

# RELIGION PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE, VOTED TO, ROMANCE AND GENERAL REFORM.

Truth Seeks no Mask, Dwells at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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## UNSEEN FORCES.

A Lecture Delivered Before the Brooklyn (N. Y.) Spiritual Fraternity, Nov. 13th, 1880, by Col. Wm. Hemstreet.

By this we mean dynamic, physical force. There is the force of reasoning, the force of example, the moral forces; and there is also the force of the wind, of the water wheel, of the steam engine and of the muscles. This paper alludes to material and physical forces that are too impalpable to be measured by the physical senses, and that do not come under the usual terms of physical and material forces.

In a philosophical meeting once the speaker asked, "What is gravitation?" Some one answered, "The finger of God." Let us carry the answer farther; it is the living, acting will and potency of God. There is attraction and cohesion in all things, whether they are hard, palpable lumps of matter like worlds, plants, rocks, household furniture or impalpable gases. All things were, and may again be, gas—impalpable, original, cosmic element. The steel that is worn from the nails in the boots that tread the street, is reduced so fine by attrition, that it escapes into the air as gas, as when it burns up in a furnace, but it remains; no less steel in some form and some where, and its particles search out by affinity the rest of the iron in the universe, accrete with it, and become again dug out, put through the furnace and worked again into embodied steel. That we cannot measure a thing with our physical senses, is no reason that that thing does not exist, and whether we can detect or measure it, depends upon the acuteness of our senses and our apprehensions. If some of us cannot measure the force or element of a departed spirit, that is not an argument that that departed spirit does not exist. Let alone spirit and impalpable things, some of us are so dull we cannot see the coarsest physical substances that are palpable to others. Our senses are uncertain, and yet many will not believe only what their physical senses tell them to. A carpenter will get angry because he sees a piece of joiner work is not plumb. A musician will look at it all day and say he cannot see but that it is plumb. So I have seen a musician who, on hearing the slightest discord, would grind his teeth until they would bleed, while the carpenter could not tell Old Hundred from Yankee Doodle.

In one of my home books is a small, familiar picture of a girl walking upon a dangerous path, and a misty form of

## A GUARDIAN ANGEL

above her. Such things have been pictured from the earliest history of painting and printing down to this. My children ask me if there are such unseen beings guarding them. I tell them I don't know, but I hope there are, for the natural instincts of my heart are such that if I should be taken away before they are grown, I would, if I could, still watch over them, advise them and impress myself upon their minds by spiritual forces. To illustrate to them, I fan their faces, and ask them if they can see the cold wind they feel. They say no! Then I hold their hands to the stove, and ask them if they can see the heat. They say no! Then I tell them that by pictures, legends, sacred and profane, stories of ghosts, naiads, sylphs, etc., mankind has always believed in the presence of unseen embodied intelligent beings in this world. I go further with them; I go out to the grape arbor and bring a little grape vine clinging, lay it upon the table and tell them to will it to move; they do, but it does not move. I hold a pencil over it and tell it to reach up and curl about the pencil. It does not. I then take them out to the back yard, and show them a veritable miracle.

The grape vine is very rank; one vine has shot straight out, horizontal, over five feet. Across and above that vine five inches, had been stretched a small cotton string, and exactly under that string had shot up a little climber, reached up and curled its little prehensile finger about that string, like a thing of life, and on the whole five feet of vine there was not another climber. I tell them I did not put it there; I do not know that God did specifically, but the unthinking vine could not do it itself; that there was some force that did it, a force that cannot be seen, but produces physical effects. Then I take the climber into the house and show them this same force that works more quickly and apparently in the magnetic needle; then the first opportunity I have I show them the chips, the dry dead chips on the water in the canal basin, huddling together by this same attraction; they point to Mrs. McCarty's gessie doing this same thing, and human beings huddling together by this same mechanical force.

By these familiar lessons I prepare their minds for this great philosophy that there is at work among society—quiet but potent forces, unseen, that we must study and use to our advantage—must be aware of their presence and effect, and cultivate independence of them by centrality of character where they are injurious, and assimilate them where beneficial.

We cannot tell how small are the first germs of our impulses and conduct. An infinitesimal germ of a contagious disease, will depopulate a city or a nation. A particle of yeast no larger than the point of a needle, can raise the bread of the whole world. So I reason that if this little insect-like grape vine, passing five inches from another object, can at the precise spot reach upward and cling about the same by that infinitesimal force, there may be force enough in the beat of your brain or in the pulsations of your heart, under your emotions, to give impulse to my brain and emotions through the mysterious law of vibration, and thus become potent causes in the conduct of a multitude. So may a departed spirit have a like effect.

"And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like that of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance."—Acts 2.

Here we have Bible authority for recognizing soul or spirit as a dynamic force, a substance.

The animal just born that gets upon its feet and mechanically, without thought, goes to the maternal organ for nourishment, and the chick that, without thought, picks its own way out of the egg shell, is just as mechanically the operation of an unseen mechanical physical force, as the swaying of branches in the wind. There can be no physical force without material origin. That force that uses our body, may come from material substance although unseen.

This unseen impalpable electricity, is a powerful agent for concentrating or condensing the elements. Oxygen, the vitalizing gas and element of the universe, is imperceptible to the physical senses directly. But a spark of electricity passing through oxygen and nitrogen, will reduce them to water, which is palpable to the physical senses. There is oxygen in iron, but iron can be expanded by heat to gas; but it is iron yet, and doubtless by some of the silent processes of nature that gas goes back to substance again.

All the solid forms of substance may be rarified by heat and combustion; even gold and the diamond can be by electricity diffused into gas. The old chemists have reduced the universe to eighteen elemental gases; but now comes Prof. Lockyer, who believes those eighteen gases are reducible to one gas. May we not reasonably ask if that would not be the original thinking matter or God or the cosmic nomad?

The physical world is constantly passing from the seen and palpable to the unseen and impalpable, and back again. We don't know whether electricity and magnetism is a force or an element—matter or something resulting from matter. We don't know whether mind is matter or something resulting from matter; but we can't get by this fact that, if matter creates mind, as friction of matter does electricity, we find mind, the creation, acting back potentially and originally on matter, its creator. By admitting the materialization theory, all is analogical and in harmony with the universe. As the flash of lightning and the combustion of heat and condensation of gold are constantly transferring and transmitting the more palpable elements, so this most potential element, the soul of man, that which lives after the dissolution of the body and thinks in this life; may be, by the same unknown process, condensed and apparent to some perceptions. By these analogies it is easy to believe that the psychic forces or origin of force, may be under certain conditions of perceptions, seen or cognized as objective things—not the objective projection of a subjective condition. These things ascribed to spectral illusions, or the projected objects of a subjective condition, may be called with as much reason, real objects. Analogy is on that side. The case of Nicolai in Berlin, so much cited in mental philosophy, may as well represent real ghosts or subjective illusions.

Many intelligent persons believe now in mind reading, because there are too many every day facts to dispute it; but mind-reading is three quarters of Spiritualism, and some may use it as a convenient term, who have not the courage to say Spiritualism.

The establishment of Spiritualism may not be so much a question of fact as of human development and sensitiveness. We are progressing by evolution. The farther we go the farther we see. Everybody has reaches of thought that seem like an inspiration, and that he incorporates into his practical being, lifting him higher in intelligence than he ever thought he would have gone. Some by their organization always see farther than others. As all develop, there may become established a universal rule by which we can interpret that "still small voice." The world is full of these voices, but we heed them not; we are too coarse or too encrusted with bigotry. The Egyptian hieroglyphics were a maze to the world until the key was found. Then all was plain. In the future, some moral or esthetic genius may arise to give us a practical and universal key to these angel voices about us.

That there are involuntary and unseen forces in society, is easy to admit; but a more interesting question is whether mind and mind, or spirit and spirit, communicate directly either by shooting off a part of their substance, or by vibration upon an intervening ether or alic substance, or do mind and spirit act through the bodily organization only? If the latter, then how can spirits in heaven communicate when the body is disposed? I maintain that a spirit once formed, is as independent of a body as the man is of a house. To claim that body is the only medium of communication, gives away the whole doctrine of after-life, and makes man die like a tree. I believe in the direct influence and communication of mind and mind, as shown in the constant coincidences of thought so familiar to every human experience. These perfect harmonies of thought and action among people, are not mere coincidences, like the striking of two clocks, that are isolated, but constructed on similar principles of mechanics. These human harmonies of thought, expression and action, are like electric clocks run by a joined current of electricity. Human isolation is abhorrent to both reason and feeling. Strike out all life but one man, and you would strike him dead as quickly as if you struck out the sun from existence.

Under this law of the materialization of the soul, I deem that like souls and like parts, or faculties of soul, have a natural affinity and material cohesion. I believe that where one is endowed with a more or highly developed strength of any specific faculty, that faculty by the law of attraction and centralization, draws a like faculty from invisible sources. The musician draws music from the musical beings around him, dead or alive, just as a magnet or pounce; vice appetite is augmented by the vice and appetites of the spirits; all know the mysterious power of appetite; it appetizes the very will itself; the will is prostrate before some consuming appetite. Well, the flame is fed by kindred vice in the psychic affinity about him, dead and alive. The old philosopher, the moral man, must be forewarned—forearmed! Keep his mind on himself, and nerve himself against outside influences as against inside.

A further illustration of this psychic force pervading between human beings, just like physical forces, in the same manner and by the same laws, is the phenomenon of the power and ascendancy of one man over another, and the united acts of multitudes, and that link of groups, families, clubs, societies, churches, states. Where you find strong, positive, centralized selfish individuals, they absorb energy from everybody about them. They build themselves up from a thousand invisible mysterious sources. All things contribute to them, and they are the favored children of luck. A strong individual in a domestic circle, absorbs all the energy; so in any combination of individuals—a business concern, church, club or legislature. So where any one faculty of one person predominates, it absorbs the like faculty from others around him. Centralization is a principle of the universe—in physical matter, in mind, in business, in politics, in everything! Mental phenomena are no exception. A large ball and a small one, each being suspended by a thread, the large ball deflects by gravitation the small one out of the vertical. So a mind, being under this theory purely material, will attract, absorb, bend another mind. Fathers should beware robbing their children of their individualism and energy, by superior will power and identity. The children of great men amount to but little under the shadow of their parents. It is a mistake to put the weak to sleep with the strong. The strong will surely absorb their strength there is in the weak unless there be sympathy in the former, to bestow like the mother to the infant, or the strong and affectionate husband to the delicate wife.

The positive soul lays the embodied and disembodied souls under contribution. A thousand invisible influences lead him. He is called "magical," "magnetic." How many mysterious things in social conduct and individual success and failure, are explained by this law of material affinity. Negative persons have no luck except in hard work; no safety except in isolation. Negative and positive individuals can be told at sight, both physiognomically and pnenologically,

and in that way I can tell persons who have a reputation among their acquaintances for luck. This magnetism (or mesmerism) goes so far that one mind heuumbs another just the same as one strong arm bears down a weak arm—precisely the same, and by the same law of dynamics or weight. Of all the personal contests of knights in tournament or modern fist-cuffs, or duellist with rapier or pistol, the eye and stream of magnetism has made the muscles falter. Men can be looked down and their arms made to fall paralyzed. Through your own streets, here a few months ago, you saw a fragile female drawn within a cage of iron. You see a child of six drive a lot of cattle or horses. It is brain over brain. Aduences paralyze the brain of negative people that causes sleeping in church. Born orators are born tyrants also. It makes much difference what man says a good thing. A negative student may elaborate a speech in his closet, and it will fall flat upon the multitude; but some positive, hard headed, practical sturdy fellow, will take only two or three of these same expressions, and he will make them go through a hearer like spears. The negative must not attempt to be orators; they are better editors. We have every campaign, Nation-Saviors who cannot "save their own bacon."

Great observers, and the practical newspaper press of the day, are lining at this philosophy. Bishop Butler said, "A nation may go mad the same as an individual." How can it unless the individuals are connected? A New York newspaper recently spoke of a man becoming enthralled, ruined and killed by the "magnetic influence of the Vanderbilts family, and his decline was a mystery to the physicians. A Brooklyn paper recently spoke of an "electric current" in large masses of men, which leads them on automatically to riot. The same paper believes in contagious insanity. It speaks of public excitements "sweeping from one individual to another like contagious diseases." Walter Scott in his book on Demonology and Witchcraft, uses this language:

"It is conclusive that mankind from a very early period have their minds prepared for such events by the consciousness of the existence of a spiritual world, inferring in a general proposition the undeniable truth that each man continues to exist, and may again, even in a disembodied state, if such is the pleasure of heaven, for aught we know to the contrary, be permitted or ordained to mingle among those who yet remain in the body. The abstract possibility of apparitions must be admitted by every one who believes in a Deity and his superintending omnipotence."

"Another place he remarks: "No man can read the Bible or call himself a Christian without believing that the Deity to confirm the faith of the Jews and to overcome and confound the pride of the heathen, wrought in the land many miracles, using either good spirits or fallen angels."

It is a very noticeable fact to travellers that towns possess an individualized mental character. Just exactly as men bear personal traits of moods and intellect, can it be perceived that towns do. Whether this pervading sentiment that marks a community, comes of involuntary imitation and moral example, or from actual inoculation, is the question. Some towns have a style of business thrift and practice; others are loose and lazy. Some have open-handed sociability; others are exclusive and unsocial. Some are studious and cold; others are impulsive and rollicking. Some are noted for amours; others are pure. Some are distinguished for religion; some for temperance, games, travel, diversion, etc; in short, of all the sentiments and impulses in the individual mind, it can be seen that whole communities take them on; and these individualized characteristics extend to every family, club, society, military company, armies, church, state and country—all apparently taking their guidance from one strong mind or one family. An individual is more energized by the mass than by himself. Are these harmonies the result of mere isolated matching or of real contact and consummation? If mind is the elder brother of matter, why may it not have its radiating potency as well as matter?

Physicians have studied much over the propagation of contagious disease by the germ theory. I think this magnetic disturbance may account for it. Then again some philosophers try to prove spontaneous generation by hermetically sealing glass vessels, and then discovering life in the fluid within. I have heard philosophers argue a whole evening that there must have been germs left upon the sides of the vessel, or neck of it, too fine for microscopic detection. Well, we know the magnetic and electric current will go through the most impervious substance. Perhaps this life principle is conveyed in that way.

Now having established the material quality of minds, or of that which thinks, the next step is, can that quality be palpable to our finite senses? Can ghosts be seen? Is Spiritualism true?

These familiar arguments and analogies will hasten the adoption of Spiritualism. Reason is universal; facts are special. If I discover one fact in Spiritualism, and tell it to my friends, none of them will believe me because all the world is given to lying; but if I group together the facts commonly accepted by friends, and deduce right conclusions therefrom, they become assented to by all who may read them. Reason will convince thousands where a fact convinces

only the one or two individuals who saw it. Now this will be the process of this reasoning.

1. There can be no physical or material effect without a physical or material cause.

2. Our bodies are material, therefore our souls must be material to influence our bodies.

3. Materials may be so sublimated as not to be seen, and still be matter. You wear away a nail in your shoe, or your knife blade by imperceptible degrees, by impalpable bits, so fine as to become gas, steel, brass and diamonds may be burned—burned into gas. These things go back by attraction and affinity to their native ore, and by some process in nature become again palpable, condensed. We do not always see air, but we do when compressed or condensed into water, ice or snow. We see water in the kettle, it goes off in steam, which we see; that descends into the air; and we don't see it nor feel it. It is condensed again upon the window pane; then we do see it. There is electricity in the air; we neither see nor feel that palpably to any of the physical senses; but by some process unknown to us, it becomes condensed into the lightning's flash. Then we see and feel it. So this psychic force that we have proved to be so powerful, may by some process unknown to us, be condensed and seen as electricity is, or there may be some organizations capable of cognizing it, if all cannot judge by. They bear different testimony. How do I see a chair? By electric vibrations on the brain. If an electric vibration from a chair produces its image upon the sensorium, and thence to the consciousness, why may not an electric vibration from a mind, produce that same image. Here is mind reading. Well, if there is a departed mind, it can vibrate in the same way. So it seems to me that all who believe in a future life, must admit the essential facts of Spiritualism. If mind dies with the body, then there is no Spiritualism and no hereafter for man. Upon this kind of reasoning, Spiritualism stands or falls with Christianity.

Since developing this philosophy for myself, it has been of great personal benefit. I trust more to the still small voice, to instinct. I know it is the telegraph revealing to me the secrets of other men, and the unseen springs of social action. I stand unmoved amid the excitement of the crowd, resisting the rush of magnetism that makes the crowd automatic, and like sheep. I stand unawed before a king or any modern bulldozing chief. I withhold this weapon from use over others, and strive by according to all others untrammelled liberty.

This philosophy is a wonderful encourager of individuality. It enables you to see your dangers and evade them; to see the weapons, before invisible to you, striking at your soul and character, and to dodge them. It enables you to detect social vampires, and to shun or to destroy them, for we all have a power of isolation and defense. I cannot compete with a giant, but I can hide or run away. I cannot overcome the influence of a Caesar or Napoleon, but I can tell him to go to the devil, and can resist his influence without being consumed by him like a gnat in the sun. I can apply this philosophy to making friends, to holding men at arms length, and to using it as a dextrous weapon of offense and of defense. I apply it to nursing children. I know my sympathy and touch has kept them all, in turn, from the grave, and with it I have walked down into the "valley of the shadow" with them, and back again.

I conclude with asserting the materiality of the soul and the possibility of its objective recognition in this life.

## The Shin-Too Religion.

The funeral of the late M. Sameshima, the Japanese Ambassador in Paris, takes place to-morrow morning, from his residence in the Avenue Marceaux. The "lettre de faire part" is, I may add, sent by M. Mori Sameshima, his brother, and the secretaries and attachés of the legation, no mention being made, according to Oriental etiquette, of his widow, Madame Sameshima. The interment will only be a temporary affair, as full directions are still awaited from Japan, but the ceremony will nevertheless be held according to the rites of the Shin-Too religion, which is professed by about half the Japanese, the other half being Budhists. Shin-Tooism recognizes a supreme being called "Ten," the sun, and admits the existence of a number of spirits and demigods. Its priests abstain from all animal food. The Emperor and his family are Shin-Tooists, the name being derived either from a work of Confucius entitled "Shinto," or from the word "shin," a hero or demigod.—Daily Telegraph, London, Dec. 7th, 1880.

Whatever the mind longs for, whatever the hands reach, whatever the reason considers, these, O Lord, are thy forms! I am pervaded by thee; thou containest me; and I have sheltered me under thy protection. Thou art Scriptures and laws, planets and suns, the firmament and the formless; and the day and the night are thy eyes. Those who possess knowledge, and whose minds are pure, see the whole world as the form of Wisdom, which is thine!—Hindu.



Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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SUDDEN CHANGE OF THE EARTH'S MAGNETIC POLES.

My opinion is that the glacial phenomena as well as the diluvial phenomena that followed them, the elevation and subsequent depression and re-elevation of the land that occurred during what we call the glacial time, were all produced by the close proximity and eventual fall of large masses of Sideros, in consequence principally of the magnetic changes produced thereby. It would require a volume for a full elucidation of the subject, which I may write some time. I think the eastern cold-centre moved toward the west, the western cold-centre, then much farther west, toward the east, and after a long period the eastern cold-centre returned with suddenness, and the rapidly melting glacial mass produced a wide spread and long-continued flood. The land during the early part of the glacial period was elevated over a large portion of the cold area, depressed after the ice had melted, so that the ocean covered thousands of square miles of what is now dry land, and gradually rose to about its present height, during what is called the terraced epoch.

That an immense meteoric fall must have taken place on the west coast of Greenland is most evident; and although supposed by Nordenskiöld to have been done during the miocene epoch, it may have been more recent, as I believe it was. At the foot of a vast basalt slope, which rises in Mount Orifak, on Disco Island, to a height of 2,000 feet, were found 12 large and many small meteoric masses. The largest now in Stockholm, weighs about 20 tons, another about nine tons in weight is in Copenhagen and a small one of 193 pounds is in the Boston Museum. On being polished and etched the iron exhibits Widmanstätten figures, so characteristic of meteoric iron. Nordenskiöld, who obtained them, says:

"The discovery at Orifak is remarkable, not only as the largest discovery of meteoric iron hitherto known to have been made, but also as that which is richest in carbon, excepting the carbon powder that fell at Hessel. Add to this, the remarkable circumstance, partly that lenticular and discoidal pieces of native iron occur at the same place in the underlying basalt, partly that basalt pieces of considerable size, in numerous spots, form a crust on the larger meteorites, and are even sometimes met with driven through the surface with the iron. Nevertheless in spite of this, it appears to me that there cannot be a doubt of the really meteoric origin of the large masses. Their form, their composition, their appearance, sufficiently indicate this."—(Geol. Magazine, Vol. 9, p. 510).

He also says, that they were never poured out with the basalt in which they lie embedded is evident from the fact that the organic matter which they contain proves that they have never been heated even to the temperature of a few hundred degrees."

"If the heart of Sideros made a lava flood when it crushed through the crust, as Mrs. Denton saw, and the after falling fragments dropped into it, such a condition of things would be produced as is found at Orifak, where, as we are informed, meteoric iron, apparently belonging to the same fall, is found over an extent of 200 miles.

Before I had formed the idea that the glacial cold was produced by a change in the magnetic poles, my nephew, with a specimen of peat, which I obtained at Davenport, Iowa, where there were glaciated boulders above and below it, said, after describing the lake that once covered the spot and the icebergs that sailed in it, "at one time this part seems to have been nearly tropical."

During the cold period there may have been men toward the west, none toward the east; the farther I go west the colder it is. It is very hard to strike the points of the compass, when I get back to that cold time. It seems as if the sun arose south of east and set north of west of where it is now. The points of the compass must have changed. At one time the north seems to have been farther west and that at another farther east. When it was west this seems to have been tropical or semi-tropical. Then I think it was rather cold in California. Some of these changes of the compass seem to have been sudden—overwhelming. I get a strong impression of two sudden changes and one or two slow ones. In some places a flood came before the cold time, and affected the country farther than the ice. Then a melting time, when I see ice coming down in great cakes. After the flood the geography of the country was greatly changed."

That a change in the climate of a considerable portion of our planet took place with great suddenness at the close of the glacial period we have, as I think, abundant evidence; a change that suddenly destroyed vast numbers of animals and enveloped some in snow and ice, so that their very flesh has been preserved to our own times. As there are no indications of glacial action in Siberia, it is probable that while much of Europe and America lay deep buried under ice, that northern Asia had a much warmer climate, about the same as that of the northern part of the United States.

Eight hundred miles north of the present polar limit of trees, on the islands of New Siberia, north of the mouth of the Lena, immense quantities of the bones of the mammoth, rhinoceros and buffalo are found, so that some of the Russian discoverers actually declare that they believe the islands are made of them;

The following is an extract from Belling's voyage as given by Fyger concerning an island lying north of the mouth of the Lena, at this day a frozen desert.

"All the island nearest to the main land, which is about 36 leagues in length, except three or four small rocky mountains, is a mixture of sand and ice, so that when the thaw-sets in and its banks begin to fall many mammoth bones are found. All the isle is formed of the bones of this extraordinary animal, of the bones of the horns and cranial of buffaloes, or of an animal which resembles them, and of some rhinoceros horns."

"The tusks of mammoths are so numerous on the Lachovian islands, within the arctic circle, that they form an important article of commerce." But how could mammoths live in such a region, where the ground is permanently frozen within a few inches of the surface all the year round, and mosses and lichens are the only forms of vegetation? A full-grown mammoth must have eaten about 800 pounds of vegetable food in a day; it is questionable whether a square mile of the country where these bodies are now found would yield that amount of sustenance. The climate must have been warmer, the vegetation arborescent and much more abundant than that which is found in northern Siberia to-day.

Not only was the climate warmer, when the mammoth, the rhinoceros and the buffalo lived 500 miles beyond the tree limit in Siberia, but the change from a temperate to an arctic climate must have taken place almost instantaneously. On the banks of the Taymur, in latitude 75° 19' Middendorf discovered the carcass of a small mammoth imbedded with the trunk of a larch in clay 15 feet above the level of the sea. In 1853, he found another

in latitude 66° 30, in such a perfect condition, that the pupil of the eye was taken out and is now preserved in the museum of Moscow. This is more than 200 miles beyond the tree limit, or where an animal with the constitution of the mammoth could live at this time.

More than a hundred years ago the body of a mammoth was found on the borders of the Alascia river, which flows into the Arctic Ocean. It was standing erect and was almost perfect. In 1773 in latitude 64°, the body of a perfect hairy rhinoceros was found in frozen gravel near the Wiljui. The head and feet are now in St. Petersburg.

Schumachoff was a fisherman living on the banks of the Lena and fishing in its waters. When the fishing season was over on the Lena he occupied his time occasionally in hunting for mammoth tusks, which were washed out of the river banks there with every spring thaw, and are found along the shore of the Arctic Ocean, as the Whitty collectors find skeletons of the ichthyosaurus in the Liassic cliffs on the Yorkshire coast. In 1799 near the mouth of the Lena he saw in a block of ice some dark object that excited his curiosity, which from its depth he was unable to gratify. In 1800 the object was more disengaged from the ice, and he perceived that it had two projecting parts; he could not, however, yet tell what they were, but, on going his annual round the next summer, he saw to his great astonishment the whole side of a hairy mammoth and one of his tusks entirely free from ice. The next season was very cold, but in 1803 part of the ice under the mammoth having melted, the carcass of the monster fell down and lodged on a bank of sand. In March, 1804, Schumachoff cut off the tusks and sold them for 30 rubles.

Two years afterward, Mr. Adams, an English gentleman, then on a journey from St. Petersburg to China, hearing of this remarkable discovery traversed the desert regions to the spot. He found nearly the entire skeleton; the head was covered with a dry skin, one of the ears, well preserved, was furnished with a tuft of hairs. The natives in the vicinity had cut off the flesh and fed it to their dogs, and white bears, wolves and foxes had fed upon it. The animal was a male and more than 16 feet long. Mr. Adams obtained three-fourths of the skin and more than 30 pounds of the hair, some of which I have seen. The eyes were so well preserved that the pupil could be distinguished.

How could this animal be thus perfectly imbedded in ice so far north of where such an animal could live to-day, unless it had been ice buried by some sudden catastrophe?

After Mr. Adams had secured what was left of the mammoth, he examined the coast in the neighborhood. He found a perpendicular precipice from which the mammoth had fallen, of pure ice 220 feet high, the top of which was covered with moss and friable earth about 14 inches in thickness. "In various places," he says, "were seen enormous pieces of wood, \* \* \* and mammoth's tusks in great numbers appeared between the hollows of the rocks; they were all of astonishing freshness." Had the climate gradually changed from temperate to arctic, the buffaloes, rhinoceroses and mammoths would have gradually retreated to the south and we should find in Northern Siberia their remains in no greater abundance than we find those of the mammoth in Northern British America to-day.

There was a change probably in a few hours from a temperate climate to an arctic one; down came a snow-shower that buried all the former inhabitants of the region in one common grave. The climate was too cold for the snow to melt and new accessions were constantly received from the clouds, till the snow was pressed into ice, and in its preservative embrace the bodies of the buried animals lie, till they appear one by one to tell the story of the grand catastrophe that destroyed them.

ORGANIZATION.

To the Editor of the Religio-Philosophical Journal: I desire with your permission to move an amendment to your proposition upon the subject of organization, and will preface the motion with a few remarks.

It is needless for me to say, that I, in common with every other Spiritualist, am in favor of liberty, and I can conceive of no greater liberty than where each can, without restraint, range himself under the banner of his choice, and associate in close fraternity with those with whose faith he sympathizes and whose labor he approves. With this argument of feeling and purpose among persons associated, there is harmony and strength, a mental and spiritual sympathy that must ever be the proper power and the only power in a free country, to bind and hold together associations for the cultivation of the religious and spiritual faculties.

All acknowledge the power of well organized Christian associations, and many, with you, deprecate the impotence of the "unorganized hordes of liberals." Here let us pause a moment and contemplate Christianity. We see, in all the highest civilized countries where the people are at liberty to follow their choice in religion, Christianity divided up into numerous sects. Why is this? Because they could not agree together. There were differences in faith sufficient to produce inharmonious together, and when they had freedom to follow the dictates of natural law, like diverse atoms of matter thrown together when free to move, like sought like in faith, and numerous dissimilar associative bodies were formed. In such association each individual found sympathy and I say similar to I think, will admit, that the sympathy for each other and with the object to be attained by co-operation, there can be no permanency or efficiency in an organization. Then why try to make a structure out of material that will not cement together; as gold, sand, wood and stubble? They are all better alone than when mixed. Christians in conforming to this natural law, are wise, and are able to accomplish much. Again: What is best for a people on our plane of thought and mental growth, is not best for those on another. The best organization for the savage, in Church or State, is not best for civilized man, and vice versa; what is best for the child is not adapted to the requirements of the man. Organizations are necessary for the best good of all, but on the different planes of thought and development, to best serve the interests of all.

I have no doubt of the feasibility of all "liberals" uniting for scientific and general educational purposes, and I see no reason why the "orthodox" may not, as well unite with "liberals" in these and similar objects; as all might agree upon the necessity and manner of educating the people in this; but when you speak of cultivating the religious and spiritual faculties, the Spiritualists, and Materialist and many others, "liberals" as well as "orthodox," find themselves disagreeing so radically that they cannot conscientiously work together. They feel that they must pull in opposite directions, more or less, and "the house thus divided must fall."

I now speak as a Spiritualist. I think we should organize as Spiritualists, as a religious body, enunciating our distinctive faith, that makes us different from all other religious bodies, and then we can work together, to effectively propagate our faith, that all men may rejoice together with us "in a knowledge of the truth," and the great satisfaction the truth always brings to him who accepts it.

I know it is said that our religious theory, like all other religions, is but speculation. While there are many things we believe that we can not demonstrate in our theory, yet the great foundation stone of our faith, many of us know as certainly as we know we live, or the sun shines, viz: that spirits do return, and in many ways manifest their power, intelligence and love to men in the flesh.

With such an organization as indicated, there would grow up that sympathy for each other as persons coming to one end, that can never otherwise so fully exist. It is this sympathy between the "brethren" of the home and our friends, whose influence extends through all the affairs of life, and especially in sickness and death, and the thousand ills that fall mankind, where congenial, loving sympathy is so dear to the heart, more than anything else, that holds many of our Protestant churches together, and who will say this tenderness between brethren, this "helping to bear each other's burdens," is not of inestimable value to the individual, to society and the State? When one thus situated has become dissatisfied with his creed, outgrown the doctrines incident to ignorance and the infamy of the race, and looks around for a home where he can have all the benefits of this sympathy, with some aimed with his own upon the great questions of life and immortality as believed by us generally looks with but poor success. I would offer him such a home; a home free from the jar and conflict of antagonistic brethren; a home of peace, of harmony, of love. It seems to me we can, however, if we go to work now and try hard, build such a home; but not by uniting all "liberals" in it. It must be a spiritual home, a religious home, a home where the spirit's highest aspirations can be fed with the bread of spiritual and intellectual life, and be made to grow and strengthen by exercise and assimilation of the heavenly influx of spiritual power from the world above us. How many are now waiting and longing for such a home! How we would love such a home, and how we would work to maintain it!

It is not so important that we start out with large numbers in establishing such a home, as it is that we agree together, that our hearts are of "one accord," and that the basis of the structure rests on "the rock of truth," and has within its form "the breath of life"—the principle—that will act like a sun in the material universe, and shed their general light and heat over all in the household, and hold all together by their attractive force. All Spiritualists may not be able to agree on what are essentials in faith in order to harmonious action together. Among Christians, Mohammedans, Buddhists and those of every other great system of faith since history has recorded the existence of such systems, disagreements and divisions have occurred in them, and I can see no reason why we should expect that Spiritualists, the most independent thinkers of all, should be an exception in this respect.

If we cannot all agree to travel the same identical road, and in the same band, why not form independent bands and make as many roads as desired? All will be traveling more or less in the same general direction, and, no doubt, will be in halting distance of each other, and be able to come to each other's assistance in the way of necessity, if any general obstruction is met, on the way. In friendship let us agree to disagree, if necessary; but let us all now try and organize Spiritualists.

In order to attempt some action in the direction above indicated, I move you as the chairman of "Religio-Philosophers," as a substitute for your motion, the adoption of the following resolutions, to wit:

RESOLVED—1st. That Spiritualists organize themselves into religious societies wherever they are sufficiently numerous to make it practicable, by the adoption by them of a concise statement of their faith, as a foundation of co-operative work for the benefit of themselves and the world.

2d. That in order to aid in such organization and in the interest of general agreement of such organizations in the doctrines to be promulgated to the world as the doctrines of Spiritualism, such doctrines and plan of organization should be formulated for their use.

3d. That A. E. Newton, Hudson Tuttle and Dr. S. B. Britton be a committee to draft such platform of principles and plan of organization; and be requested to report the same to the Spiritualists of the world through the spiritualistic press of the United States, at as early a day as possible.

If my motion is seconded by a reasonable number (who might do so by writing briefly to you), I trust the brothers named will consent to undertake the labor by these resolutions imposed upon them, for humanity's sake.

Who will second my motion?

Hammonton, N. J.

A. J. KING.

MRS. ANNA KIMBALL'S PSYCHOMETRIC REVELATIONS—JUGGLERY.

BY WM. EMMETT COLEMAN.

In the JOURNAL of Nov. 20th, I see in Prof. Denton's interesting work on "Sideros," certain statements of Mrs. Anna Kimball concerning that world, or its spiritual counterpart, which, to say the least, are remarkable. We are told, that, in the latter days of "Sideros," when it had become so spiritualized that its fleshy inhabitants and disembodied spirits had free and perfect communion with each other independent of all the "conditions" and "preparation" necessary now on our earth for spiritual manifestation, the men and women living on "Sideros" consorted with spirits who had material bodies and sustained all the relations of life; that women had spirit husbands, and men had spirit wives; and that "children are born of these people of the highest type." The meaning of Mrs. Kimball is, I believe, that the children spoken of are the offspring of the unions between mortals and materialized spirits above referred to. If so, I decline for one to receive any such statement as truth; I also want further evidence of marriage between materialized spirits and the residents of physical planets than the say-so of a psychometric sensitive, particularly one of the character of Mrs. Kimball.

To show the unreliability of Mrs. Kimball as a psychometrist, it is only necessary to refer to her reading of the "Virgin Mary," in the supplement to Number Five of Miller's Psychometric Circular. Various bogus spirit pictures of Jesus, the Virgin Mary and other Bible worthies, manufactured at Pence, Hook & Co.'s (Stewart's) Terre Haute fraudulent Spirit-picture establishment, so thoroughly exposed in the JOURNAL last year, have been submitted to several sensitive New Yorks, who have to the lasting disgrace of psychometry, and bolstered up, too, I am sorry to say, by Dr. J. R. Buchanan, given readings of these bogus pictures agreeing with the characters they are supposed to represent—those psychometers merely reflecting the views of those submitting the pictures for examination. By this means psychometry has been brought in to sustain the most detestable frauds concocted and executed at Terre Haute and elsewhere. A photograph of the "materialized" Virgin Mary was given Mrs. Kimball to read; and she gave a grandiloquent panegyric upon the heavenly character of the materialized "Mother" of Jesus, fully endorsing the materialization as genuine, and as really the "Virgin Mother," as she termed her. She also said she saw this "Virgin Mother," "coming into the dense magnetic aura of human life all over the planet, making magnets of spirit power, or touching all with the sacred flame of soul communion, many accompanying her that lived centuries before she did. . . . I see many radiant spirits sending rays of light to you," etc., etc. Now there is not one word of truth in all this. From a photograph taken by some one of the various methods practiced at Terre Haute, Mrs. Kimball pretended to get, or did get, views of Mary and many other ancient spirits trooping to earth, "making magnets of spirit power," whatever that may be. Such views were purely subjective, either manufactured by Mrs. Kimball or were evolved from being in sympathetic rapport with Mr. Miller's mind. She saw what had no existence—was purely imaginary. There is a strong probability, then, that her views of materialized spirits marrying earthly wives and husbands, and having children born to them, are just as unreal and imaginary. Any psychometer who will endorse the bare-faced frauds of Annie Stewart as genuine, is of no value in that delicate field of research, unless the most stringent precautions are taken to guard against mental sympathy or imposition; and even then their revelations should be taken cum grano salis.

But further: Who is Mrs. Anna Kimball? Are her

antecedents and general character such as to commend her utterances to our favorable consideration? She was noted in former years as an enthusiastic advocate of Victoria Woodhull, and her infamous free-love and promiscuous doctrines. While in San Francisco, she denounced Prof. Denton in the severest manner; no doubt for his bold and manly denunciation of Mrs. Woodhull and her free-love diabolism. Now she advertises as a psychometer, and refers to Prof. Denton in support of her claims. Prof. Denton, I am glad to say, though endorsing apparently her "Sideros" revelations, has no sympathy with the "Virgin Mary" delineations of the Psychometric Circular. He has too much good sense to take stock in any such transparent nonsense.

Mrs. Kimball's mind being so absorbed in sexual matters, is probably the reason why we find in her Siderian revelations, views of sexual relations between heaven and earth, culminating in the birth of children, half material, half spiritual. The tendency of her mind is in the direction of *outré* sexuality; hence her peculiar diagnosis of Siderian nuptial unions.

These visions, then, of Mrs. Kimball are fanciful and unreal, born of her own distorted imagination, corresponding to no objective reality anywhere in the universe—are just as unreal as her visions of the "Virgin Mother," spirit magnets, ancient spirits, etc., deduced from the Terre Haute fraudulent photograph. The world needs objective facts, not subjective nonsense and inscience.

MORE OF MADAME BLAVATSKY'S JUGGLERY.

I saw a short time since in a prominent New York journal, that the Hindoos, at first taken in somewhat by the bombastic pretensions of Col. Olcott and Mad. Blavatsky, had discovered their shallow trickery and hollow insincerity, and had totally abandoned them. If this be true, it reflects credit on the East Indian mind. I am sorry to say that the same credit cannot be given to the American and English mentalities who still regard this precious pair with admiring wonder, particularly the Kalmuck Tartar portion of the magical combination, and the part which furnishes the brains—Mad. Blavatsky. By a few clever tricks of common-place jugglery, vauntingly proclaimed as specimens of her almost boundless sway over earth and fire, sea and air, she managed to hoodwink a few credulous "neophytes" and enthusiasts into the belief that she really possessed most extraordinary powers of magic, possessing far more power over matter and its forces, than exalted disembodied intelligences.

A recent letter from Col. Olcott to one of her fond admirers, Mr. Wm. Oxley, of Manchester, England, tells that the Madame has been indulging of late in some of her characteristic juggling tricks, claiming them as wonderful exhibitions of her magical powers. Just before this, written by that voracious chronicler, Col. Olcott:

"Madame Blavatsky has been showing here, to some of the high officials whom we want to interest in our work, such marvellous experimental proofs of occult science as have made them stand astounded. Fancy! (the latest), she is challenged to create them; accepts; points to a spot on the ground, and tells a gentleman to take one of the table knives and dig. He does so with difficulty, the ground being full of roots of the young and old *Deodars* that abound. At last, after cutting and delving to a depth, say of from 6 to 9 inches, he sees something white, carefully examines it, and lo! it is a China tea cup, decorated in green and gold to an exact model with the 6 others. Madame Blavatsky tells the gentleman (who, by the way, is attached to the Foreign Office and very influential), to search again in an adjoining piece of ground, that she indicated, and after cutting away a Usar-root (I am not quite sure I am correct in copying these botanical names) as thick as my little finger, he dug up a saucer of the same pattern.

"Can the medium do that, and by sun light, and on the spur of the moment?"

"Later on, we were out of water, and could find none near, though the servants were sent to search in all directions. But, Madame gave us to drink as fine water as Sol ever brewed, by holding an empty bottle in the loose sleeve of her robe for a few minutes, and then withdrawing it, full to the stopper."

Mr. Oxley speaks of these tales as being "so well authenticated." Only think! a story of Col. Olcott about occultic marvels called "well authenticated! Shade of Honto and the ghost of Webster Eddy's murdered wife (Eva Huested), defend us! Well authenticated! These tricks are done in the presence, it would seem, of Europeans, not Hindoos, which would agree with the statement that the natives are too wise to be caught with such chaff. The cup and saucer were previously hidden in the places where found, and a confederate challenged her to create them. What more simple? And it was very easy to exchange in her sleeve an empty bottle for a full one, or fill an empty bottle from a rubber vessel of water concealed in or near her sleeve. No wonder the astute Hindu mid-quickly gave the go-by to such a shallow trickster. When will Europeans and Americans be as sensible.

Presido of San Francisco, Cal.

JESUS AND SATAN.

To the Editor of the Religio-Philosophical Journal:

In view of the persistent manner in which "Christian Spiritualism" is pushed before the public by Dr. J. Rodes Buchanan, I hereby respectfully, yet earnestly, ask him to tell the world wherein the quality of the evidence which he has touching the personality of Jesus Christ, differs from that which he has of the personality of the Devil or Satan? Many columns, besides now and then a page or more of valuable space in our spiritual papers, have been appropriated during the year 1880, to spread abroad the sayings and doings of Jesus Christ, upon the truthfulness of the equally mythical saints, Matthew, Mark, Luke, John, Paul, James, Peter and Judas, all of whom, as emphatically declare the personality of the Devil or Satan, making him also a contemporary of Jesus.

If editors of spiritual papers feel it their duty to allow professed Spiritualists to use their columns to draw men to heaven through the name of Christ, why not permit the orthodox to us; them also, to draw men to heaven through the name of Satan? The personality and office of Satan is as strongly insisted on by the above mentioned saints, as the personality and office of Jesus is; in fact, according to them, the incarnation of Jesus Christ would never have taken place nor have been called for, had Satan been a non-entity; for otherwise he must have incarnated himself, suffered and died on the cross to annul the effects of the bad conduct of a fabulous being only.

I am, indeed, well aware from experience how difficult it is for a "believer" to relinquish as worthless, his dependence on the blood of Jesus, and therefore can sympathize with those who have been earnest followers of Christ; but now being convinced that happiness depends upon manner of life rather than creed, I am opposed to any "entangling alliance" with Christianity, Buddhism, Mahometanism or any other ism whatever. Spiritualism alone furnishes the only convincing evidence of immortal life—that which invariably conveys the patient materialistic investigator that there is life for him beyond the grave, whilst poverty-stricken Christianity has only that kind of evidence which drives the thoughtful inquirer into materialism. They depend upon blind, unreasoning, unsearchable faith; we rest upon positive knowledge; therefore I ask, in the language ascribed to one of the above saints, "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?"

L. B. FIELD.

The brightest crowns that are worn in heaven have been tried, and spotted, and polished, and gloried through the furnace of affliction.—Chapin.



Woman and the Household.

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

Think of womanhood, and you are to be a woman; Think of a woman, and you are to be a womanhood.

Behold a woman! She looks out from her Quaker cap—her face is serene and more beautiful than the sky.

Her ample gown is of cream-hued linen, Her grandsons raised the flax, and her granddaughters spun it with distaff and wheel.

In an eloquent speech on "Moral Lesson of Gen. Garfield's Life," delivered at Cooper Union, New York, not long since, by Hon. Frank Fuller, is found a tribute to the mother of the next President, which deserves preservation.

"They were not only poor but in debt. Fifty acres of the little farm of eighty acres were sold, and she and the older children went to work upon the remainder. Thomas, the elder boy, who now was ten, hired a horse and ploughed and sowed the middle plot of cleared land, and the mother split the rails and fenced in the little house lot.

"But the corn was running low in the bin and it was a long time till harvest. So the mother measured out the corn, reckoned up how much her children would eat, and went to bed without her supper. For weeks she did this. But the little children were young and growing—and after a while she omitted to eat her dinner, also. One meal a day and she a weak and fragile woman. Is it to be wondered at that she is worshipped by her children?"

"But the harvest came at last and then went was driven away and never again looked in with haggard eyes upon the lonely widow. But they were still so poor that when Jamie was four years old, despite the severity of the winters, he had never known what it was to wear shoes and stockings. A school had been started in a neighboring district, and Mehetabel, the elder sister, carried the shoeless Jamie to school upon her back, a mile and a half away.

"Seeing James' fondness for learning, his mother James offered to the neighbors a corner of her little farm if they would build upon it a school-house, and accordingly, in the course of an autumn, it was built of logs. She was a descendant of a long line of scholars (the Ballous), and no mother of her times more fully appreciated the value of education."

And so on through a restless and roving youth, the mother watched over, it flowered and inspired her son. And now at the age of seventy-eight, she leans on his arm, as all struggles over, she reaps the reward of her faithfulness and her fortitude.

An equal struggle with poverty in another country, though not widowed, had the noble mother of Robert Collyer. In an address given by the liberal, large-hearted man who drew his best quality from the warm fountain of his mother's nature, an exquisite picture of his Yorkshire home and the maternal influence which contributed to make him a power among men. He says:

"It is a great thing for a man to be well born. So what I mean by being well born is this, that my own father was one of the most healthful men I ever knew, and my mother one of the most healthful women, and he was brown and she was a blonde. My father's eyes were dark and soft, and my mother's eyes were blue and clear with gray, and could snap fire and make things boom. And the family nose juts out strong, and matches the family chin; and as I heard Mr. Emerson say once, there is a great deal in noses.

"My father was as good a smith as ever stood at an anvil, and that was all. He had no other faculty, except that of striking a tune in the little meeting house; and you were not sure what the tune was going to be until he got to the end of the first line. But my mother was a woman of such faculty, though she could hardly read or write, that I believe if she had been ordered to take charge of a 70-gun ship and to carry it through a battle, give her time to learn the ropes and she would do it. She had in her, also, wells of poetry and humor, and laughter soaking that the tears would stream down her face, and a deep, abiding tenderness, like that of the saints. And this they had in common, they were as free from infections as the stars. The most woful fevers would break in the cottages all about us and decimate the neighbors, and they were always on hand to help, going and coming as the sunshine goes and comes, never thinking of changing their garments. Yet they never caught a fever nor did any of their children, or felt the slightest touch of fear. And this is how I came at the guess that we were well born. They were so healthy, and not like in like, as the poet says, but in difference, and the mother was beyond all question the better half in those finer powers on which the children have to draw for their success in life. Moral, don't marry a doll.

"Four things, as I have learned my lesson, go to make a man: God birth, good breeding, your own good endeavor, and the good fortune, which is but another name for the goodness of God. And so I want to say, secondly, that I think we were well bred. There was what would come to \$4.50 a week to live on, while we were still about the mother's knees, and we came along with the most surprising regularity one year and eight months apart. But provisions were certainly not so cheap as they are in this paradise of plenty, nor were there any free schools. You must pay so much a week or go ignorant. Yet that mother who is now among the saints, made this income stand good for enough to eat, two suits of clothes for week days and Sunday, house rent and fire, a bit of tobacco and a pint of beer for the good man of the house and all the schooling we could take until we were big enough to work in the factory. Oatmeal and milk

and oat cake a plenty, with a bit of meat always for the worker, and sometimes for the smaller fry, and a sip of tea on Sunday, stick-jaw pudding that tires your child, with the oatmeal spread over so thin, potatoes and salt, and then more oatmeal, and the result, that to this day not one of us know what you mean by a "system," or a "digestion," or a "constitution," so strong and sure are the foundations of our life. Sunday school and church twice every Sunday; no rewards and no pincies, and I do not know where to look for any human agency so great and good, when I ask myself how it is I am pastor of the Church of Messiah in New York, as that Sunday school. A sound box on the ear and be done with it, or a sharp smack, and then by and by a kiss and a croon.

"Let me make a little picture of the house. A cottage of two rooms and an attic, looking right into the eye of the sun, and away toward the great purple moors. A bit of green sward and a clump of roses. A bright open fire and the walls white as driven snow; a fire so clean that you could eat your dinner on it and only hurt the floor; a buran and chairs so bright that they shone like dim mirrors; the tall old clock we cherish down there in the city; a lot of willow-wrens that must have cost half a dollar each—pictures Rubens could not have painted to save his life; pure white linen, enough for all uses, and once a week a good sound scrubbing with yellow soap that got into your eyes and crash towels from top to toe. "Who hath red eyes, who hath contention, who hath strife?" Solomon cries, and I answer, the Collyer children in the tub, with my mother to work it. But there and in the snow-white purity of fresh lime and eternal scrubbing was our bulwark from the fever; and there is one reason why, in these fifty-seven years I have not been for one day sick in my bed. A small shelf of books—Bunyan, Crusoe, Goldsmith's England, the half of Sandford and Merton, and the Bible with lots of pictures, the Young Man's Best Companion, the Pleading Instructor, and Fleetwood's Life of Christ.

"Do you want to know how I manage to talk to you in this simple Saxon. I will tell you, I read Bunyan, Crusoe and Goldsmith when I was a boy morning, noon and night. All the rest were task work; these were my delight, with the stories in the Bible, and with Shakespeare when at last the mighty master came within our doors. The rest were as senna to me. These were like a well of pure water, and this is the first step I seem to have taken of my own free will toward the pulpit. I must go to Sunday-school, but I could pick my books weeks-days from that little shelf. I took to these as I took to milk, and without the least idea what I was doing, got the taste for simple words into the very fibre of my nature. There was day-school for me until I was eight years old, and then I had to turn in and work thirteen hours a day. Sunday-school until I was fourteen, and night-school for two winters, and all the sunshine the blue-eyed mother could pour through the home, and a careful-training in clean ways—no lying, no shirking and no dishonesty. I did steal two plums once from a tree, and they were so good that I cannot repent of it now when plums are plenty.

"That is the story of our breeding, and this is the second moral: If the days are not long enough, sit up nights to thank God for giving you a good mother; and now that you are away from her side, think of her as watching you tenderly, and believe me when I say that if you grieve her heart and disgrace her name she may forgive you, but you will never forgive yourself until she makes it up with you in heaven.

Consistency. None so well know the conditions of a departed spirit as intelligent Spiritualists. Their faith has been lost in knowledge; their hope resolved into fruition.

Communion with spirits of departed friends, from the tiny rap to the gentle touch of loving hands, from the automatic writing to direct writing, i. e., writing without visible agency, from low whispering to full form in all its angelic loveliness, from the mental impression to the full clairvoyant vision, from the pictures of imagination with reference to the future life, to the full realizing sense of the dazzling fields of beauty, of the stores of wisdom, of the treasures of knowledge, of the founts of love in their divinest form, of the earnest endeavor of each advanced spirit in the ever enlarging fields of progress to assist all others, and of the growth of the soul through work, coupled with honest, earnest endeavor, are part of the inheritance and life of the true Spiritualist.

He knows that the future of each spirit is woven from the threads of life—the many little things which make up the individuality. He knows "that whatsoever he sows that shall he also reap," and that he alone can undo the errors of his own life. There is no vicarious atonement in his creed; no savior but goodness, truth and knowledge, and this trinity must be his own, working in and through him and working out thereby the problems of progress.

What then has he to do with misty creeds and speculation, or superstitious dogmas? His soul has overleaped all such obstructions, and burst the barricades of ignorance erected by bigotry. He wants no "elder brother medium" to save him by hearing for him the burden of his own errors. The only Christ he relies upon is Truth within, honestly and intelligently outworking acts of kindness and good deeds.

The foregoing thoughts were suggested on listening to the remarks of the Rev. Dr. Goodwin, at the funeral of May Shaw, whose work as a medium had caused her for years to be known as one of the trust-worthy instruments of the Spirit-world. That such an event as the passing away of one of our lovely mediums, should furnish an opportunity for a man with the dogmas and doctrines of Dr. Goodwin, to get before an audience of Spiritualists and mediums, and when their receptive and sensitive natures were open to the music of the celestial world, to retain to them the stale dogmas of the church, seems almost incredible, and is illy in keeping with the conditions of the spirit which had passed away; or with the feelings of those who came carefully to care for the broken casket which had once held the loved spirit and had been used as the instrument of spirit-communication so many times.

A year or two since the RELIGIO-PHILOSOPHICAL JOURNAL published an article on the subject of the inconsistency of having orthodox theologians officiating at the funerals of Spiritualists. No church member would permit a Spiritualist lecturer to conduct the funeral services of one of the members of their family or church, and yet Spiritualists, when yearning for the most assuring consolation from the world beyond, will consent to have some theologian dole out

his stale dogmas on a funeral occasion—one most ripe to make a deep impression. On such an occasion as the one I have referred to, a Spiritualist and a medium, instead of ignoring the spiritual development of the one who had left the form and entered the sphere beyond, and calling upon Christ to do everything for us while we were doing nothing for ourselves but trusting—believing—on him and asking him to do it, would have addressed the intelligent audience gathered there something as follows:

"An instrument which the Spirit-world has so often used, lies broken before us. The casket has been laid aside by the spirit it contained, as the spheres of its labors increased beyond the mortal and reached into the immortal world beyond. To her the entrance into spirit-society is no new thing; she has often been there before, and was well prepared to enter upon her future work."

"She is not dead. Her life has really just commenced. The sunburst of the eternal morning is shining upon her now, encircling her brow with a halo of divine radiance. The work she has done to advance humanity has been placed to her credit, and constitutes a fund for her to draw upon in aid of future efforts."

"While we would drop a tear of sympathy with the dear friends who so sensibly miss her earthly presence, we must be permitted to rejoice with the freed spirit that it has passed beyond the reach of bodily pain and suffering, beyond the reach of malevolent aspersions and the ignorant spirit of persecution which all true mediums have at times to undergo."

"But what else does the passing away of the spirit from its earthly form, imply? "That all its senses are unlocked, the scope of its vision enlarged, its powers of gathering the fruits of wisdom increased, the soul's pure affections intensified, and all the noble aspirations and desires for progress gradually attuned to harmonious action, as the spirit becomes moulded and rounded through proper culture into the developed life in the spheres."

"Such is the field into which our sister whose remains lie encased in the casket before us, has entered. And while she will ardently advance therein, she will not forget or forsake those with whom she has been associated, or remain a little longer on the earth-side of life. The links of kindred affection will draw her to you, and her loving presence, her counsels and her admonitions will often be realized by you."

"I do not mean to learn from her and from other loving spirits, intelligence, the laws of progress and the steps leading thereto, and diligently to walk in wisdom's ways, that when we lay aside our earthly covering, we may be accounted worthy to walk with the just in paths no foot of undeveloped spirit ever trod, and with our sister, who has gone before, engage in practical works, and labor wisely for the spiritual illumination of the entire human family."

Surely our spiritualistic friends can see that such a discourse would be more in consonance with the surroundings, and more in keeping with our philosophy, to say nothing of the inconsistency of employing a theologian on such an occasion. As I have said many times in public: "If our philosophy is good enough to live by it is good enough to die by, and to be buried by," and would say in conclusion to all Spiritualists—be consistent.

D. P. KAYNER, M. D. 92 LaSalle St., Chicago.

Magazines for January not before mentioned.

The Popular Science Monthly. (D. Appleton & Co., New York.) Contents: The Development of Political Institutions, by Robert Spencer; Physical Education, by Felix L. Oswald, M. D.; The Sabbath, by Prof. John Tyndal, J. R. S.; Domestic Motifs, by Chas. M. Luginer; The Advantages of Ignorance, by E. F. W. Clarke; Aesthetic Evolution in Man, by Prof. Grant Allen; A Japanese Typhoon, by Prof. R. C. Mendenhall; Artificial Hypnotism, by Dr. Heidenham; Examination of Thermometers at the Yale Observatory, by Dr. Leonard Waldo; Indigestion as a cause of Nervous Depression, by T. Lauder Brunton, M. D., F. R. S.; Oil-Plants of French Guiana, by Dr. J. Harmond; Criticisms Corrected, by Herbert Spencer; Lubbock on Insect Conservatism; Distinctions between Real and Apparent Death, by Dr. W. Fraser; Sketch of General Albert J. Myer; Editor's Table; Literary Notices; Popular Miscellany; Notes.

St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece—Fire-light Phantoms; The Wrong Promise; One of his Names; Going Home for the Holidays; The Childrens' Fan Brigade; Out of Style; Stories of Art and Artists; Handel; How the Aristocrats Sailed Away; The First Tooth; Fire-light Phantoms; In Nature's Wonderland; The Thing-a-ma-jig; The King of France and Four Thousand Men; Every Boy his own Ice-boat; New Year's Day; Phaeton Rogers; Nedawi; Briar Rose; A Snow Battle; A dear little Girl of Nantucket; New Year's Calls; Mystery in a Mansion; Por Very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. The January issue of St. Nicholas, "The New Year's number," will be published on Tuesday, December 22nd, giving the young people time to forget a little the glories of "the wonderful Christmas number." Among the contents are several capital things which were crowded out of December. The issue rivals the Christmas number in good things.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Sketches of St. Louis; O Come to the West, Love's Song for the New Year; Two New Year's Days; Fannie's First Party; Nature; Fashion; Life in the Lone Star State; Chow Chow; A Protest; The Chimney Corner; Stung Men; A Rat; Facts.

The Western. (H. H. Morgan, St. Louis, Mo.) Contents: Jonathan Swift; The Wicked Countess; Polly Mowbray; Napoleon Bonaparte; My Comrade Dead; The Idyls of the King; Reminiscence; Francesca Evelyn; True and Serpent Worship; Relation between Servants and Assistants in Educational Work; Current Notes; Book Reviews.

The Phenological Journal. (Fowler & Wells, New York.) Contents: Roscoe Conkling; The Hudson Bay Indians and Half-Breeds; Studies in Comparative Phenology; A Vision of War; David Bingham Moseley; Watkins Glen; A Lake Volcano; Mad Fashion; What did it? Anti-Malthus; Health a Condition of Community Prosperity; Diseases from Intemperance; Notes in Science; Poetry; Editorial Items, etc.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Frontispiece—The Piper Sounded one Clear, Sharp Note; The Children of the Koronberg; A Tale of a Comet; On Christ Day Night; Rocky Fork; Twelve O'clock, and a little while; Two Chapters of History; The Slaken Shoes; Uncle Tom's Mines; PeStory; Christmas with Grandpa Longlegs; Christmas Cards; White Wee; Mid Winter; To Day; The Flower Puzzle; How Do We Hear "The Message"; The Silent Children; Waiting a Winter's Tale; The Story of Honor Bright; Grace's Fancies; Flaxie Frizzle's Crazy Caricamas; Polly Cologne; The Centipede's Duet; Tangles; Music.

Andrew's American Queen. (W. R. Andrews, New York City.) This is the principal society newspaper of this country. In its columns are faithfully recorded the chief social events in one hundred cities and towns on this continent. In addition to its society news the Queen is now presenting to its patrons the literary treat of the season in the last and best novel by Walter Besant and James Rice, the celebrated English collaborators, entitled "The Chaplain of the Fleet." The opening chapters give promise of brilliant ones to follow; and, in subscribing, it will be well to begin with the December 4th number, in which the story is commenced.

The Nursery. (Nursery Publishing Co., Boston, Mass.) This Magazine is for young readers and should be in the home of every intelligent family where there is a child. Its articles are adapted with the greatest care to the capacities of children and each number contains a song set to music. A new cover adorns the January number.

Magazine of Art. (Cassel, Petter, Galpin & Co., New York.) Contents, for December: "A Change of Witecraft," Gradles of Art—Florence; The Many Moods of Sir Frederick Leighton, P. R. A.; Manxand; Lullaby; Pietra—Dura Work; "In the Forest," Bundles of Rue—Lives of Artists Recently Deceased; Tom Taylor; How Architectural Designs are Spoiled; Henri Regnault; The Exhibition of Christmas Cards at the Dudley Gallery; "A Spanish Oil Still"; Art Ornamentation upon Arms and Armor; Sketches and Studies by Old and Modern Masters; "Fruitless Labor"; Art Notes.

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THE WATSEKA WONDER. A STARTLING AND INSTRUCTIVE PSYCHOLOGICAL STUDY AND WELL AUTHENTICATED INSTANCE OF Angelic Visitation. A NARRATIVE OF THE LEADING PHENOMENA OCCURRING IN THE CASE OF MARY LURANCEY VENNEM, BY E. W. STEVENS. With comments by Joseph Rodes Buchanan, M. D., Professor of Psychology, Anthropology, and Physiology, Institute of Medicine, at the Eclectic Medical College of New York; D. P. Kayner, M. D.; S. B. Britton, M. D.; and Hudson Tuttle. To members of the various learned professions we especially commend this narrative. We believe the history of the case is herein told so strictly true, the account is given in a most judicious and unassuming manner, and is so accurate of language, it could have been made far more interesting, had not the matter remained what it is. It will be observed there is no chance for the witnesses to have been led, still mistaken and to have thought they heard and saw that which is not. The account is given in such exact accordance with the facts of the author and witnesses have been fully prepared. The evidence which we publish herein is, and the credibility of the fact itself, could not be stronger, and the reputation of E. W. Stevens equally good; the publisher has known him for years and has his evidence in his veracity. The case of Lurancy Vennum is not by any means an isolated one, there are others, which in some respects are even more remarkable. Not on account of its peculiar nature and the facilities for investigation, we believe this case and the accounts of it, carefully examined, would be considered, not only of professional men, but of all who are interested, either as advocates of a future existence or as disbelievers thereof. This narrative will prove most excellent. MISSIONARY MISSIVE. It will attract the attention of thousands who as yet have had no experimental knowledge of its truth. SPIRIT PHENOMENA, and from its well attested character will force conviction of its entire truthfulness, thereby bringing to many a desponding soul the longed-for consolation.

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CHICAGO, ILL., January 8, 1881.

Epes Sargent.

The noble spirit now is free. See! he is fair and great; Divine life hath crowned him.

The Angel of Death has been in our midst since the JOURNAL's last issue.

While the sound of the merry Christmas bells yet echoed through the land and the holiday festivities were at their height, one of the grandest souls that ever espoused the cause of modern Spiritualism, severed the mortal cord and took its flight.

As the Christmas chimes were fading away, there suddenly broke upon the ear of Epes Sargent a joyous peal of celestial music welcoming him as he crossed the mysterious river and clasped the hands of loving friends waiting to receive him.

All that is mortal of Epes Sargent now rests in the quiet grave. His active pen lies useless on his library table, the bright sun lights up his study and shows the rich store of books and manuscripts in a dozen languages, the accumulation of a long and studious life; but the chair is empty, the presiding genius has gone, his work in mortal form is ended. The profound scholar, the brilliant writer, the true gentleman, the earnest Spiritualist, is dead. Not dead; for,

There is no Death! What seems so is transition; This life of mortal breath Is but a suburb of the life elysian, Whose portal we call Death.

Mr. Sargent was born at Gloucester, Massachusetts, September 27th, 1812. He studied at Harvard College and was for some time connected with the daily press of Boston (removing to New York, he edited the Weekly Mirror, and later The World.

His life was one of great and continuous activity. Possessing a brilliant, versatile mind, he strengthened it by careful study and accurate observation, thus giving to all his work a permanent value seldom seen over so wide a range of subjects.

Retiring from journalism, he then prepared popular "Speakers," "Readers," and other school books and works for the young. He wrote several successful plays and novels, and for the past two years has been engaged upon a Biographical Dictionary of Poetry for Harper Brothers, which was only completed a short time before the close of his mortal life.

But the labor which he most enjoyed and which filled him with enthusiasm, was the investigation of the phenomena of Spiritualism and the elucidation of its scientific and philosophical phases. His book, "Planchette or the Despair of Science," has had a continuous, steady sale for years, necessitating a number of editions. "Proof Palpable of Immortality" was a later work and though some of the evidence on which the title is posited, will not in the light of present developments be considered wholly trustworthy, yet there is enough in it of an incontrovertible character to fully warrant the title, "proof palpable."

The author's remarks in this volume on the relation of the facts of modern Spiritualism to theology, morals and religion are, perhaps, the most instructive portions of the book. Within the past few weeks, Mr. Sargent's last and in many respects most valuable work, "The Scientific Basis of Spiritualism," was published, and has already had a good sale, which will increase as its worth becomes known. In addition to his books and tracts on the subject of Spiritualism Mr. Sargent was an indefatigable and steady contributor, both over his own signature and anonymously, to the RELIGIO-PHILOSOPHICAL JOURNAL, Banner of Light, and to different spiritual papers in Europe and Australia; he also frequently wrote upon the subject for various leading secular and religious papers. Only a few weeks since while suffering the most excruciating bodily pain, he prepared an answer to Rev. Dr. Washburn's attack on Spiritualism in the New York Independent, which the proprietors of that paper published without comment, and which we republished in our Christmas issue, it being probably about the last work Mr. Sargent did. Our subscribers who were readers of the paper two years ago will recollect the series of very able articles we

published under the head of "Devotional Spiritualism;" those articles published anonymously were by Mr. Sargent, as many of our readers surmised. "Devotional Spiritualism" revised and added to by the author will, no doubt, now appear in book form, as Mr. Sargent informed us within the past month, that it was his desire this should be done after his death.

Mr. Sargent had been in rather feeble health for the past year, but this had not in the least weakened his zest for literary work, nor lessened the strength of his vigorous intellect. We have in our possession, letters upon the subject of Spiritualism, written not more than two weeks before his death, (which occurred on Thursday night, the 30th ult.) and after he had been suffering great physical agony for weeks, which manifest the virility and perspicuity so characteristic of his writings. With all his masterly attainments and an intellectual courage we never saw surpassed, he was one of the most modest, unselfish, unassuming men we ever knew. He loved truth for its own sake and delighted to disseminate it, and so this was accomplished; he cared little about the honor of being identified as its author. He fully realized the words of the poet:

Not myself, but the truth that in life I have spoken; Not myself, but the seed that in life I have sown, Shall pass on to ages—all about me forgotten, Save the truths I have spoken, the things I have done.

Dr. Lorimer and some other opponents of Spiritualism, assert that a belief in Spiritualism unfits a man for the duties of life on earth; that Spiritualists dwell so much upon the future life that they are of little use here. There are some such Spiritualists, but Spiritualism did not make them idle dreamers, quite likely the cause can be traced directly back to orthodoxy. Be that as it may, Spiritualism teaches that the more grand, noble, active and useful a man is here, the happier, more advanced and grander spirit will he be when, laying off mortality, he takes on a new life in the next stage of progress. One who has a knowledge of Spiritualism can engage in the every day duties of life with a zest and interest born of deeper knowledge of life's meaning and sustain it through all trials by the certain knowledge that "it is not all of life to live nor all of death to die."

Mr. Sargent well knew that when through with earth he would enter a higher plane of life and a grander field for the display of his intellectual and spiritual culture. And he was inspired by this knowledge with the keenest relish for his earthly work and all the duties relating to his personal affairs. We especially commend to the attention of Dr. Lorimer, Dr. Adler, and others as a fair example of the effects of Spiritualism upon the minds of the great body of Spiritualists, certain passages in the following private letter from Mr. Sargent, which we think he in spirit life, and his family here, will pardon us for publishing:

BOSTON, Dec. 2d, 1880.

MY DEAR BUNDY:

Thanks for your kind and most generous offer to come on. But I see no immediate need. My attack is chiefly neuralgic; an almost constant pain, day and night. While I write I have to hold a flannel dipped in laudanum to my left temple. The hardest thing to bear is to have to curb my thinking, as much as practicable. It seems as if two contending forces were at work—one party trying to pull me over, the other, to keep me at my post. God knows how it will end; and I lock upon it all with the utmost reverence; death being to my eyes a gracious, loving angel, ready to let down the bars at the fitting time, and to welcome me to the great realities of the unseen world. It is no spectral, ghastly thing to me, but a process full of tenderness and love, carrying some wise purpose which, if veiled to me now, will all be very clear soon.

O the great satisfaction of an absolute knowledge that these things are so; that our life, our individuality, all the treasures of memory, however slight, inhere in a supra-ethereal organism of which Death is the grand releaser! There are many things I would gladly forget—but Spiritualism shows that the only way of thrusting back into insignificance the bad or the unwelcome, is to have a constant, refreshing press of good thoughts, brave efforts for the truth, and loving sensibilities coming in as from some celestial fountain. Nothing in the memory perishes—a fearful thought, and in itself a religion! Yet what absolute justice there is in the provision!

I am making a good fight for life, for there are many things I want to attend to before the welcome transition. And yet, according to the Adlerian philosophy, our belief unfits us for the vigorous life-work of the present. Was there ever an assertion falser, or more at variance with the actual facts? As if the greatest thinkers and workers were not those who had the profoundest belief in their immortality!

Affectionately and truly,

EPES SARGENT.

Reader, preserve these precious sentiments of a representative Spiritualist, and when you hear the stereotyped story about Spiritualism unfitting men for usefulness, confound the teller with Mr. Sargent's words;

words spoken when he was already in sight of the "other shore" and in communication with the loved ones gone before.

We desire here to acknowledge the many services Mr. Sargent has rendered the RELIGIO-PHILOSOPHICAL JOURNAL during the past four years. We have counseled with him often in important and complicated questions bearing upon the phenomena and philosophy of Spiritualism. We have had his words of approval for the policy of the paper and his strong encouragement in hours of severe trial. He was in full sympathy with the general policy of the JOURNAL, and had our entire confidence. We have visited Mr. and Mrs. Sargent a number of times during the past four years at their beautiful home in Boston, and always came away feeling stronger and better able to cope with the difficulties and perplexities of our profession. Though thirty years our senior, in spirit and mental activity Mr. Sargent was in his prime, and there sprung up between him and the writer a friendship too sacred to be discussed, yet we cannot refrain from alluding to it. One of the sweetest compensations for the arduous life we lead, is the close friendship of noble men and women scattered throughout the world, very many of whom we have never seen and never shall see on earth. We come into a knowledge of their interior life, and often know them better than those who have been their immediate associates through a score of years.

Mr. Sargent's earthly accounts are closed. That he made mistakes, that he sometimes erred in judgment, is probable; all men are fallible, but whatever may have been these errors and mistakes, he is responsible for them and will have to work them out; they need not now concern the world which is immeasurably indebted to him. Let his faults lie hidden in the grave with his body. Let his good works be enshrined in the memory. We cannot say good-bye! farewell! for we feel assured that he will continue in his new life the work so near to his heart in the old; and that in good time when our work here is done, he will be among the first to welcome us to our spirit home.

Hope, and so Endure.

The Stoic philosophy teaches endurance, but ignores hope and emotion. It has had noble advocates, and has its uses as a stimulus to unselfish heroism, and courage in hours of darkness; yet it is not inclusive; it fails to recognize important elements in the soul, and therefore cannot see or appreciate important facts in human life and experience—especially facts of psychophysical science.

Where Stoicism is fragmentary, of course, it is but imperfectly fitted or adequate to human wants. Even its lessons of endurance lack uplifting power. Is there not at midnight, hope of the coming dawn? Is there not in fierce pain, hope of its surcease and of release from its pangs? Is there not in old age, a looking forward to the youth of the spirit beyond the grave? Is there not at death the hope, yes, to a Spiritualist the certainty, of a life beyond? Truly said the poet:

"Hope springs eternal in the human breast."

And this eternal hope helps to a better endurance of daily toil and trial. If is indeed the outlook of the spirit in man beyond and above "the ill that flesh is heir to." It is the intuition that good must conquer evil, and the right survive the wrong, and so better days and brighter hours come to the soul that endures and hopes. Not merely the courage, but the joy of the martyr, comes in this way. It is the supremacy of the spirit which sees the crown through the fire and beyond the cross. Here is the beauty of Spiritualism. It appreciates the nobler elements of stoical materialism, but completes the ideal of life and strengthens the power to endure by paying tender heed to human hopes, emotions and intuitions, and by verifying that enduring hope for immortality by the facts of spirit-presence and manifestation.

Samuel Watson, in his last book, "Religion of Spiritualism," says:

"What the world now needs is a living, palpable, healing faith, which will lead to active work for humanity; a faith that is not dependent on mere external formulas, but which will inspire universal, holy and heavenly hope. We want the church to meet and the world demands a faith that gives incontrovertible testimony that behind the veil there is LIFE, and that DEATH is a name for a change, ... to enter the real life. The life-long struggles of the soul for demonstrated immortality, have not been fully met by any of the religious of past ages. Such testimony Spiritualism does supply, ... from those who have passed through the changes called death, and return to inform us of the glorious beyond."

Epes Sargent, in his late work, speaks of "the sentiment of immortality, as it relates to the pure affections, the love of kindred and friends," a sentiment which the facts of Spiritualism confirm and demonstrates as nothing else can, as follows: "Buckle says, 'It is to that sense of immortality with which the affections inspire us, that I would appeal for the best proof of a future life.' 'It must be true, because it is a necessity of the affections,'" said Hortense Bonaparte. The normal and natural feeling is well expressed by Richard Baxter (1615-1691) one of the most estimable of English theologians. He says:

"I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven principally, kindles my love of them on earth. If I thought I should never know them, and consequently never love them after this life is ended, I should in reason number them with temporal things and love them as such. But I now delight to converse with them, in a firm persuasion that I shall do so forever; and I take comfort in them that are dead and absent, as believing I shall shortly meet them in heaven, and love them with a heavenly love, that shall there be perfected."

In his last book G. B. Stebbins states the effect of Spiritualism on life and thought in these words: "The thought of supernal realms full of the wealth and glory of an-

gelic human life, of the dear immortals seeing us, and of whom we may get glimpses in hours of open vision, fills the soul with reverence and joy. Spirit visitations may be rare, angels visits, few and far between, but these rich experiences lift and light up the whole being, and their memory lives and glows through long years. They are like sweet strains of music, brief because no one could hear them long and live in the body; yet no earthly melody can so thrill the heart as these voices from the spirit-land. Heaven pity those who say such visitations cannot be! ... Even now we are in the eternal life, not only surrounded by spirits clad in flesh, but walking daily in the invisible presence of the blessed immortals. ... In the light of this knowledge our daily path is more clear, our daily duty more imperative yet more beautiful—full of new and larger significance and dignity, of new grace and hope. The air grows pure and magnetic, the sky bright, the horizon broadens as we go on; and with the ripening of the interior being that should come with old age, we draw nearer to its borders to hear the voices from the Life Beyond."

Standing beside the open grave of his beloved brother, Robert Ingersoll said: "Life is a narrow vale between the cold and barren peaks of two eternities. ... from the voiceless lips of the unreplying dead there comes no word; 'weary aloud, and the only answer is the echo of our wailing cry.' So far his words were the statement of his material philosophy, external and hopeless; but at such an hour the deeps are stirred and the inmost asserts itself. So his next words welled up from the spiritual fountains of his being, full of tenderness, gleaming with a pure light, sweet with an immortal hope: 'But in the night of death, hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true of all the countless dead.'"

There was no mistake in those last words. Just on the verge of the spirit-land, he caught a glimpse of its health and beauty, and knew that he was "better."

Well for the gifted brother still on earth, if that hope could brighten to assurance, and so every faculty of mind and soul act in new light and with new joy, sweetness and strength. Well for us all, and for the world, that Spiritualism had a great revival in this day. In the light of its philosophy and by the light of its facts, we can accept the high lessons of endurance from the old Stoics and add to them the faith, knowledge and undying hope of this spiritual dispensation.

"Premature Hostility."

The Banner of Light for Dec. 25, contains an editorial under the above title, referring to a communication from a spirit, which it fully endorses and thus makes the sentiment its own. The writer singularly misunderstands and erroneously states the position of those who desire to free Spiritualism from fraud and rascality. In the beginning he says:

"The materializing phase, she [the spirit of Achaia Sprague] tells us, is more opposed and denounced by Spiritualists themselves, than any one that has come to earth."

If the Banner of Light or any one else can bring forward a single instance where a Spiritualist has ever denounced a true "materialization" knowing it to be genuine; or ever spoken disrespectfully of materialization, we will grant this to be a true statement; but they cannot do so. All Spiritualists gladly receive every form of manifestation, and if spirits could walk out of cabinets in broad daylight, they would be all the better pleased. What they do "oppose" and "denounce" are "materializations" which bear on their face the evidences of fraud, and which cannot be successfully presented without the condition of fraud. Now, it is a singular presentation of this question to arraign these honest believers, because they refuse to open their mouths and swallow every camel the self-styled mediums present, and charge them with being "enemies to the cause." If the "cause" demands blind belief, and mediumship be a screen behind which fraud may stand unquestioned, as in a holy of holies, the sooner we understand the fact the better. In the same strain the editorial continues:

"Are we unwilling to believe that our loved ones can manifest so tangibly through matter, that there can be no mistake? It seems to the spirit as if it were so, for many a believer in Spiritualism, puts forth unceasing efforts to throw obstacles in the way of spirits wishing to manifest in the materializing phase, which it is almost dangerous for a spirit to strive to overcome."

Again I ask, "Where is the Spiritualist who is unwilling to believe 'our loved ones can manifest so tangibly through matter that there can be no mistake?' That is the vital point at issue. That is just what every Spiritualist and everybody else desires above all things to believe, and which the folly of those who would make mediumship the citadel of fraud, render it impossible for them to secure. If they seek to become satisfied about the 'manifestations,' they are at once met with the cry of 'persecution,' 'poor tortured mediums,' and that their course will be the death of Spiritualism. As the editorial states, using the words of the 'spirit,' 'There is no surer way of shutting out the sunshine of spiritual truth, than by denouncing and traducing the mediums, when they should be encouraged and given proper support.' Again we call for the name of a single

Spiritualist who ever "denounced" or "traduced" a "medium" as such? True, they have denounced palpable fraud and false, pretending mediums, but a Spiritualist denouncing a true, upright, honest medium, whom he knew to be such, or even a dishonest one, except for dishonesty, would be a strange inconsistency.

What is the drift of the current beneath these charges laid at the door of a large and rapidly increasing body of Spiritualists? Because they do not receive all manifestations; because they insist on being convinced so thoroughly "that there can be no mistake," they are called enemies, and nothing severe enough can be said in their condemnation. They are "Jesuits," "enemies," etc.

From the very beginning the grand claim of Spiritualism has been, that it demonstrates the communion of departed spirits. If it fail in this, it is utterly baseless and valueless. To make this demonstration, all conditions of fraud and uncertainty must be removed, and those who advocate the reception of whatever the "spirits" choose to give, without imposing any guarantee that collusion and fraud are not practiced, should not be so quick to sneer at "scientists" for not receiving the crude results.

I once attended a séance of Bastian and Taylor, and I give it as a fair sample of what Spiritualists must endorse, or be called "enemies to the cause." Mr. Bastian's clothing was imperfectly examined, and he entered the cabinet. About thirty eager persons were in attendance, and were seated in rows in front. Mr. Taylor sat at one side by a shaded lamp. This lamp at first was turned up and burned brightly. A screen was after a time set over it, and then the "spirit" ordered it turned lower and lower until by insensible degrees objects became dim and unrecognizable—what little light there was being thrown on the audience, and away from the cabinet, including the impression that there was much more light than there was. But the hands on a watch could not be seen "when held twelve inches from the eyes. To attract attention and drown other noises seemingly, a musical instrument was wound up, and when the audience was not singing or that clanging, Mr. Taylor's tongue was busy describing spirits in a vague, indefinite manner. After this the spirits began to appear. Several came, and at last a form purporting to be a lady, beckoned an old gentleman forward, saying she was his wife. He seated himself near the cabinet door, and his "wife" came out and sat in his lap, throwing out from her hand a "bridal veil" over their heads. The old gentleman came to his seat sobbing with joy, that he had met his spirit wife, and many in the circle, when the "veil" was thrown out, cried "beautiful, splendid!" Yet when the cheap tarlatan caught and pulled away as tarlatan will, the farce was too pitiable. There was not light enough for the old man to distinguish a feature of the spirit's face, and upon inquiry it was found he based his belief of her identity wholly on the bare assertion of the spirit. And so this dreary Punch and Judy show went on for an hour, not a single manifestation occurring that could not have been the work of Bastian; we sitting like dummies receiving what was given, and going away utterly disgusted with transparent humbug. And this is what is called investigation—attending such a séance, and after allowing yourself to be bound hand and foot by the conditions of the circle, accepting whatever appears at the door of the cabinet. Would Mr. Bastian be tied with the smallest thread? Would he allow a spider's line to secure him? By no means. He was above being tested! The spirits made their own conditions; yet they said they came to convince—and what "condition" would be interfered with, should a thread tie Mr. Bastian fast, or by imposing some safeguard? Spiritualists at length did insist on such a safeguard, and these séances were abruptly abandoned, except to a few of the "faithful," and ever since those Spiritualists who made the request for experiments under conditions precluding the assistance of the medium, have been declared enemies of the cause for which they have made great sacrifices, and hold dear as life.

The "spirits" are claimed, in this Banner editorial, to know better what is for the best than we, and perhaps they do; but mundanely speaking, if "materializations" cannot occur without the conditions of fraud; if they cannot be given without ever present ground for suspicions, and the "spirits" refuse all safeguards, when such conflicts with no spiritual condition, they are every way damaging to the cause. Does the editorial writer of the Banner make no distinction between true and false mediums? Would he not have us discriminate between these? This distinction is of vital importance to genuine mediums, and they should regard those who thus discriminate as their best friends. The true Spiritualist is not only anxious to become convinced so that there can be "no mistake," but the more startling a genuine manifestation, the better is he pleased. A man in a great measure stakes his reputation for good judgment and discretion, when he adopts a new belief, and is always ready to accept substantiating evidence in its support, and is only too prone to receive such evidence on insufficient grounds.

Lastly, in this illogical summary it is said: "It really seems like the pettishness of childhood to contest the facts which are entitled to as fair a chance as all other facts, in so hot a spirit."







Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

Measuring the Baby.

(Published by request of a little girl.) We measured the riotous baby. A list the cottage wall. A lily grew at the threshold. And the baby was just as tall!

A Ghost in Connecticut.

(From the New London (Conn.) Telegram, Dec. 11.) A gentleman of this city whose veracity is unquestioned, and who is thoroughly skeptical on the subject of spirits, was called to his residence in Ocean Avenue, near the East Neck road, and he had been spending the evening at a friend's residence in town.

The Responsive Chord.

In the early spring of 1863, when the Confederate and Federal armies were confronting each other on the opposite hills of Stafford Springs, Conn., the bands of the two armies were playing upon either bank of the river.

Fraud on a Would-be Corpse.

EMM PA, Dec. 25.—Mr. William Corney, of this city, under a hallucination that he would die at 3 a. m. yesterday, says he had a vision Sunday in which he was told of his approaching decease.

Brooklyn, (N. Y.) Spiritual Fraternity.

The evening before Christmas and a severe snow storm at the same time, are not very favorable for a large attendance, but we were greatly surprised, not only at the number who met with us last night, but also at the character of the audience, and the way they sustained the snow storm.

Tests of Spirit Presence and Power.

To the Editor of the Religio-Philosophical Journal: Having been a constant reader of your paper for many years, and noticing a variety of experiences of people with mediums, I thought it might not be out of place for me to give a short account of some of my own.

A League for Defense.

To the Editor of the Religio-Philosophical Journal: Having read the article of Alexander Wilder in the 10th number of the JOURNAL, I deem it my duty to venture a suggestion to the public, to just offer a suggestion to the magnetic healers of the United States with reference to affecting a League for the common enemy of our cause.

A Spiritalist's Will.

Some time since Gen. John Alfred Hazard, of Newport, Rhode Island, died and left behind him a will, amounting to about \$300,000, to the Newport Hospital.

Report from G. H. Geer.

To the Editor of the Religio-Philosophical Journal: The good cause is on the gain in Minnesota. We are not without a fair number of mediums. I have met with several of considerable promise, only awaiting time and opportunity to develop their powers to a good degree.

Thanks from a Highly Gifted Medium and Lecturer.

Mrs. E. L. Watson, whose name is synonymous with all that is good, true and beautiful in Spiritualism, writes from San Jose, Cal., under date of Dec. 19th, as follows:—I have long felt like thanking you for your careful weighing of facts bearing upon the philosophy of Spiritualism....

Development.

Men have a common origin. The products of the same vital form are subject to the same laws of growth, differing only in the initial position and degree of mental and physical development.

Materialization.

We challenge any one in Worthington to show finer lace curtains than those which adorn the front windows of the Advance office on these frosty mornings. There are twenty-five morning papers also competing the front and every morning they are covered with lace-work beyond the reach of any human skill, and giving us a vivid idea of the fineness of that invisible world of which we hear so much.

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B. Fisher, of Bement, Ill., writes: During the literary exercises at the public school in this village one day last month, the Principal of the school at the instigation of a Campbellite priest, caused the reading of an article in the Christian Advocate, which purported to give an account of Water's o. x. o. of Spiritualism; and in commenting thereon referred in sarcastic and derogatory terms to Spiritualists and Spiritualism, indirectly aiming out from among his scholars the children of Spiritualism, and subjecting them to the per of the most ignorant and bigoted of the priests, under the pretext of religious instruction. Is there no remedy for this species of bigotry and intolerance which prevails in our common schools? Or must Spiritualists and liberal people patiently submit to the insults of any ill-bred fanatic that a board of orthodox directors may employ? This matter should be agitated until legislative prohibitions, under severe penalties, these backward assaults by fanatical teachers upon the children of those who differ with them in religious belief.

Our correspondent should demand now that equal publicity be given to the JOURNAL's late editorial upon Mr. Wolfe. We do not believe the good people of B-ment, whatever may be their religious views, will uphold or assert in the conduct of the school teacher when the subject is properly brought to their attention.

E. F. Johnston writes: We can in a small measure, understand what you must have suffered for the love of truth and humanity; how you have in silence borne the sins of another through the misrepresentations of the vicious and ignorant. But these 'spirits' in prison can never know how seriously easy it is to suffer for those you love and for sweet conscience's sake, nor can they sense the exaltation of self-respect, till they are 'born again.' Our dear friend and brother, allow us to express a little of the gratitude and appreciation we hold for you, for in the line of our direct need you rose up, and in clear, ringing tones voiced our smothered demands for justice, purity and truth, on mortal and immortal life. In taking control of the RELIGIO-PHILOSOPHICAL JOURNAL, you furnished us a truthful, fearless medium; and well we know that from all pure and just demands the JOURNAL has never wavered.

O. W. Barnard writes: I wish to say through the JOURNAL that I regard the discourse delivered by A. B. French at Paw Paw, Mich., the 15th ult., as the most remarkable I ever read. It has been read by me, and every time I read it with new power and beauty in its most comprehensive and far-reaching ideas clothed in the most beautiful and poetic language. It is worthy of being printed in gilt letters, and hung in every library for study and admiration. I desire to call the particular attention of every reader of the JOURNAL to this able and splendid essay.

D. S. Stewart writes: We think the JOURNAL a grand literary sheet. It cannot fail to meet the wants of a progressive people. It is the dissemination of theosophy whose basis is as broad as nature, and as philosophical as truth. We like its noble resuscitant character. Spiritualism itself is sustainable. It needs no pomp, priest or cross. It is iconoclastic, yet a benefactor for humanity. Hold the olive branch to humanity. It is a mirror that reflects to us the homes of our loved ones on the ever green shore.

W. C. Piggott writes: I like the bold, fearless manner in which you advocate the truth, and nothing but the truth; heed not the sneering sneers who, like barbed hands, have no pity. We want more of the unadorned truth—that which will stand the sunlight of reason, and the best of common sense. You can count on the undersigned as one of the crew who will make the voyage in the good ship "Truth," with the RELIGIO-PHILOSOPHICAL JOURNAL flying at our ensign.

C. A. Simpson writes: The JOURNAL has my hearty sympathy in its free and fearless treatment of all questions. It more especially pleases me because of your determination to advocate Spiritualism on a basis of demonstrable facts, a scientific basis, rather than favor theoretical speculation and "ipse dixit." I know of no journal in the field of free thought, with which I am so much in sympathy as this.

W. J. Higgins writes: Every spare moment I have I put in my time in reading the JOURNAL. I consider it one of the best papers in the Union. Go on, Brother Bundy; I will do all I can for you. May you be blessed in your good and noble work.

Mrs. M. C. Northrup writes: I respect the JOURNAL and agree with it. It has been a source of comfort and knowledge to me in lonely hours for the past few years.

W. S. Wood writes: While in Chicago I had two sittings with Mrs. Simpson, 24 Oxford Avenue, and can truly say she is one of the best test mediums I ever met.

N. J. Rice writes: I have been a subscriber to the JOURNAL ever year, and it sheds about all the spiritual light I get, and I cannot afford to go without it.

The RELIGIO-PHILOSOPHICAL JOURNAL is ably conducted by the publisher, Mr. Bundy. It has a large corps of learned contributors and stands in the front rank as an exponent of liberal and spiritualistic thought. —Journal, Kirksville, Mo., Nov. 18th.

Notes and Extracts.

Every faculty of the human brain has a special bearing and influence upon every other faculty. It has been said that dead men tell no tales, but that is not a fact because there are no dead, in the sense in which the term is used.

Spiritualism differs from all other religions in not having any creed to subscribe to. It has no mythical representative at the throne of Infinite Intelligence.

That we ought to do an action is of itself a sufficient and ultimate answer to the questions, Why should we do it? how are we obliged to do it? The conviction of duty implies the soundest reason, the strongest obligation, of which our nature is susceptible. —Whitwell.

In the ritual buried with the ancient Egyptian mummies occurs this sentence, put into the mouth of the dead as he appears before Osiris and the forty-two assessors of the dead: "I have given food to the hungry, drink to the thirsty and clothes to the naked."

The question is often asked, what good is Spiritualism doing? We answer, if it removes one error and replaces it with a truth, it is a blessing; but it has done more than this—it has exposed a whole system of errors, and awakened a world from slumber into active life.

The simple precept, seek the truth, respect the truth, speak the truth, and live the truth, is one without which no character can be perfect, and it is one which will make a character for a man, though he never read a line of theology, never listened to a single sermon, never entered the portals of a church. —C. J. Holyoke.

Chaplain Stocker's crusade against the Hebrews seems to be losing ground in Germany. His petition against the Jews has given rise to a strong protest from several German municipalities. The heads of the various of the municipalities seem to be loyal and their hearts in the right place.

Many a man, if he had been sheltered from childhood from the bleak winds of adversity, and mild and enervating gales had played on his brow, would have afforded an example of truth and generosity and honor, who now, from the stress of temptation, has sunk into meanness and lying and robbery and outrage. —W. Godwin's Essays.

The new must often supplant the old, As time's sun course current flows, And brighter glories to unfold. For every crumbling altar stone That falls upon the way of time And echoes with olden words, To build a temple more sublime.

Man differs from a lifeless body or a brute in this: That it is not at the present moment alone that he has to deal for; for the past, the present, and the future, are all one to him. Before it approaches, as if it were never to be. Man, by his recollection, makes the past a part of the present, and his pre-knowledge adds the future to the present, thus uniting the three in one. —Draper's Intellectual Development of Europe.

It is the man who has seen nothing of life who is intolerant of his fellow men. Misanthropic people have, in most cases, been made misanthropic by being too much. But go on thinking the best you can of mankind; working the most you can for them; never scolding them because they will not be wise your way, and even then be sure that you are good and loving; as you can, you have dealt with a scant measure of tolerance to your fellowman. —Arthur Helps.

Two rugged arches stood one day Beside the great west window, And watch'd the folks in rich array From out the temple pour.

"My eyes! but ain't they tony though! And don't they sport the drest! What be they, Jack?" "Oh, I guess— They're Christian folks, I dunno!"

"They be! Then, if we had the cash, And wad, and drested, and out a dash— Should we be Christians too?"

The excitement in religious circles in Scotland in regard to the coming trial of Prof. Robert Smith for heresy, is at a boiling point. The Professor, who has over two hundred of his fellow-ministers with him bravely fighting his battle, and is not in a mood to give up. He declares that his accusers have shown not only bitter enmity, but lack of scholarship, and ignorance of things with which every clergyman ought to be acquainted. He sometimes loses his temper in debate, and calls his accusers names, which is not to be wondered at considering the provocation he has had. He insists that he is a believer in divine revelation as given in the Bible, and that some of his accusers are condemned out of their own mouths as being guilty of heterodoxy. Take it altogether, the controversy has become as tangled a thing as any which has ever agitated any of the Scotch churches. A meeting was held on a meeting discussing the subject last for seven hours.

Go where we will—East, west, north or south—communicate between the two worlds, through mediums, is the normal status of our kind, not only among the aborigines of America, but of Africa, Australia and New Zealand; while the Hindus and all five and five hundred million Buddhists are all Spiritualists. Our own Scriptures, that civilization professes to treasure, are stolen from the beginning to the end. The Old Testament commences with accounts of special communication between the two worlds, so does the New. Moses, one of the most powerful of mediums, seems to have had his mediumship in other orders, by good fortune, to keep it in his own strong hands. Spiritualism was a revelation to the Jews, as well as to the world. It was given to them, because on this occasion his orthodox medium answered him "Neither by dreams, nor by Urim, nor by prophets," as they had hitherto been accustomed to answer him.

There is an institution called the "Faith Home" in Springfield, Mass. It is a hospital where Faith is the only medicine, and it is claimed that miracles of cure are wrought upon those who furnish their own theosophy. According to accounts the Faith Home is quite as successful, if not more so, than the pool of Bethesda of old, or the Hot Springs, and other healing waters of modern times. During the past year it is claimed that the Faith Home has cured eighteen patients, all who applied and believed in the treatment. One, however, left before the prescribed course of Faith was completed, and the Faith Home was not able to assist in making a perfect restoration to health because she had been bedridden for many years and could not furnish faith enough to believe a cure in her case possible. She was only benefited according to her faith and received a point of improvement. These sisters of Faith believe that the same power is given to them to heal the sick without medicines, as that power is by the spirit's laws according to the records of their acts.

The belief that there must be explanation before a spirit can be retained or forced into humanity. The mother forgives her child without any explanation. The doctrine of vicarious atonement is not found in humanity. The statement that the sins of the father descend to the son, is not true. Nature is not as bad as its creeds. I am asked, is there no God in nature? Is there no power above ourselves? and I answer, yes, there is a God in nature, a Divine Parent, who is not to be discovered, except in the spirit of humanity. The ancient images are falling from many a household shrine. They could not do the work of humanity. The other day, we heard of the image of the Holy Virgin on a church wall, in Ireland. This heavenly visitor did not bring one load to feed a suffering Irish family, she did not bring the only relief wanted of the sympathy and the gold laid-bid on the idols of religions, millions are now finding this every bird that ever sang to its mate in the wild forests. It is the holy mother—the great Madonna. It is not the disadvantage of being made more than human, but of being made only human that does exist. Christ represents the highest of humanity, no matter what he taught; Christianity has a book containing many crucifixes. When the Christians speak of God becoming man, then, we say, let him be a real man. —Monroe D. Conway.

Religion of Spiritualism.

Mr. J. Murray Case writes Dr. Samuel Watson the following letter: "I thank you very much for your book, 'Religion of Spiritualism.' I have read it with much interest. I treasure it more for the spirit of Christianity it teaches, than for the phenomenal tests, yet these tests and communications are necessary to those who have never witnessed them. In order to stimulate investigation.

Your book will go largely into the hands of those who have never investigated Spiritualism, but have been educated in the various theological schools of thought. Embracing, as it does, a defense of Christianity in its pure primitive form, and presenting evidence of phenomena in our own day corresponding to those recorded in our Bible, it becomes at once, a most powerful instrument to lead the ignorant masses into the light of pure Spiritualism, and to exercise a modifying influence upon those who have drifted into extremes and become anti-Christian.

Your book will perform a good work in its tendency to bring together these extremes, and the formation of one universal church with no creed but to do good. The signs of the times all point in this direction. Our spiritual journals are less anti-Christian than ever before. The character and teachings of Christ are held in higher esteem. The old Bible is not ridiculed so much. The Christian spirit among Spiritualists, especially the leading minds, is taking deep root. The iconoclastic work is nearly all done, and the hearts of our people are becoming warmed up so that they feel the necessity of a true religion, and many feel that the Father which Christ has given us, can never be improved upon; all this while the church is gradually, but surely, moving upwards to the plain occupied by you as taught in your book. In all this I seem to realize that the day is near at hand when all men may worship under the shadow of one roof. Your book is an inspired instrument prepared under the wise guidance of angels, to assist in bringing about this glorious result.

A humorous old gentleman meeting a young Calvinistic minister, was informed that he would never reach heaven unless he was born again. "I have experienced that change," added the Calvinist, "and now feel no anxiety." "And so you have been born again," said his companion, misquoting. "Yes, I trust I have," "Well," said the old gentleman, eyeing him rather attentively, "I don't think it would hurt you, young man, to be born once more."







DAVIS'S "NATURE'S DIVINE REVELATIONS" IN QUESTION.

Fishbough, the "Scribe" to Peebles the Pilgrim, Returns the Greetings of "Peace and Good Will."

To the Editor of the Religio-Philosophical Journal:

I have read and pondered your kind letter contained in the RELIGIO-PHILOSOPHICAL JOURNAL of Dec. 18, 1880, and with permission of the editor I will endeavor to return a suitable response. The special matter which you bring to my attention, is the statement of Mr. Davis, which you truly pronounce erroneous and unhistorical concerning the proceedings of the Council of Nice, and its alleged rabble of "ferocious bishops," in fixing upon the books which should thereafter be received by the Christian church as comprising the Bible. You inform me that for this and other historical and archaeological errors in "Nature's Divine Revelations," with their injurious consequences, I am held "largely responsible" by many persons "in this and other lands." As reasons why I am thus held, you cite the "youth of Mr. Davis at the time these clairvoyant communications were given," his not acquaintance with ecclesiastical history at that time, and the fact that he never claimed to be infallible; and you then proceed to ask me this question:

"Inasmuch as you often speak of disconnection and dislocation of the bones of the spine, and of the Council of Nice, and of the alleged Bible manuscripts, business of these bishops?"

Perhaps I ought, in justice to Mr. Davis's book, to say that this question may seem to imply a little more than is quite true. I "modified," "corrected" and "revised" the dictations of Mr. D. only in respect to his grammar, and to his often obscure, involuntarily and verbally incorrect sentences; being always exceedingly scrupulous to preserve the ideas of the clairvoyant, and that, too, as nearly as possible, in the aspect in which it fell from his lips, whether I believed it or not; and sometimes, too, consisted of an amount of labor, sometimes exceedingly brain-racking, for which I never expected to receive due credit. Had I gone further than this, I would have taken a responsibility for which I could not have felt warranted, and in that case the book could not have been considered exclusively Mr. Davis's, but partly my own. The questions concerning the "youth" of Mr. Davis, his ignorance of ecclesiastical history, and his personal fallibility or infallibility, were questions which I felt I had no right to entertain as guides in the performance of the duty assigned me—leaving the responsibility for the truth or error of the matter dictated, to that invisible source of intelligence by which I felt that Mr. D. was prompted.

And yet I do not know that I ought to acquit myself entirely from blame in respect to this statement about the Council of Nice. If it be said that I ought to have known that the statement was entirely untrue, and that, thus knowing, I should at least have submitted the case to Mr. Davis for correction, I waive all direct defence, and simply content myself with the following explanations:

At that time I was yet a young man, and had read ecclesiastical history only by a skimming process—merely to ascertain the general drift of the story of the Christian church, seeking particular information only on those points which most interested me. Had I been asked about the Arian Controversy, or the origin of the Nicene Creed, I could have told something, perhaps, about the acts of the Council of Nice; but then, again, if I had been asked if these were the only matters considered by that body, I would probably have answered, "I think not." I know, from conversations which I had had, years before, with a certain religious skeptic, that there was an impression in some minds that the said council had something to do in fixing the canon of the scriptures. I knew not whence this impression originated, but now see that it most probably came from the story, quoted in Taylor's "Diagnosis," from Pappus, to the effect that the Council of Nice, desiring to know which of the books extant that purported to be sacred, were divinely sanctioned, placed them all under the communion table, and prayed that those which were to form the sacred canon should rise without the contact of visible hands, and place themselves upon the table, while the others should remain beneath—which thing, it is said, accordingly happened. But this story is, in its very nature, transparently a falsehood, believed by nobody, and it can not consistently be cited in corroboration of Davis's statement, which is so totally different in every particular.

Another thing: Much less was known at that time, concerning clairvoyance and Spiritualism than at present. And my Universalist theological education then dissuaded me to believe that falsehoods, or any other species of evil, or even mistakes concerning the truth, would be likely to come from the spiritual world in case of an opening of communion with this world. And as Davis had already shown the astounding ability to quote accurately from the Bible, in some instances giving even chapter and verse, I think my case is worthy of commiseration rather than condemnation in falling under the "strong delusion" of believing that this story of the Council of Nice, so positively and circumstantially affirmed, and several times repeated, was literally true as it fell from the lips of the clairvoyant. And so in the simplicity of an unsuspecting mind and heart, and the greenness of innocent ignorance, I published the account, just as I received it; and now I ask a candid and charitable judgment of the case as to where the chief if not the only responsibility rests, if, indeed, any one can guess where it does rest.

I will now proceed to note a few items in the history of the outcome of this matter: Some two or three months after Mr. Davis's book was published, I met my amiable and learned friend, Prof. Geo. Bush, who said to me: "Mr. Fishbough, there surely must be some mistake in the statement of your friend Davis concerning the proceedings of the Council of Nice. It struck me as a strange story when I first read it, and I have since searched all the records of the council that I can find, in different languages, and I find nothing but proofs of the impossibility that any such proceedings as Davis related could have taken place." This statement put me, too, on the line of investigation; and on opening Mosheim's "Ecclesiast. Hist.," with Murdock's learned and apparently exhaustive notes, at Century iv., part ii., chap. v., and onward, I soon found evidence clear as history could make it (confirmed by all other records subsequently examined), that the sole purpose of the convocation of the Council of Nice, was to try Arius, a presbyter of Alexandria, for alleged heretical opinions concerning Jesus Christ, and that its whole proceedings centered on that object, and drawing up the Nicene Creed to define the faith of the church

on that question. There were, however, about twenty, or as some define them, twenty-two, other canons subsequently passed, relating to minor and purely incidental subjects, all of which could here be specified if space permitted, but more of them relating to the books that should constitute the Bible.

The cavil as to the "obscure" of the history of the Council of Nice avails nothing in weakening this statement, as the only "obscure" there is, relates to the month and day of the month when it first met, "whether it was the 19th when it first met, or the 20th of July; that is the 20th of May, or the 19th of June," while says Murdock, all agree that it closed on the Emperer's Vicennalia, in July of that year (325). Indeed, so far from its history being obscure or doubtful, it is of all the early ecclesiastical councils the most conspicuous, and its acts the most certain, made so by the Arian controversy of which it was practically the instigator, and which continued to disturb the church for centuries after.

This was I brought to confront the demonstrative proof, that Davis's positive and repeated statements concerning the acts of this council, were absolutely erroneous. What could I do? The poor sleeping boy had doubtless then never even so much as heard of a Council of Nice while in his normal state, and I could not accuse him personally of a gross and wicked fabrication. Whence, then, proceeded the story? My Ballouite no-hellism forbade me to suppose that it came from the Spirit-world, where I imagined that all was holiness and happiness, and where there could not be any falsifying or otherwise wicked spirits. I felt that there was a deep mystery hanging over this affair, which I could not then pretend to solve; but I could not suppress in my mind a secret and imperceptibly growing suspicion, that at all other statements of my clairvoyant that were not in some way verifiable, might possibly yet have to be placed in the same category with this aggravating statement which my unfortunate pen had been made the instrument of inflicting upon the reading public to which I had so sincerely desired to show nothing but the truth.

All this, together with other things which I will not now mention, proved a sufficient cause for the initiation of that train of "sober second thought" and investigation which finally led to an almost entire change in my original estimate of Mr. Davis's interior qualifications, and the value of his works. I will not here stop to sketch the steps of my gradual divergence from Davis.

I will only say, for the present, that the process of tearing myself away from him, was like tearing out the fibres that were most closely worn around my heart. I feel that I shall give hereafter a sketch of this journey of divergence, with its causes, which were not, as Mr. Davis unjustly supposes, a recurrence of my overpowering hereditary or educational prejudices. But we are now engaged with this Council of Nice business, and will pursue it a little further.

After the phenomena of Spiritualism had been more formally introduced to the world, and the early Spiritualist conferences and other meetings became established, it was my fate to hear, now and then, references by speakers to the Council of Nice, its "ferocious bishops," and the action they took in forming the Bible—the speakers always referring to Davis when asked for authority. But while I found little difficulty in silencing, for the time being, the asseverations of these orators, by statements rebutting both them and Davis, a strong prejudice against me soon developed itself in the minds of many persons who erroneously imagined that I was becoming unjust to the friend whom I had so faithfully served, and was taking the "back track" towards the old theological "flesh pots," and my words and arguments were seemingly without permanent influence. And so, in the hope of securing that candid investigation and correction of the Council of Nice story which my overt challenge had failed to bring about, I addressed an anonymous note to Messrs. Partridge and Britton, publishers of the "Spiritual Telegraph," which was inserted in that journal of Sept. 22nd, 1856. In that note, after restating the main points in the story as related by Spiritualists without mentioning Davis, I say:

"If you will kindly find me in the company of a note, in your valuable columns, I wish to respectfully inquire of yourselves, or any of your numerous and intelligent correspondents, what the standard records are of such action concerning the books of the Bible as are alleged to have been taken by the Council of Nice? Of course, I do not mean to imply that the standard records are to appear to be, should not be without some substantial foundation, but I am sure, they should distinctly prove the truth. An early answer, therefore, to the above inquiry will much gratify me. A TRUTH SEEKER."

To this Mr. Britton answered by the following appended note:

"We have heard the affirmation or intimation to which 'A Truth Seeker' refers, from various quarters, but we have never yet been able to verify its truth by reference to any authentic history—Edw."

This note brought out another, signed "A. W. Benton," of Fulton, Ill., published in the "Telegraph" of Nov. 3rd, 1856, in which the writer says:

"I would briefly say that the only place, or rather the first place I ever saw the assertion, was in A. J. Davis's 'Divine Revelations,' pp. 517 and 518, where you will find the following words: 'Then to the Council of Nice, for the purpose of consulting ecclesiastical history being very limited, I would call on Mr. Davis, through the 'Telegraph,' to substantiate that part of his statement.'"

Instead of personally answering this note, as one might have thought Mr. Davis would have felt it his duty to do, he delegates that duty to his wife "Mary," who, in "Telegraph" Nov. 10th, 1855, acquits herself as well as could have been expected, in a letter too long for full insertion here, but of which I copy the following as the only passages which seem to be directly relevant—omitting the writer's vaguely general allusion to the pious lies and frauds of the church at those times as having no necessary bearing upon the point:

"A. W. BENTON—RESPECTED FRIEND: In the 'Telegraph' of Nov. 3rd, you call on Mr. Davis to substantiate that part of 'Nature's Divine Revelations' which refers to the Council of Nice, etc. As his spirit is absorbed just now in the investigation of another subject, I will take the liberty to respond to your inquiry. In the first place, allow me to remark, that those acquainted with the spiritual experience of Mr. Davis as well as with his own perceptions of historical facts and philosophical principles are so firm sufficient authority. The falsifying is my own. I... In the second place, the proceedings of the Council of Nice, are like all great events in the ancient history of the church, veiled in obscurity. Indeed, a strong desire seemed to possess Eusebius and others who were present to conceal its details from the world, or at least to clothe the whole affair in the garb of mystery. [The proof of this assertion is unfortunately omitted.] But while so much trouble attends our investigations in the many labyrinthine of ecclesiastical history, many things seem to point out the Nicene Council as the one whose decisions were most authoritative regarding the 'holy books.' The catalogue of Eusebius, who was the most learned and influential among the attendant bishops, was excepted the same with the Nicene one, as was that of Athanasius who was his contemporary. [And so were the catalogues of several of the other bishops.] The foundation on which is based the faith of orthodox in the plenary inspiration of the Bible; and also that which is much in the ancient records leading to corroborate the record to which you refer, in 'Nature's Divine Revelations' there is, at least no testimony in all these ancient records, written by which this statement can be disproved. Yours for the truth, MARY F. DAVIS."

To those who have carefully read up the history of the Council of Nice, and who know the purpose, and the only purpose, for which it was convoked, it will be sufficient for us to pass the plea contained in these extracts without one word of reply.

The matter, then, stands thus: 1st. I wrote and published from the lips of Mr. Davis, this account of the origin of the collection of books which he calls "excellent soft bark" for these reasons: because my office was simply that of an amanuensis and editor, and not that of a critic; and because I believed at that time, that there must be some truth in the account, knowing that Davis's clairvoyant perceptions had proved correct in other instances. 2d. As soon as I found that the story was untrue, and came to a little better understanding of Davis's clairvoyant powers, I endeavored to correct it through such channels as were then open to me. 3rd. As the early Spiritualist journals were reluctant to give me such full freedom of their columns as I needed to correct, over my own name, the errors of Mr. Davis on this and other subjects; and as unkind epithets were already being pretty freely showered upon me from certain quarters, for no other reason than that of my obedience to a light which I found to be higher than Mr. Davis—I endeavored, and succeeded, by the little stratagem of my anonymous note of inquiry, in turning up this story, for the time being, to the sunlight, and developing the only definite ground on which Mr. Davis even then rested it, as consisting in "his own [clairvoyant] perceptions of historical facts and philosophical principles," which, as expressed through his wife, are to him sufficient authority. I am not aware that Mr. D. has from that time to this either retracted this story or proved it on any other ground than that of his clairvoyance. If the infallibility of this, on the one hand, and the implied mendacity of history on the other, should be brought under serious discussion, I shall probably have some other facts to state concerning Mr. Davis's clairvoyance as sometimes displayed; but I have not thought that either he or any of his disciples will be anxious to embark in such a discussion.

Thus, Bro. Peebles, do I again wash my hands of this whole business, perhaps for the twentieth time. I know not what more I can do to free myself from the apparent responsibility of this story, and the injury it has inflicted upon many minds and hearts, unless it be by giving a little farther insight into Mr. Davis's "superior states," and the sources of his impressions as deduced principally from his own sayings and experiences. In the spirit of kindness to my old friend, as well as of justice to the public, I will endeavor to accomplish this task in another article, provided my good friend Bundy will favor me with a channel of utterance. I still believe that Mr. Davis's work holds a legitimate place in a programme of divine uses, but that it never can accomplish its object and leave no traces of mischief behind, without being pressed through a pretty fine sieve.

WILLIAM FISHBOUGH, 820 DeKalb Ave., Brooklyn, Dec. 1880.

The Strange Proceedings which Annoy Battle Creek, Mich., Citizens.

BATTLE CREEK, Mich., Dec. 23.—Many years ago the cemetery of this city was located where is now the heart of the city. As the city grew, so as to surround the last resting-place of the dead, the cemetery was removed to a considerable distance outside the city limits. All the graves that were marked by tombstone or otherwise were dug up and the ashes of the departed ancestors included in a new pine box, and again interred at the new burying-ground. Of course, there were many graves of poor people, known as the potter's field, which graves were unmarked by stone or mound, and whose bones were allowed to remain there, as the spot where they were buried could not be identified. Soon after, the old cemetery lot was divided up and sold for building sites, and now many elegant structures grace the spot where formerly only whitened stones were seen. In excavating for the cellars of these residences, many human bones were found, evidently the unmarked graves of some nameless sufferers. Whenever they were thrown out they were allowed to lie upon the surface of the ground and bleached out, no more attention being paid to them than to so much gravel. Nothing more was thought of them, and the fact of the former existence of a graveyard there had nearly passed out of the minds of the present dwellers in the houses erected there. Within the past year or two, however, the residents have been annoyed by uncanny noises and sounds, which came at midnight, in the morn, and at all hours of the day and night. No one paid any attention to them, but still the knocks, rappings and unexplainable sounds continued. They are most conspicuous at the residence of Frank W. Clapp, a prominent lawyer and ex-prosecuting attorney of Calhoun County. Frequently he has been awakened in the night by a noise as of some person spitting wood in the cellar, or the muffled sound as though a grave was being dug. Investigation disclosed nothing. At night he has many times been awakened by rappings and pounding upon the head of his bed. A light would be procured, and still the strange sounds would continue, sometimes so violently as to jar the bed, yet nothing could be seen by the closest scrutiny. Nor are these disturbances confined to the dark hours. In bright midday the same sounds are heard, and frequently they are accompanied by a noise as of a fluttering bird; yet nothing can be seen. His is not the only house situated upon the former site of the graveyard. The Episcopal church rectory, the residence of Henry Kunkel, Superintendent of the C. & G. T. Railroad, and several other buildings are also erected on this consecrated ground, and in them these

strange striking and sound have also been observed. Spiritualists say that the noises are the clamorings of spirits whose bones have been thrown out and left to decay in the air, and who take such means to show their anger at the disrespectful way in which their last rest has been disturbed. But none of these occupants are Spiritualists, and do not accept this explanation of these frequent disturbances. The mysterious noises still continue at frequent intervals, with slight variations, and annoy the residents a great deal. Sometimes the sounds are heard in the bright daylight, as of some one digging a grave; the creaking sound of the coffin being let down is heard, then dull, heavy noises, as of clumps of earth being thrown into the grave, and then all will relapse into silence. What makes it more wonderful is that these sounds seem to occur in the very room in which you may be sitting, and in broad daylight, and lack sight to convince the listener that the sounds which he hears are not real. Whether they proceed from ghosts, disembodied spirits, or some other source, the result is the same to the listener—he is awe-struck, and mentally, if not audibly, asks himself the question which all who have heard propound—"what is it—is it ghosts?"—Chicago Inter Ocean.

Rev. Charles Caverno, with whom the JOURNAL has had friendly discussions in years past, sends us the following notice:

"Will you be kind enough to state in your next week's paper, that I have prepared a course of lectures on 'Morals,' to be given in Hershey Hall, on Mondays, at one o'clock, P. M. The first lecture is to be given Monday, Jan. 10th. The lectures are free. Assure your readers of an opportunity to hear straight orthodox thought."

Mr. Caverno is a man of culture and ability, and will give an interesting course of lectures, though many of his positions will be open to the criticism of those who have got farther into the light. If Mr. Caverno will adopt the plan of allowing five minute speeches germane to the subject of his lecture, at its close, allowing 20 minutes to such discussion, and taking ten minutes at the close to reply, he would develop a far greater public interest in his lectures, and would accomplish much more good.

Rev. H. W. and Mrs. Thomas held a reception in the parlors of the Sherman House, last week, which was largely attended. Nothing could better indicate the cosmopolitan character of Dr. Thomas's work, than the wide range from which the callers came. In addition to large numbers who may be considered as in his pastorate, and who are of all shades of belief from liberal Methodism up to Spiritualism and all phases of Liberalism, we noticed Rev. L. P. Mercer, Swedenborgian, Dr. Sumner Ellis, Universalist, and other representative men. We counted a score or more of avowed Spiritualists, including several mediums, and saw many more who are known to their intimate friends as Spiritualists, but who, either from lack of courage to say so, or for other reasons, are waiting. A pleasant evening was of course the result and a desire that there should be inaugurated a series of societies under the auspices of Dr. Thomas's society, found general expression.

THE INTEREST IN ORGANIZATION is shown by the fact that of the 8000 pamphlets containing the substance of the JOURNAL's late editorial, "The Field is White with the Harvest," which we printed, not more than 500 now remain on hand. About 4000 of them have been sent off in packages of five or less, in compliance with requests from all parts of the country. Whatever may be the outcome, it is apparent that progressive people realize the need of co-operative action.

Dr. S. J. Dickson, of Blue Island, Ill., a suburb of Chicago, has just returned from a successful professional trip in Ohio. The Doctor's power as a magnetic healer is daily becoming more widely known. He already has calls to return again to Ohio.

Thirty Days More Time to Send in New Trial Subscriptions.

Within the past week we have received numerous and urgent requests from lecturers, mediums and other friends of the JOURNAL, to extend the time in which new trial subscriptions would be received at the reduced rate. Our correspondents say that the work has only just fairly got under way, and that they with others will, no doubt, be able to send in thousands of trial subscriptions during January, if afforded the opportunity. We yield to this appeal and will during January, continue to receive new trial subscribers, to whom the JOURNAL will be sent twelve weeks for thirty cents, or fifteen months for \$2.80. Let every friend of the paper actively aid in extending its circulation. We feel sure that a large majority of those who read it twelve weeks; will renew at our regular subscription rate of \$2.50 per year, which is as low as a first-class paper can be published. Those of our new readers whose time is about expiring, will please bear in mind and remit at least ten days or two weeks before the expiration of present subscription. The paper will not be sent to trial subscribers after their time is out unless renewed.

We have on hand a fresh supply of the Games of Avilude, price 50 cents; Snaps, 25 cents, and Totem, 20 cents. They will amuse both the young and old, and should be in the homes of all, these long winter evenings.

"Practical Instructions in Animal Magnetism," by J. F. F. Delanize, translated by T. C. Hartshorn. A most comprehensive and valuable work, covering the subject fully. Price \$2.00; for sale at this office.

"The Watseka Wonder," only ten cents. At this price every one should have a copy. For sale at this office.

HORROFF'S ACID PHOSPHATE should be used when your brain is tired from over-exertion.

Don't drive a lame horse when you can get Kendall's Spavin Cure for \$1.00, it is worth \$5. Read their Advertisement.

A XMAS PUZZLE. Let Every One try and READ IT. WIDE AWAKE, BABYLAND, WOLF'S READER, PANSPY, THE MASON'S CHART. A Christmas Present New Every Month!

MASON & HAMLIN ORGAN CO. AT ALL GREAT WORLDS EXHIBITIONS. SUPERB DRAWING ROOM STYLES, \$300 to \$750 and upwards; FOR LARGE CHURCHES, \$750, \$1000, \$2000 and more; FOR SMALLER CHURCHES, \$200, \$300, \$400, \$500 and upwards. THESE ORGANS ARE CERTAINLY UNRIVALED IN EXCELLENCE, WHILE THE PRICES ARE NOT MUCH HIGHER THAN THOSE OF VERY INFERIOR INSTRUMENTS.