Y., has been adopted by a lot of jack rabbits. The man lives alone in a ranch, and devotes himself to stock-raising. As he doesn't try to raise vegetables, the rabbits could do him no harm, and so he has never tried to drive them away. They soon became very tame, and, as the jack rabbit is rather affectionate any way, they kept making more advances and trials of friendship until they and the old man have become quite sociable. When he goes out after his cows, two or three dozen rabbits will come trooping along after him, leaping around him, running between his legs, nibbling his fingers. They often invade his cabin, leaping on his bed, and skirmish around after something to eat. He has taught some of the more intelligent rabbits a number of tricks, such as jumping over a bar or through a ring, walking on their hind legs, and jumping over one another like leap frog.

Remarkable Manifestations Rejected.

Spiritualists often make a great mistake in trying to convert certain people to their belief in spirit communication. They worry themselves and their friends to no purpose. It is a case of throwing pearls before swine, metaphorically speaking. There are certain minds so constituted on the material plane that anything connected with spirit they cannot and will not receive. These are the folk of whom it has been written: "Neither will they be persuaded, though one rose from the dead."

Let me give a practical illustration of what I mean. Some years ago, I did my best to interest a very clever physician in Spiritualism. I talked, lent him books, and in every possible way tried to hammer my views into his skeptical mind. He professed himself amazed and amused at my infatuation and credulity, and would look at me curiously, as if I were a harmless but interesting lunatic. Then despairingly I would invite him to a seance, but to no purpose. At last I said: "Now, look here, doctor: an ounce of practice is worth a pound of theory. What will convince you?" "Well," said he, "if I could see a piece of furniture walk about in my drawing-room, I would at once believe." "Done!" said I. "Appoint some evening, ask a few of your own friends, and (D. V.) you shall have optical demonstration of spirit power."

Two or three months elapsed, before I saw him again, and then he asked me to come and give a seance that week. On the evening in question, I found four ladies and four gentlemen assembled in the drawing-room, besides my Medico and myself. As usual at a first seance, there was the customary silly giggling and feeble jokes. Burning with zeal, and well knowing I was not a physical medium myself, I earnestly and silently prayed that the desired manifestation should be given through the mediumship of some one of these ignorant sitters. I told my little circle what to do, and we seated ourselves round a small table in semi-circle. After ten minutes waiting my flock waxed impatient. Suddenly I was impressed that some one of the circle must leave, so I requested them all to ask one by one: "Is it I?" I commencing. At the fifth interrogation, the table was tilted violently three times. It chanced to be the physician's brother, a young man of about twenty-two, a very sarcastic, clever gentleman.

I politely intimated he must leave the circle, which he did chuckling, as much as to say, "I'm too clever for you." To my dismay we got nothing. I then asked mentally if he must leave the room? Three tilts compelled me to request him to go out. As soon as he had left, the table was raised from the ground, and the sitters commenced accusing one another of tricking. "Take your hands off the table, join them, and sit away from the table," I suggested. This was done, and away slid the table towards the door. We got up and followed it: my friend greatly excited, ejaculating at intervals, "Marvellous! Extraordinary!" The table had slid about eight yards, when the door suddenly opened, and the expelled one just popped in his head, saying: "How are you getting on?" Instantly the table ceased moving, and we got no more manifestations, much to the young man's satisfaction. He was too much for my spirits, he said; and so he was, but not in the way he thought. Afterwards I said, "Well, doctor, of course you are now quite satisfied." "It was certainly very marvelous," replied he, "but I won't say its due to spirits; there's no such thing as spirit. I am morally convinced that as soon as the breath is out of my body there's an end to me."—*Doris's Medium and Daybreak.*

A Pleasure Shared by Women Only.

Malthus, the gifted French author, declared that of all things that man possesses, women take pleasure in being possessed. This seems generally true of the sweeter sex. Like the ivy plant, she longs for an object to cling to and love—to look to for protection. This being her prerogative, ought she not to be aided that Dr. Pierce's Favorite Prescription is the physical salvation of her sex? It banishes those distressing maladies that make her life a burden, curing all painful irregularities, uterine disorders, inflammation and ulceration, profluous and kindred weaknesses. As a nerve, it cures nervous exhaustion, prostration, debility, relieves mental anxiety and hypochondria, and promotes refreshing sleep.

The first three remarkable articles on "Darwinism and the Christian Faith," reprinted from "The Guardian," will appear in "The Popular Science Monthly" for May. The articles are anonymous, but are understood to be written by an Oxford tutor, and their appearance in the leading Church Journal of England stamps their orthodoxy. The writer regards Darwinism as an accepted doctrine, and discusses its relation to religion with a clearness and a just appreciation of the tenable ground of both the clergy and the man of science which are too rarely displayed in treating this question.

The question, "Is Combination Crime?" will be answered from the side of the combiners by Mr. Appleton Morgan, in an incisive article in "The Popular Science Monthly" for May. Mr. Morgan undertakes to show that combinations of capital and of labor, so far from being necessarily wrong and mischievous, are legitimate outgrowths of modern conditions of trade, and, on the whole, for the general good.

The Results of both chemical and physiological analysis and experiments are that Mellin's Food for Infants and Invalids, when added to diluted cow's milk, forms the only perfect substitute for mothers' milk that has ever been produced, and invalids as well as children find it a most satisfactory and nourishing article of diet.

Mrs. Lucy M. Nield of Altamont, Laurel County, is said to be not only the handsomest but the most eloquent speaker among the temperance workers in Kentucky. She is opposed to woman suffrage.

An Extended Popularity.—Brown's Bronchial Troches have been before the public for 27 years. For relieving Coughs, Colds and Throat Diseases they have been proved reliable. Sold only in boxes.

Bottles for holding spirits and acids are now made of paper. The glued paper is rolled by machinery into such a tube as is required, and the tubes cut up into suitable lengths. The tops and bottoms, of wood or paper, are cemented in, and necks are added when required. The interiors of the bottles are lined with a heated flux composition that sets hard and will resist acids and spirits. The bottles are practically unbreakable, have a minimum of weight, and require no packing material in transit. The manufacture is said to be carried on extensively in Chicago, and has been introduced into England. *Popular Science Monthly.*

Empress Victoria of Germany and the Queen of Italy are said to be the two cleverest and most highly educated women in Europe. The Empress Victoria a brilliant conversationalist, but is not as witty as Queen Margherita. The former, however, is possessed of a knowledge of scientific subjects most remarkable for a woman. She is able to converse earnestly with such men as Virchow and Von Helmholtz, and her comprehension of her husband's case has awakened wonder among his physicians.

The Rev. Antoinette Brown Blackwell now lives in Elizabeth, N. J. Just how old she is none of her friends seems to know, but her sweet, motherly face will keep her young-looking for a generation yet. She was the first woman in this country to prepare and regularly enter upon the ministry, and lives to be called the "mother of the women preachers."

The Czar of Russia is said to do much more work than any of his Ministers, and can be found at his desk at almost any hour of the day. He rises before any of his household, attends mass every morning, and is scrupulously exact in the performance of all his religious duties.

Catarra, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and it results that a simple remedy has been formulated whereby catarra, catarrhal deafness and hay fever are permanently cured in from one to three multiple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

Constipation

Demands prompt treatment. The results of neglect may be serious. Avoid all harsh and drastic purgatives, the tendency of which is to weaken the bowels. The best remedy is Ayer's Pills. Being purely vegetable, their action is prompt and their effect always beneficial. They are an admirable Liver and After-dinner pill, and everywhere endorsed by the profession.

"Ayer's Pills are highly and universally spoken of by the people about here. I make daily use of them in my practice."—Dr. I. E. Fowler, Bridgeport, Conn.

"I can recommend Ayer's Pills above all others, having long proved their value as a cathartic for myself and family."—J. T. Hess, Leitchville, Pa.

"For several years Ayer's Pills have been used in my family. We find them an

Effective Remedy

for constipation and indigestion, and are never without them in the house."—Misses Grenier, Lowell, Mass.

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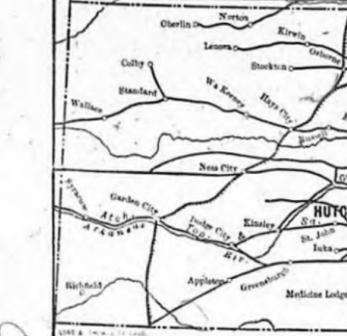
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The Significance of Death.

(Continued from First Page.)

Such is life, infinite, ceaseless change, and its complement is death. But as the winter holds the promise of the resurrection of spring, death holds that of rejuvenation of life.

There are occasions when death comes as a blessing. When the worn body, racked with pain, and only regret that the bitter cup has passed. No more sorrow, care or suffering, but peace and rest. There is completion. When the harvest is fully ripe the reaper gathers the golden grain; when the fruit matures on the parent bough in the full autumn days, it falls from the supporting stem; when man in the fullness of age has borne the burdens of life, and fulfilled its requirements, he is called by the Master to come up higher, and enjoy the treasures of a well ordered life as garnered in the mansions of the blessed.

But our sense of justice is not always appeased. In the fleeting changes we often are appalled by what to us seems the height of injustice; the very purposes of omnipotent love and wisdom seem thwarted, and we recoil from the terrible spectacle.

When the little child comes to the arms of the mother, as an embodied answer to her wish of love, she folds it to her heart with a continuous prayer that the angels in heaven and the merciful Father may shield and protect it from harm. How she watches for the first articulate word which conveys its dawning intelligence; how she thrills when it twines its soft arms around her neck; how she trembles at the least cry of distress, and how she sits by its cradle and builds the castles of fancy, and indulges in expectations when the babe shall become her companion, and the support of her age! Fond dreamer, dream while you may, for oh! Mother, as the frost blasts the flower watched with assiduous care, your child sinks under some untoward chance, and as you fold it in your arms, as you pray to give your life that it may be spared, its breath grows faint, and it passes out of your hands, out of your grasp, as a bird from the broken cage, and you hold only the shred, the broken bars, from which the soul has escaped. Then heaven faded into darkness. Then there seemed no God in the sky, or birds to sing, when the soul was torn with such unutterable wretchedness. Such an occasion is the present of which mortal understanding is wholly incapable of fathoming the justice, and can only see the seeming wrong. If we are to find consolation in this, the darkest hour which can come to us, consolation for the stricken heart, here in the valley and vicissitudes of time, we must look beyond the shadows of time and grasp the realities of eternity.

If we with narrow mortal senses look only to the realities of the hour, to that which we desire, which is dearest to us, and most pleasurable to retain, we may wrap ourselves around with selfishness and weep in inconsolable grief. For us, then, there is no justice or right in the world, and the human heart is strung with the finest chords of sensibility only to be torn and lacerated by the unquitting hand of pain. In this feverish chase of life, we are suddenly brought to the brink of the grave, and find the waters of the infinite ocean of eternity laving our feet. We stand on the shore and with agonized voices call out the names of those who have gone into the gray shadows, and echo only answers from the void. The senses have become obscured and we are hopeless. To escape we must arise above the earthly horizon, until it merges into that of heaven. We must rise so far above that the most important event of this life will seem as nothing to the continuity of that other. Then it will be found that all events, whether bringing joy or sorrow, have woven the pattern of our lives and wrought the highest purposes. If there have been mistakes, or injustice, all are enfolded and compensated in the completeness of eternal being; and this brings us face to face with the inscrutable mystery of death. Standing on this side of the grave, with senses obscured by grief, we cannot see what angels may witness on the other and supernal side. While we weep in the blindness of regret, at our incalculable loss, the angels may rejoice at the birth of an immortal.

Al! if we only knew! If we knew that this mortal life was the beginning of an existence which can never cease, it would answer the demands of justice, and we might dry our tear-stained eyes. On this belief, that the soul is immortal, that it is allied to the Eternal and Infinite, and cannot be destroyed, rest all systems of religion, and from this sure foundation their temple spires pierce the dome of heaven.

It is recorded that in the olden time some one consulted Paul on this very subject; some one who had probably lost a friend, and whose mind was thus turned to the subject. Paul was most profound in philosophy of all those who followed Christ, and his answer shows that he was master of the subject. He compared the death to the growth of the seed buried in the earth. The seed decayed, but the germ grew into a plant. He thus illustrated what he emphatically expressed, that this physical body could not enter the gates of heaven; flesh and blood cannot inherit immortal life. He says that there is a celestial and terrestrial body; the former is the proper abode of the spirit. Death is the severance of the bond of union between these two. When it occurs the celestial being leaves the terrestrial or mortal body as a worn-out garment, a broken cage, and remains in every respect the same. Then it is that the corruptible has put on incorruption and the mortal has put on immortality, and is able to say, "Oh! death, where is thy sting? Oh! grave, where is thy victory?"

This mystery was never more perfectly expounded than in this wonderful passage, which will ever stand as the text for what may be called the spiritual interpretation of the greatest event in human life. No line can fathom deeper, and no words express more perfectly the thoughts he would impart. Can I explain the process of death? No! I cannot explain its mysteries. The facts are there before us. We see only the physical side. The departure of the spirit is invisible to our mortal eyes. The withdrawal of the celestial body from the terrestrial, which has for the earthly life been its outer raiment and temple, cannot be watched by the curious eye of sense. We do not know, we

cannot explain, we cannot understand the most simple manifestations of life. The blade of grass, can we explain how it bursts through the dark mould and adding fibre to fibre, thrusts itself into the sunlight? We do not know how the flower expands its delicate petals, and fills the air with the fragrance of its bloom. We do not understand how under the same conditions of warmth and care, from one nest comes a fledgling seeking protection in the hedge, and from another the bird of mighty pinion, soaring beyond the eye in the bosom of the stormy clouds. We do not understand how it is that the worm feeding the summer day in the coarse herbage, buries itself in the earth, ceases a silken shroud around itself, and through the long months of winter remains as dead. Then when the returning sun melts the icy covering of the dead world, and the birds return filling the soft air with sweet melody, the warmth penetrating the grave of the caterpillar, awakens it to life. It bursts through its silken cocoon, unfurls its gossamer wings, and is borne away like a winds-blown leaf, seeking nectar from the windows of the long spring day. We do not understand those things any more than the caterpillar understands the life of the butterfly.

We must accept the fact and await a fuller spiritual development. We know that this life unfolds the possibilities of an eternal future, as the lily-bud unfolds that of the lily. You take the bulb, and after examining it, say: "This is not a lily. It has no resemblance to that flower." No! but plant it in the earth, the dews of heaven shall moisten it, the sun shall warm it, the south wind shall brood over it, and a "snowy flower will expand, filling all the air with its fragrant breath. The bulb was not the flower, but it held within itself the possibilities of that exquisite bloom.

The world for two thousand years has bowed at the shrine of a divine child—let us not forget that we are all heirs to the birthright of divinity, being the children of the Great Father, and endowed with eternal life. There is no mistake, and the imperfections which are among us here will blend into the harmony of the infinite possibilities of the future.

The bitter tears fall on the flaming embers of our love. It is human to weep, standing here in the shadow. But, oh! dear friends, were we on the side of light, could we see with the celestial eyes of angels the mystery which would be made plain.

I will not recount your loss to deepen the shadow. The loving wife, the patient mother, the gentle, sympathetic friend, to know whom was to love,—do not regard her as having left you. If the celestial body carries with it all the mental and spiritual faculties as Paul has so beautifully taught, then she remains identically the same individual as when in the physical form, and as such, even in the delight of her new life, must experience some sense of regret and loss, some grief like your own. Heeded not your sorrow on the world she has entered. Let us not rebel against the inevitable, but accept its decree. We cannot change the fiat of fate by our wall of despair; we cannot recall the hands that point the hour; but we can order the conduct of our lives in harmony with this grand view of human nature and destiny.

When we gain the lofty summit where our earthly horizon blends with the heavenly, the accidents of time, which seemed so unjust and cruel, are lost in the eternal significance of our being. On that immortal life, all religious systems, all satisfying ethical codes, and the aspirations of the heart are founded. We are this day immortal spirits as much as we shall ever be in the future ages; clay-clad spirits with earthly limitations, but the celestial body, though enveloped in this physical or terrestrial form, is the same thus obscured as it is after the silver cord has been severed. We are in the courts of heaven today, and stand in the presence of the Divine Father. And thus the lesson of ethics and religion is pressed upon us, that we order the conduct of our lives, conscious of the position that is ours, as beings living, not for the fleeting pleasures of time, but the realities of eternity. If fully conscious of this stupendous fact, we shall in full consecration of ourselves to that which is right and true, place all selfishness beneath the iron heel of the spirit, and our mercy and charity and all-embracing love will find an ideal in him who through the ashen lips of death murmured: "Father, forgive them for they know not what they do."

Rest assured, weeping friends, the wife and mother will find no place in this joyous universe so attractive, so replete with great, that she will forget the old home. We can not say she has departed for she is here; we cannot say she is dead, for she has awaked to eternal life; we cannot say she is at rest, for she has entered a sphere where activity is a delight.

They who have gone we cannot recall; we must arise to them. A swing of the pendulum, more or less, and we all shall cross the river where so rapidly our nearest and dearest are gathering. Then the broken strands of friendship will be united, the broken family circle be made whole, and bound by the chords of sympathy, we shall in the delights of the infinite possibilities overshadowing us, forget the accidents, the pain, the sorrow, the burdens of the brief day we passed on earth.

A Vision of the Beyond.

Editor of the Religio-Philosophical Journal:

In justice to the truth, and for the comfort of any without similar evidence, I feel that I must relate the following history in support of immortality, and the important question of immortality, as illustrated in the case of my only sister, Mrs. Mary A. Prithard, late of Staunton, Va. Her husband, through personal test, has long been an earnest believer in the beautiful philosophy and remarkable facts of Spiritualism, but she herself shunned their consideration in her family, and had little faith or experience in them. She was an invalid for about twelve years, but in January and February was unusually prostrated. I received notice of her extreme illness, but as I destroy all letters that I may provide opportunity for test of spirit incarnation, I kept my own counsel in this instance.

Sunday, February 19th, while sitting with a well-tested medium (who does not seek publicity), she exclaimed: "Why did your mother go back? I see her on the cars, as plainly as can be going to Staunton. Something comes up before me like a shadow. I see birds coming and going, like hasty news; and she is crying. You, too, will go very soon. There is great distress in your home. Your sister is very sick; and I feel dreadfully sick [rubbing her chest]; open the window quickly."

The value of this consists in the fact that the medium knew nothing, had no chance to know, of the sudden illness, and she informed me of an accomplished fact, of which I myself had no knowledge. On the Tuesday following I received a letter from my mother

confirming the news of her sudden journey the day before the sitting, thus showing that sympathizing intelligence can get ahead of the mail and the telegraph.

Thursday evening thereafter I called on Mrs. Dr. Brittingham, the best medium I ever met for getting news, etc. Taking out a letter just received from the husband of my sister, I asked if she could hold it and report the contents. Not feeling well she hesitated, but while returning the letter to my pocket, she brightened up and said: "But it is about some one who is very sick. Your father is here and says he is glad his daughter Mollie will soon be with him. You will get a summons, and it will not be days but hours." She then indicated the location of the trouble, and declared it "cancer of the stomach." I tried to influence her to say it was the lungs but without success. Of herself she knew nothing whatever of the writer of the letter, nor her name, the condition of my sister, nor her name; and the next day I did receive a summons by telegraph to come.

I found her suffering great agony from recently developed cancer of the stomach. For over fifty days she ate not a mouthful of solid food, and only her strong will and love for her family, detained her emaciated body. Day and night her pain was intense, but her clear mind and tenacity were a marvel to the family and the town. She was expected to die daily, and during my fifteen days stay I earnestly prayed that she might be spared the last agony of peritonitis or strangulation, and have a glimpse of her future and her kin, for ours and her own comfort.

A day or two before returning to business, while her noble hearted husband and I were leaning over her bed, for the first time in her life she was suddenly entranced. Her eyes were fixed with a look that is indescribable, and that seemed to penetrate beyond all earth concerns. Her pain and breath seemed gone. Soon her eyelids closed down, and I noted her solemn, most impressive and treasured words literally as follows: "Oh," she said: "I have been away off, and I heard some one say, 'you will have to cross the river, but do not be afraid.' Everything was so lovely. I saw some one who looked so beautiful. He told me I could come up there and stay. I told him I did not like to leave my children, and he said I could come back and stay a little longer. That beautiful person has been here by my bed, and I saw him good. . . . You must put some flowers on my grave, so I can look down and see them." Her natural sight was almost gone, and she was always devoted to her flowerbeds. To test her memory the next day I asked if she remembered her experience. "Oh, yes; I saw such beautiful flowers, and heaps of little children," and repeating as above.

Friday, March 9th, she was again favored with clairvoyance and clairaudience. Raising her hand and pointing upward, and opening both arms as if invited to glad welcome, she cried out, "There they come, my children!" After profound silence and apparent absence, she said: "I saw plenty of people that I know, but I wanted to go back to my children. Some of them wanted me to lie down and go to sleep, as I was tired. They said my children would be all right, but [weeping] I saw my Mamie [her oldest earth daughter] away off yonder crying. The bright, shining one told me I could come back and see my children every day. I saw my Josie up there just as plain. But here are some that hold me tight, three of them. Our Cora said she was going to be one to watch over them. I saw my Cora and Josie walking together, and enjoying themselves, so happy. [These were her two children 18 and 20 years in spirit-life.] They said I might have as many flowers as I wanted. I saw fountains of water going all the time [smiling.] They had some kind of beautiful music, and there were beautiful streams, and lovely places, and golden leaves and shrubs. They just talked to the birds as if they knew what was said. I shall ever be there and stay there with me. If you all never be afraid. I was walking about, and thought I was at home, but I am here now. Oh, they were so kind to me, they cheered me. Oh, it was so lovely. But the sweetest of all to me was Josie and Cora, their faces so beautiful, so happy. They came back part of the way with me, and told me not to stay long! I had a hard time getting back. [To her children.] There's a grand and beautiful place for you to go to, if you do your duty. When I told that beautiful spirit that I was weak in my mind and body half the time, he said: 'My child, you are forgiven. Your children shall be taken care of; trust them to me.' He was such a bright and shining spirit, and he held out his hand so kindly, that I just ran to him, and he said, 'Don't be afraid.' Later on she asked, 'Who is that calling, Mary, Mary, Mary?'"

After this vivid experience, her husband was compelled to thank Heaven that he knew that immortality is true! How could he doubt the goodness of Him who provides us this world, and why not another, ready-made?

Sunday, March 11th, she said she saw her father the night before in the yard, and afterward at her bed-side. I prepared to leave, told her I should come again, but she shook her head significantly, and clung to me affectionately. It was a sad and long parting. I was due in New York the next morning, but was snowbound by the great blizzard three days in Trenton, in suspense, unable to hear or be heard from. Thursday morning early I was unusually depressed, and had to retire alone and have a good cry. On arrival in New York next morning I was handed a telegram, saying my sister had "passed to spirit-life" at that very hour, the morning before. At the same hotel was a prominent railroad builder, a friend of Abraham Lincoln, and a Spiritualist, who listened with emotion to the above account, and in turn narrated some of his own personal experience.

Suppressing all intimation at home and elsewhere of the vision and death, I called on the above mentioned Mrs. C., informing her and her husband and two brothers, that I had left my sister in Virginia a little better (which was true at the time), leaving the inference that she still lingered, but while conversing cheerfully with the company the medium was being controlled, and soon disclosed the hidden truth, personating my sister to the life, calling the names, etc., of Cora, daughter, father, and brother Joe, and weeping with joy. The medium's sister then controlled more readily, and said the spirit was very weak, but was helped by her Cora and her father, and would get stronger and do better; that she was glad to find her pain all gone and she still alive; was sorry she did not understand more before she left, and was glad I did not tell of her death, for she wanted to tell it herself. The other non-professional trance medium first mentioned also confirmed her vision and temporary entrance into spirit-life, yet normally knowing nothing of it herself. Judging by past experience, I shall yet receive additional and abundant evidence of identity by reference to personal home matters known only to the

spirit and ourselves, and so frame one more golden link in the beautiful chain of immortal affection that binds the two worlds together. J. F. SNIPES, New York.

The Rev. M. J. Savage—Unitarianism.

To the Editor of the Religio-Philosophical Journal:

I want to thank you for publishing in your issue of March 31st, the sermon of Rev. M. J. Savage on "Liberalism." It has the ring of true liberal Christianity. Mr. Savage is doing a grand work for humanity. Would that every pulpit in the land would give utterance to such sentiments—then in a few years we should hardly recognize this old planet of ours. Let me here say that the ideas expressed by Mr. Savage are old friends in a new dress. I have listened to the same doctrine for six years, preached by our well beloved minister, Mrs. E. L. Watson, and I believe it is the doctrine of pure Spiritualism. Would that we could slough off the incubus of fraudulent phenomena which has fastened itself upon our philosophy, forming no part of it, but making us ridiculous before the world. You, Mr. Editor, are doing a grand and faithful work towards exterminating this cancer, and I wish that all true Spiritualists would strengthen your hands by material aid; but so long as Spiritualists themselves, aided by a portion of the spiritualist press, condone and palliate such things the cause must suffer. Never has our city been cursed with such an avalanche of adulterated bosh called Spiritualism as during the past winter and with its goody goody utterances, which please some, it is misleading and damaging to true Spiritualism.

Your able editorial on Unitarianism is timely and strictly true. Until within a few years I was long identified with the Unitarian church both here and in the East. With the church here I was identified from its organization, and for years one of its trustees. I can therefore speak of them from experience. I fully endorse all you say of the culture and intellectuality of the Unitarians (and let me add of the Universalists) as a body, but I cannot understand why, with all their liberal views of Christianity, they give the cold shoulder to Spiritualism, which embraces all of Unitarianism, and has, as it were, outgrown it. In this city the Unitarian society has made no progress since the death of Starr King. There seems to be a lack of spiritual vitality, a something that meets the needs of its followers. They certainly seem to be making no progress in religious thought, and I am sorry to say that their attitude towards our cause is no more friendly than that of old orthodoxy. A liberal, progressive man like the Rev. Mr. Savage would fill the largest church here to overflowing. The people are hungry for spiritual food and only need a leader. We hope in time the church will be bridged and they will come into our spiritual fold. San Francisco, April 9, 1888. W.

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