Ernth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

JOHN C. BUNDY, EDITOR AND PUBLISHES.

CHICAGO, JANUARY 29, 1881.

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Manifestations from David Strauss, Trauslated from "Licht mehr Licht."

BY DR. G. BLOEDE.

To the Editor of the Religio-Philosophical Journal:

The communications given below, which I translate from the German weekly, Licht make Licht, of Nov. Hist, will, I hope, prove of interest to American readers, as well on account of the spirit to whom they are ascribed, as on that of the medium who claims to have been their instrument. The spirit is said to have been David Strauss, the well known German critic of the Life of Jesus and the writings of the New Testament, who, as is equally well known, died as a perfect skeptic in regard to the immortality of the soul. The medium who alleges to have received these communications, is the Austrian Baroness Adelma de Vay, whose name is familiar in Spiritualist literature, and who as a non professional medium of the highest gifts, and as a lady of unimpeachable standing in society enjoys a wide reputation and well deserved personal confidence. She reports the following as coming from David Strauss:

"My views of the miracles of Jesus have not changed. I have not found Jesus in the so-called 'beyond,' and have, therefore, been unable to talk with him on the mat-

"I am, since the dissolution of my body astonished at the life in me, and strive to explain it to myself on natural laws.

This unsolved problem occupies me very much. It is queer that I have no great power over the brain of this so-called medium, Adelma. Our ideas diverge too much. I find in her nothing but spirit belief; this disturbs my influence.

"I still hold spiritism to be a jesuitical humbug. I am neither above nor below. I live and am. I strive to solve to me my own enigma. That I still am, after having died physically, is the first miracle I expe-

"I know nothing of the much praised beatitude. I am to myself much less clear than before; I miss the organic brain. I begin to comprehend that I made the blunder to work myself into theories which I must now recognize as not being so. - I amlooking here in vain for Kant, Hegel and Goethe; they are after all either withered into nothing in the course of time or they are in other worlds.

"I think that real death comes but slowly, perhaps after 100 years. The soul vegetates on so miserably for a while, until all life is dissolved, and it causes me pangs, that am no more so spirited and vigorous as I used to be.

"Instead of reviving as the Spiritualists say, I am dying off without having positive organs. I sense ears, mouth, nose and taste. feel the need of sleep.

"I will decipher myself. I like to write through this instrument, although it does not suit me completely, for men are as dif-ferent as the leaves of the trees, which are

At another time David Strauss is present and says: "I was once before with this medium; it is the only way to give me clearness. This doubt is terrible! I am, but still deny myself."

Ruddha writes to David: "David, bow to the fact that thou art! Thou hast denied God and thine own future existence; thou hast called Christ the Messiah, an impostor and juggler; thy writings have cast thousands of men into ruin; they work destruc-tion like an avalanche to this very day. Thou art wickeder than all the murderers on earth, for thou hast murdered a thousand fold morally and spiritually! Thy writings have not brought enlightenment, but death and destruction! In the young hearts of students, they have singed faith, moral consciousness, every atom of religion; they all now walk on the path thou hast

shown them, without light, without belief! If thou should look at the constant damage thy writings are spreading, thou oughtst thyself pray for thine annihilation! But thou canst not be annihilated; thou must live on in the fullest consciousness of thine l, and thine actions. An eternity of penitence alone can bring atonement

David Strauss writes violently: "O great spirit, hold on! Dinot crush me altogether, or, ves, yes, annihilate mel."

Buddha: "Hear now thy judgment. All those whom thou hast misled, and whose names are legion, shall come into thy realm of darkness, and ask thee, how is it now about immortality? Judas has hetrayed Jesus, and the Jews had him crucified, but thou hast called him the Son of God, the highest and purest, an impostor and a juggler! Where are the proofs of the lies thou hast sent into the world? Thou wantest to prove a strong reason-what art thou now? Thou hast rejoiced in demonisc pride. What art thou now? Thy mean invectives against Jesus make the highest spirits indignant; thy words give offense to the hosts of heaven, and yet thou canst not take one atom from the force and power of God!"

Straues: "Hold ou! it is too much! This very moment thou hast shaken me, but soon the o'd stubbornness returns. misery which surrounds me is great! You will make it appear in all writings; you will post it on all street corners, that I. D. Strauss, am living; that there is a terrible immortality. Proudhon, Benno, have been my models. I wanted to surpass them yet! Soon after my last writing, came death! At first I would not believe that this was death. I thought I was in a process of gradual dissolution; that death had several stages and went on by degrees; the death of the physical organs, then the death of the nerve spirit, then the dissolution of the psychic. But I wait for it in vain!

I must now believe that this terrible self-consciousness lives on. I commenced composition of my nerve spirit; but I do not advance. I am living in a horrible was el Nothing but ice, no man, no soul, no plant, no animali. I am dying eternally! Everything is rigid around me—everything barren! I alone am alive. My voice is lost at the ice walls. I live with a thousand thoughts, with the tormenting consciousness that there is a continuous life, a responsibility. Then the medium called me up. I could not get out of the prison. But two grey densely veiled figures selzed me and brought me here. If there is no God, why am I left in such a terrible existence?

"The chemical atomistic composition of my body combines itself only in the ice region; here my body crumbles down. It is abominable! Yes, I feel my existence, but through a thousand torments; is that God's love!"

Buddha: "David, thou alone bearest the fault of thy present sofferings; thou art the author of this condition; it can not be otherwise. Thou art in the realm thou createst to thyself, in the lightless rigid nothing. Thy thoughts always congealed all life. These, thy thoughts, have poisoned thy nerve-spirit. Bear now the fluidic reactions of thy destuctive thoughts; thou art in thine own element!"

Strauss: "Enough, enough! carry me back into my icy waste! Let me congeal there into nothing." Buddha: "He still hopes for a final

death." On the 12th of April, Adelma speaks in ecstatic sleep:

"Two spirits carry in a mummy from which streams an icy coldness. [The me-dium shivers.] It is David Strauss. By his features you would not recognize him; there is nothing left of the nobly formed head, which turned the heads of half the youth of Germany. It is quite small, indeed almost dwindled to nothing; from the eyes alone fire is sparkling. When the two spirits brought him in he seemed to be unconscious; now he slowly comes to. Awake, David, awake! This aspect alone causes me a painful feeling; something between commiseration and abhorrence! O God, have mercy on this spirit! Now he looks round and says: O. I am with the medium? How did I come hither?" 'These two good

spirits have carried you here. Do you see them? Do you see me??"

David: "I see no spirits. I feel only some force about me. I have the sensation of being electrical." of being electrified. I see the medium and a gentleman who writes. It is almost unpleasant to me to be again torn from my

icy waste, as it revives me singularly, and I want to become nothing." Adelma: "As to that, you may wait a long while, dear friend; you will never become nothing. You remain an individual, sentient being; your person will never person." ish. You would now like to become nothing in order to get rid of the remembrance of your writing? But this cannot be. The sting lives on until your pride be broken before God! The aspect of the spirit is frightful! The sweat of agony covers him. He wants to flee, but cannot get away; he would like to be deaf, but must hear. Look, such is the fate of the strong minds, that do not believe in God. David, recall your mother. You loved her! Recall the time when you were a boy and prayed as a plous child. You have become a murderer, but, nevertheless, pray." As I tell him this, he mourns and groans, and says: "I cannot cry to him? Never. My mother, if she really lived in the spirit land, would be here! No, your mother cannot get to you! You are separated by infinite abyses; she

is with Jesus! Your peri-spirit does not endure this a mosphere. He is again carried off veiled."

April 22nd, David Strauss is carried in by two spirits. "David, awake! Do you remember my last words?"

David: "Yes; your last words were about Jesus, at whom I have laughed and scorn-

"Do you see your wrong? Do you see that you have slandered the highest spir-

He takes on a denser form and writheshe would have to pray-now again he rejects the thought, and falls back into rig-

David: "I see all the men who were led astray through me; their number is millions! Many have died, and come to me into my icy waste; they are looking for the nothing—the dissolution. I bear the guilt of so many suicides! O earth, roll upon me, crush me, annihilate me!"

Adelma: "David, you cannot be destroyed. You do not find salvation unless you acknowledge God in humanity!" He now says: "A devil rules, who tor-tures mel"

Adelma: "No, it is your conscience which gives no rest to you."

David: "The crowd of those who come to me, is increasing from day to day. Every new edition of my writings causes me thousand fold pain. Let Christ saide, of whom was to know nothing. I know that I am living, that I am in the midst of an stomic transformation, which however, must at last find its end! But when? When? I have made in my ice plains some studies on atoms, and have come across a law of cohesion. Death is a false conception. It is a change of atoms: this is to me vet far from a proof of an eternal existence. If there was such an existence and a heaven. would I not have met with Kant. Hegel. Schelling, Goethe, Proudhon! I have not yet met one of the ancients like Plato."

your scholers come to you?"
David: "Very well, those are so-called newly departed ones; minds in the change of atoms; they will, like those I have mentioned before, in the course of time, be dissolved through the change of atoms."

Adelma wants to magnetize Strauss, in order to give him light, when he warding her off cries, "I will not allow myself to be magnetized." The medium prays. Strauss, is carried away.

REMARKS OF THE TRANSLATOR,

I cannot let these manifestations, which may certainly be called powerful, go to a wider circle of readers without adding my own opinion about them with all the sin-cerity due to the great cause of Spiritualism. I cherish a high esteem, amounting to admiration, for the uncommon spiritual gifts of the Baroness de Vay, the unimpeachable purity of her motives in using them, and the perfect sincerity and great courage she has always shown in giving her convictions and experiences to the world; but it is just this high position which she occupies in my eyes and those of a large circle of Spiritualists, which causes me to put communications of hers like the one given above, to a severer critical test, and to point out its shortcomings. I have no doubt of the genuineness of Adelma's communications, as to the fact of their being real manifestations of spirit-power received through her mediumship, but at the same time I cannot help entertaining well founded doubts concerning the identiof her alleged controls. In regard to this most important point, there is not the least corollary security for the objective truth of the manifestations, for their being more than the subjective effusions of an ecstatic sensitive. They stand in one line with the similar emanations from the so-called high authorities of inspired trance speakers, or the Moseses, St. Peters, Shakespeares, Miltons and Swedenborgs of celebrated writing-mediums. In the case before us we have to extend our doubts even from the identity of the alleged controls to the soundness of the doctrines their communications are intended

to convey.

David Friedrich Strauss, with whose works the medium may not be sufficiently familiar, appears in these manifestations in a condition totally at variance with his character and unworthy of the man he was in life, as well as inconsistent with the views of progressive Spiritualism. Strauss was not a modern, sensational fancy writer or traveling lecturer, seeking a cheap fame through the ephemeral press or the public platform; he was one of the deepest and most severe thinkers and accomplished scholars of Germany; his critique of the documents of the new dispensation and of the historical facts of the Life of Jesus, was not the inspirations of an easy wit as Robert Ingersoll's, but the fruits of the most latorious studies of a whole life of extensive scholarship, immense reading and critical acuteness, combined with the strongest love of truth, and the ardent desife to give to the world what he had found as such. To see such a mind as this, even if it should have gone in the wrong direction in such a pitiable condition as Adelma represents it to be in after its separation from the body, is utterly inconsistent with the views of progressive Spiritualism.

If David Strauss by the individual organization of his mind, which Nature gave to him, and by the reasoning which was logi-cal and consistent to him, should have been led to the denial of truths, which we

point of our higher knowledge, not be viewed in the light of moral wrong, or conscious sin requiring and justifying in the next life such a wretched and miserable, condition as Strauss appears in in the vision of Adelma. I do not hesitate to declare such a "compensation" to be utterly at variance with the doctrines of true and und igmatical Spiritualism! We may grant that even the honest and sincere scientific atheist and denier of the perpetual life of a spiritual principle, should, when he actually enters the new sphere of existence, and becomes aware of the great error of his earthly stage and the working of his physical brain, at first get into a muddled condition of consciousness, and find himself dazzird and confused by the new light dawning upon him. We should not wond-reither, if such a skeptical mind, which, during a whole life applied its uncommon powers in a direction opposite to that of truth, should at first try by all means to remain persistent in its errors, and should find it haid work to extricate itself from the labyrinth of its syllogisms. All this would seem natural and in accordance with the teachings of Spiritualism. But to represent a spirit like that of David Strauss as loaded down with the responsibility of a thousand "sins' and crimes, to show him up in the shape of a miserable, crouching penitent, like the subjects of the Church discipline of past ages, and writhing under tortures like the victims of the Holy Inquisition—this, if there be any real spirit-power in the matter, we must simply declare to be the manifestations of a low and bigoted set of spirits, themselves "prisoners," yet of narrow dogmatical preconceptions and fanatical prejudices, which enslaved their reason while in the body; and it is also evident why they availed themselves of a medium, who is not foreign to fantastical notions. and in whose mental organization an overactive imagination is a prominent feature.

know to be such, this could from the stand.

this kind can contribute anything to the advancement of our spiritual philosophy, or to improving its credit with the general public. I for one feel bound to protest against the exhibition of such superficial and ignorant "spirit power," as Mrs. Adelma's Buddha, who would be considerably puzzled, if he should be called upon to prove from Strauss's writings, that he ever called

Jesus an impostor and juggler! David Friedr ch Strauss was not a wanton slanderer and blasphemer, but a scientific mind of the highest order, and the task he took upon himself, was to prove that the "historical" Christ, as appearing in the so-called authentic reports about him, was a person of rather doubtful reality, an ideal type, a myth, the product of truth and fiction and that the books claimed as the organon of Church-Christianity, were the work of distant epochs and different authors writing from different motives, as proven by the innumerable inaccuracies inconsistencies, discrepancies and contradictions contained therein. His last work "The Old and the New Creed," in which he sustains the ultimate results of the materialist science, cannot be judged without reference to the age in which it was written and published, the age which produced such minds as Mill, Spencer, Huxley, Tyndall, Fuerbach, Vogt, Buch er, Haeckel and others. To make "higher spirits" pro-claim that such minds, who, whatever may have been the error of their intellect, acted upon the postulates of their organization were in the next life subjected to the tor tures of "icy-wastes" and the "dwindling of their brains into nothing," is either an aspersion on the sublime truths of the spir itual philosophy, or—simply ridiculous!

"Organization".—Spiritual Education.

To the Editor of the Religio-Philosophical Journal:

I said my word on this subject in the early part of the valuable discussion which has followed your editorial. Briefly I will add a little. I like A. J. King's article, and H. H. Brown and Samuel Watson have excellent articles in your last issue. I am of the same mind as at first-your plan for mental culture and amusements, with Spiritualism and natural religion emphasized and made the central inspiration and idea of the society, and a large freedom of order ly discussion of varying opinions.

Whether persons can act together de pends largely on their personality. There are both Spiritualists and Materialists who are crotchety and angular, troublesome to work with; others who can act together with mutual benefit and enjoyment; yet the spiritual ideas tend to largeness and harmony and a unitive purpose, must be the soul of a society, not two ideas, or the ories, unlike and contradictory. Spiritual ism points to light and life eternal; Materialism points to dust and darkness. As the light spreads, the darkness recedes; as

darkness grows, light indes—that is all. The great need of the world is spiritual light; let us devote ourselves to its growth, and so gain unity harmony and inspiration. Let no fair and earnest word of dissent or inquiry be checked, but let our aim be single, and the best persons of varying opinions, will be attracted by our breadth and freedom. The first need is a more earnest devotedness, a deeper wish that the world shall share the light and growth of which

we have some glimpse. In Michigan, the Second Adventists are not large in numbers or rich in purse, but they are earnestly devoted to their views. sa.

cred to them. They raise yearly at least ten thousand dollars to keep up a college,a great printing press and stated preaching.

For the Spiritualists to raise \$200 000 would be less in proportion to their ability. Suppose they give \$20,000 yearly to keep able speakers and mediums employed, to spread journals and tracts-what a work this would accomplish! Give us the earnestness for growth and spiritual culture, without dogmatism, which our advent friends feel for their religious views, and all else, of organization, etc., will come.

It may be said that the truth gains and grows, even with imperfect methods; fortuna'ely this is true, but it is equally true that our mistakes hurt us more than all our opponents can do, and that we greatly need the best methods and the best care and judgment. Newton, Brittan and Tuttle, are good men for an advisory committee. I will say no more, save to ask your readers to go back and carefully look over the articles of Watson, King, Brown, and others.

Your Journal gains in life and grace. Let the people feel in their pockets, for subscription money! Detroit, Mich., Jan. 24th, 1881.

Mrs. Hester M. Poole, Editor. "Woman.

and the Household."

BY LITA BARNEY SAYLES.

There is one department in the RELIGIO-PHILOSOPHICAL JOURNAL that deserves far more attention than it has ever received publicly at the hands of its readers, and that is "Woman and the Household," It is a necessary department in a social and family paper, such as the JOURNAL desires to be considered in addition to its scientific, religious and philosophical teachings, and the little lady who fills the place of editor is a useful adjunct to its editorial corps. ance with Mrs. Poole, need not be reminded of the parity of description between Elizabeth Akers Allen's Woman (copied into the issue for January 1st), and the dear little editress herself, and this in more points than one. She is a truly lovely woman, doing whatever her hands find to do, whether work of the physical, or that of the spirit. She is thoroughly spiritual, refined and lady-like, with the good strong common sense that makes any of its possessors take up and carry many a burden that is foreign to our desires or our d-serts because it seems necessary in life's economy that they are borne, and none else stands ready to bear them—an uncomplaining, patient, sympathizing woman, ready to share your griefs, if she can find them out, and her strongly sympathetic nature makes her so sensitive magnetically, that you cannot remain in her presence, without her coming unconsciously to herself, en rapport with your spirit.

With her high spiritual development and intellectual attainments, she can but be the possessor of the most refined and esthetical tastes. She loves the beautiful and the true, and all that is purifying and elevating to the soul, whether found in art or external nature, or more to her delight, in the spirit of the human growing toward the divine. Her natural acuteness of psychometrization makes her discretion never failing, and her integrity and justice of nature, makes it impossible that she should judge you selfishly. I wish the readers of the JOURNAL knew their treasure better, and to assist in bringing about this consummation I have had the audicity to say some things about her, just as I should, as truly,, say them were she really translated to the angel-world where she will be sometime, made so welcome. Why should we not tell humanity what treasures are in their midst, if we happen to be better informed concerning these than the rest of the world are? Why wait till death closes the eyes to mortal expression, and shuts the lips that would so gladly kiss ours in response to the truths we utter concerning them? And especially should we do this, I think,

when those we speak of are thinking and planning and working publicly for the world. We are not then taking them from the seclusion of our hearts and parading them, but only attracting the recipients of their bounty to the understanding of the source thereof.

Week after week this dear woman spreads out before us the wisdom of her own cultured thought and the beauties, in miniature, that she gathers from observation and reading. And we may always turn from the necessarily controversial condition of the rest of the paper, and enjoy a season of quiet, in reviewing her always pleasing column. You can feel the cool touch of her magnetic fingers in every word you read; you are quieted and uplifted and spiritualized always by the beautiful spirit of peace and good will that characterizes her articles and selections. I know that many turn to "Woman and the Household" as soon as they take up the Journal, and I want her to know that at least one woman loves her, and blesses her and hopes we may still continue, as in the past, to greet her and her work in the JOURNAL! Dayville (Killingly) Ot.

Wendall Phillips says: "No reform, moral or intellectual, ever came from the upper classes of society. Each and all came up from the protest of martyr and victim."

Sideros and its People as Independently Described by Many Psychometers.

> BY PROF. WM. DENTON. CONTINUED. [Copyright Secured.]

The study of Sideros sheds much light also on the origin of species and of man. On Sideros we find the leading forms, animal and vegetable, in which life is embodied on the earth, and so closely did it resemble the earth that not more than three or four out of more than 30 persons, who have visited Sideros, recognized, at first, that they were on a different world from ours. Mosses and lichens carpeted the rocks, grasses made verdant the well-watered valleys, and trees resembling our pines grew on the mountain sides. Polyps swarmed in the waters and secreted petroleum, as they did on our own planet during the Silurian and Devonian times; star-fish, after a storm, lay on the shore; fucoids grew on the black rocks, sea snails fed upon them and bivalves clung to them: fishes balanced themselves in the less saline waters of Sideros as they do in the more saline waters of earth, and frogs abounded in the swamps; birds sang in the boughs and sailed on the waters; goats skipped over the rocks; dogs accompanied men when they hunted deer in the woods, and monkeys were there the immediate precursors of humanity. None of these could have had, it is evident, any genetic connection with the corresponding animals of bur own planet, and we must look for some other potent cause for the similarity that existed between them. Salt on Mars would doubtless crystallize in cubes, as it does here, it the solution in which it was held was sufficiently pure. It would do this in consequence of the tendency that inheres in saline matter to assume that form. All other crystallizable minerals would doubtless assume their distinguishing shapes on all other worlds of space in which conditions were favorable for their production. Why may not animals and plants assume determinate shapes by virtue of inherent tendency? I think the facts revealed by the examinations of Sideros demonstrate that this is the case. Tendency is necessary to the formation of the clay-stone and the crystal; by its aid every organic being is carried along the line of its special development to its ultimate form. The egg of an amphibian is identical in appearance with the egg of the man; it is by virtue oftendency more than all else that the one forms a flat headed frog and the other the towering-brained, intelligent man. Why may there not be tendency in a planet as well as an egg?

If we seek for the cause of this tendency. I think there are perfect spiritual types in nature that are universal, and toward which matter in all worlds is moving, as rapidly and as perfectly as conditions will permit. It is very rare to find a perfect crystal, for the conditions would not permit the particles composing them to move in perfect obedience to tendency; and thus it is impossible to find a perfect dog, horse, hos or man, for it is still more difficult to oftain the conditions necessary to their perfect development.

No blind variation, even though aided by natural selection, ever caused life to advance to man on two distinct planets. The tendency in planets to-produce man must be exceedingly strong to produce him on Sideros, so disadvantageously situated as it was in many respects. Despite the men, who fancy that the sun shines for frogs as much as philosophers, worlds are evidently trees for bearing men, as oaks are for bearing acorns, but vast ages are necessary for the fruit to become ripe.

The discoveries made regarding Sideros shed much light upon the origin of evil. On that world men were thieves, slaveholders, drunkards, murderers, and we may be sure they were liars and adulterers; and all this by virtue of their undeveloped condition. As worlds pass through flery seas, volcanoes and earthquakes to peace and stability, as they advance from barrenness to verdure, from crawling reptiles to lordly men, so man advances from lying and lust, from ignorance, brutality, theft and war to intelligence, culture, benevolence, peace and universal love. The top-brain and front-brain expand, the back brain diminishes and crime eventually becomes an impossibility.

We may judge, from the human development on Sideros, that when human beings attain to their highest condition on this planet, communism will be universal. Sideros was too unfavorably situated and perhaps ripened too rapidly to allow us to see a world in its highest condition. Yet even there pauperism and selfish antagonism died out, and universal plenty and universal love took their place. We get a view on Sideros of what will be done here when men become wise and good. The poet does not exaggerate when he sings—

"What might be done if men were wise, What glorious deeds, my suffering brother, Would they unite, in love and right. And cease their scorn of one another?

Oppression's heart might be imbued With kindling drops of loving kindness, And knowledge pour, from shore to shore, Light on the eyes of mental blindness.

All slavery, warfare, lies and wrongs, All vice and crime might die together, And fruit and corn to each man born, Be free as warmth in summer weather.

The meanest wretch that ever trod, The deepest sunk in guilt and sorrow, - Might stand erect in self-respect And share the teeming world to morrow.

What might be done? This might be done, And more than this, my suffering brother, More than the tongue e'er said or sung If men were wise and loved each other.

Instead of a thousand steamy kitchens, with a thousand red-faced women, spending six hours out of the twentyfour cooking in them, a thousand homes will be gathered into one establishment-a palace for humanity. Ten persons with proper appliances will be able to cook fox a thousand families more easily and much more cheaply than the thousand now do, and advantages such as Kings cannot buy will be enjoyed by all.

Politics, as we are acquainted with them, shall be unknown, long before that time comes. Our American boasted method of representation is little more than a mere sham. A very few men on each side, at a caucus decide which of two men I shall vote for as my representative, and in general they are men of whom I know nothing, and, in all probability, if I knew them better I should esteem them less. The men who obtain office are hardly ever the people's choice, but the choice of a few scheming politicians, who make tools of the people, to enable them to carry out their plans. When every community contains within itself all that is needed for the member's comfort and happiness, each will be a commonwealth, having laws made by all for the benefit of all, Every community will be a museum, library, school church and college, as well as work shop and home; and every human being will be trained to the most complete development of which he is capable on this planet.

BELIEVE AND TRUST.

BY S. C. HALL.

A childless widow, scemingly forsaken, Gave words to wrath-rebellious, flerce, and wild; Wrath that the gift The Giver gave was taken; And would not pardon God who took her child.

She had a wakening-vision; saw a band Of happy children; there she knew her boy: Each held a lighted lamp in his young hand; And, as they passed, each sang a hymn of joy.

All but one mournful child; his solemn tread, And face, were gloom; his lamp, it had no light; When, sobbing through her tears, the mother said "How comes it, dear, your lamp is dark as night?"

"Mother!" he said, "you, mother, make me sad, Your tears put out my lamp; and stay my voice; must be mournful when I would be glad, And silent when, in soul, I should rejoice."

Up rose the mother from her knees, and smiled; Her sobs were stilled; of tears remained none; As, bending low, her head towards her child. She clasped her hands and said " Hrs WILL BE DONE."

Out burst the lamp, with a wide-spreading light!
Out burst from all that group, a joyful hymn! Iwas a change to perfect day to night, When heard and echoed by the Seraphim. July, 1879.

Spiritual Phenomenon in San Francisco—Independent Slate Writing, Clairvoyance, etc.—Organization.

BY WM. EMMETTE COLEMAN.

Genuine spiritual or psychic phenomena should ever be carefully considered and correspondentially orized, indices as they are of the inner realities of man as an organized unity in complexity and of the universe in its multiform manifestations as matter, mind and spirit. In San Francisco may be found mediums through whom, or in whose presence, nearly all the phases of psychical phenomena current in this generation are manifested. In the interest of truth, and as a matter of record, I propose to briefly narrate some recent experiences in this city, in this mystic realm of occult forces, indicative of the action of unseen potencies and functions the nature of which constitutes the "despair of science" and of the average school-

Shortly after the arrival in San Francisco of our gifted brother, Thomas Gales Forster, and his affable and cultured wife, they were called upon by Mrs. Lena Clarke, a well-known medium, resident at 320 Mason st., a lady respected alike for her many social virtues and general worth as for her excellent mediumistic gifts. This was the first time, Mrs. Clarke had ever met the Forsters, and during an hour's conversation she saw and described accurately a number of their spirit friends and relatives, giving their names correctly. But what was considered a peculiarly interesting manifestation, and wonderfully de-monstrative of the clairvoyant and clairaudient pow-

ers of the lady visitant, was the following:

"A lady," said Mrs. C., "walks into the room, giving me the idea of much debility, characteristic of her condition before her departure, and she says she will recline upon the sofs, as was her wont." Mrs. C. then gave the name and exact description of a friend of the Forsters who left the form some ten years since, who invariably rested as above described when visiting Mrs. Forster before her decesse. When Mrs. Clarke called upon Mr. and Mrs. Forster the latter was engaged in writing a letter to a relative in Philadelphia; Mrs. Clarke remarked, during her visit, speakwriting," and gave the name of the party addressed. the partly written letter then lying upon a table in an adjoining room, into which Mrs. C. did not enter during her visit. The spirit further identified herself by speaking with exactness of peculiar relations, known to Mr. Forster and wife, existing before her death, between herself and the lady to whom Mrs. F. was writing. Other striking evidences of identity were given, "all contributing," says Mr. Forster, "to render our interview with Mrs. Clarke one of the most inter-

esting we have ever had." Within the past few weeks I have had two informal ittings with Mrs. Clarke, in the course of which the following was given me: The names of my mother, sister, three uncles, two cousins, three friends, the presence of two children with their sex named correctly, a description of the personal appearance of my father, a description of my mother, accompanying her name, with her marked characteristics of appearance, habits and dress; descriptions of four houses and localities in which I resided with my mother, commencing with my birthplace; a minute description of one house in which we resided a long time, including its exterior and interior, furniture, pictures and various appurtenance thereof-all of which was quite cor-

Not long since I visited a medium for independent slate-writing in this city, of whom I had heard very satisfactory accounts from several sources. The lady having requested me not to mention her name in case I prepared for the press any statement of my experience with her, which I informed her I contemplated doing, I will simply call her Mrs. F.

In full light, and under circumstances precluding all trickery—such being impossible situated as we were—I witnessed the following undoubtedly genuine phe-

(1.) The medium holding the slate under the table, without pencil, a name and a few lines of writing were produced upon it—the writing being fainter than when a pencil was used; (2), the medium holding the slate with pencil, under the table, her hand extending over to my side of the table, and thus being plainly seen by me while she held the slate with it, I grasped her hand around the fingers and thumb—the hand holding the slate, thus being seen and felt simultaneously; under these circumstances, when it was impossible for Mrs. F. to write a letter on the slate, had she been so inclined, writing in answer to my questions was produced; (3), under still more fraud proof conditions, similar writing was produced; the slate was placed on top of the table, a small piece of pencil was laid on it, and a small handkerchief placed loosely over a portion of the slate, under which the pencil rested. The uncovered end of the slate was held in the hand of Mrs. F., and her hand was grasped by mine. I thus not only saw her whole hand, but held it firmly in mine, while the slate lay before my eyes on the table. Under these circumstances, as under all the others, the sound of the pencil was heard moving ovr the surface of the slate; and, on lifting the handkerchief, an appropriate communication was found traced thereon. During the scance, lasting over an hour, the writing occurred some twenty-five or thirty times at least, perhaps more, in response to various questions propounded, etc.

The lady's son, aged ten or twelve, came in from

play during the scance; and, having remained absent longer than permission had been given him, expected to be corrected therefor, as his conversation indicated. His mother requested him to hold the slate to obtain the writing, and though his mind was on his expected chastisement, of which he kept talking while holding the slate, the writing came for him as for the mother. She informed me that though the writing came for him as for the mother, her two daughters could never obtain any—he being evidently mediumistic, and they not, in that regard at least. The table upon which the phenomenon is produced is a small, narrow marble top one. I lifted the top and otherwise examined it prior to the commencement of the seance. Removing the top revealed the usual empty space found in the frame work of marble top tables. Mechanical contrivances, etc., were out of the question; and none such

could in any manner aid in the production of the phe-

nomens seen.
So much for the physical phase of the phenomena; now for the mental—the purport and character of the communications written on the slate. For obvious communications written on the slate. For obvious reasons, in referring to the names written, the reader is not to suppose that the true ones appear in this report. Responding to the query, if any of my relatives were present, two names, which I will call Elizabeth and John, were written. Being uncertain about the name John, I requested that his relationship be indicated. It was then written, "John is uncle." I have an uncle John, but I have not heard from him for twenty five waars are known of if he is dead or living twenty-five years; so know not if he is dead or living, the probabilities being, from circumstances of age, etc. that he is dead. Next was written, "Liz is sister." My sister Elizabeth was always called "Liz" by the family. Asking if any other friends were present, "Mary" was written; and in response to the query, "Who are you?" "Mother" was written. My mother's name was Mary. Asking my sister if she approved of my course in relation to her children since her death, the answer came that she was grateful for my conduct towards her three lambs (which number was correct). Enquiring how many children in all she had living, the correct number was indicated with the additional statement that two could take care of themselves—also correct. The thought coming to my mind that perhaps this is not my sister communicating, but an exhibition of the mystic wonders of psychic force, it was at once written, "Brother, do not doubt, I am sister." A mental question being put to the intelligence manifesting, I received an appropriate answer.

The facts of psychography and clairvoyance, upon which Mr. Epes Sargent predicated his "Scientific Basis of Spiritualism," were here strongly manifested. Both an unseen physical power and an unseen intelligent agent were exhibited—a power capable of writing on a slate so situated that no material hand could have guided the pencil, and an intelligence capable of per-ceiving my thoughts and of indicting a reply to un-spoken questions. Some of the information contain-ed in the writing could have been derived from my mind by mental sympathy or mind-reading, as it was present in my consciousness at the time; but some of he points alluded to were not in my thoughts when the writings took place, they being brought to my remembrance by the perusal of the writing. In my experience with Mrs. Clarke, not one of the names given me was in my thoughts when spoken by her, and names that were thought of were not given. The same holds good as regards the descriptions and incidents given by Mrs. Clarke. Ordinary clairvoyance or mind-reading is insufficient to account for all the facts, though a portion might be thus explained.

Before concluding I would also render due tribute to the mediumistic gifts of Mrs. E. C. (Albert) Morton, a lady of cultivated tastes, and richly endowed with sterling personal graces alike of head and heart, commanding the esteem of all for her unostentatious so cial and domestic virtues as well as for her beneficent medial power, as exemplified in clairvoyant, psychometric, healing, developing, and other phases. Though not specially claiming to be a test medium, striking tests of identity are often given through her—my own experiences with her corresponding, as above, with that of the many consulting her for advice and countries.

It is needless, at this time, to speak of the many other well-known mediums in San Francisco—Mrs. Foye, Mrs. Breed, Mrs. Scales, Miss Mayo, Mrs. Rob inson, etc.,—each of whom is doing her special work in furtherance of the basic truths of spirit commun-

In the lecture field Thomas Gales Forster is favoring us with a series of discourses, eloquent, profound, logical, scientific, practical and humanitarian. As a lecturer he is unexcelled by any in the spiritual ranks, as regards the excellence of the subject-matter contained in his addresses and the fit and choice expression of wisdom-laden truths both in the material and spiritual realms. Verily, he is now, as he has been for nearly thirty years, a power—a mighty instrument for good—in the land, in widening the spread of spiritual and liberal truth.

At another hall, Dr. E. W. Stevens has been giving

the Ban Franciscans some practical discourses, to the evident satisfaction of his auditors. Religious services-consisting of Bible-reading, prayer and conference—under the leadership of Rev. J. N. Parker and Mrs. Emily Reed Johnson, are held every Sunday morning, in Charter Oak Hall, by the Christian Spiritualists. At another hall Sunday afternoon exercises are held, at which Mrs. Lewis, a pleasing trancespeaker, answers questions for large and well pleased audiences.

ORGANIZATION.

Your proposition for the organization of the liberal elements of the country has developed the existence of two classes among Spiritualists; one willing to unite with other classes of progressive minds in the discovery and application of truth, and the other unwilling to enter into any form of organization save an exclusively spiritualistic one. Between these two I unhesitatingly choose the former, though I have no objections, of course, to the organization of Spiritualists as such per se. Numerous attempts have been made in the past to organize the Spiritualists, with but feeble results. National Conventions of Spiritualists have been held at various times, but few of which were of any real benefit to the cause: while Your proposition for the organization of the liberal which were of any real benefit to the cause; while some of them were decidedly damaging, particularly those in which the Woodhullite element was pre-dominant. Whether any better success can be attaindominant. Whether any detter success can be attained now in the matter of organizing the scattered and conflicting hosts of Spiritualists is to, my mind, exceedingly problematical. Equally doubtful, I think, is the feasibility of organizing the liberalists as a whole, as proposed by Mr. Bundy. As for myself I would like to see all phases of free thought and rationalism definitely organized, each upon its own basis. First to advance its own concentions of truth; and First, to advance its own conceptions of truth; and secondly, all in union and friendly emulation in the search after and practical embodiment of truth. Such a desideratum not being likely in this generation to become an actuality, the next best thing can be done to secure organization as far as practicable both among Spiritualists and all other rational thinkers and truth seekers, either with each class separately or with all in unison. In some localities a distinctively spiritual organization may be effected; in others, a united liberal association. In some places the plan of Mr. Bundy could be utilized; and in others, that of

Mr. A. J. King.

I am strongly opposed to sectarianism and exclusiveness, as much among Spiritualists as with other siveness, as much among Spiritualists as with other sideal. branches of religious thought. Although an ideal and as yet undeveloped form of Spiritualism may be comprehensive enough to embrace all forms of truth, all science, all religion, all philosophy, still the current Spiritualism of the day is far from comprehending all phases of progressive thought in our midst. Spiritualism ought to include in its purview everything calculated to improve and benefit humanity—all the advanced thought of the age; but as it is, it is lamentably defective in many important branches of research and scholarship. Most Spiritualists seem to think some feeble exhibition of occult force of more importance to manking than the discovery and utility importance to mankind than the discovery and utili zation of some grand truth in nature calculated to benefit and tinspire humanity. I do not desire at all to depreciate in the least the priceless value of a realization of the truths of the spiritual philosophy in some respects the grandest truths of the ages—but the whole of existence in this world is not to be devoted to incessant seeking after "signs and wonders," marvels in the realms of the unseen and the occul-Progress, advancement; the betterment of the world in which we now live; growth in knowledge and wisdom, in purity and love—is what is demanded. Moral and intellectual culture, the expansion of the soul, through the cultivation of the intellect and the wisdom-faculties, this is the task assigned us by mother nature; but in these particulars Spiritualists as a class are, I am sorry to say, laggards in the march. Some exceptions, there are, of course; would

there were more of them. Spiritualism as commonly comprehended, does not by any means include all the instrumentalities advancing rational thought and true progress in the

Grand and noble work is being done by world. many other classes of workers - work which the many other classes of workers — work which the Spiritualists are scarcely doing at all. The Free Religionists and advanced Unitarians are doing good work for humanity in fields of usefulness wherein Spiritualists do but little. They keep themselves abreast of the most advanced thought of the age in the domains of comparative theology, rational biblical sciences, sociology, etc., utilizing the latest discoveries and conclusions of the master minds of the world. This while Spiritualists are patronizing fraudulent materialization shows daily, and monthly, and yearly, and receiving as the latest and highest and yearly, and receiving as the latest and highest truths in science, religion and philosophy the nonsen-sical utterances of entranced ignoramuses whose lack of knowledge concerning the truths of history, science and philosophy is only equaled by their wearisome verbosity and their boundless plenitude of meaningess rhapsody.

Materialism, too, though in some respects the antithesis of Spiritualism, is doing valiant service for humanity in various directions. Col. Ingersoll is a mighty agent in liberalizing the minds of the thralls of superstition filling the land, while Mr. Underwood and others are working nobly for the redemption of the race from error and vice. In England, the athelists and materialists, headed by Bradlaugh, have been for years vigorously working for reforms in Church and State. They have secured the races or amendand State. They have secured the repeal or amend-ment of many unjust and oppressive enactments dis-gracing the statute-books of that country and they are still laboring to secure other much-needed legal reforms. Moreover they constitute the head and front of the republican party of England, the party working to establish a republic in place of the present monarchy. Note the large amount of practical humanitarian work being done by Felix Adler and his congregation in New York, and Mr. Adler is nominally an atheist and materialist. In contrast to this, we ask what have the Spiritualists of England (which body includes, we know, a considerable percentage of Christian and aristocratic elements), done in favor of practical reform, or to advance the establishment of a republic? Some of the more radical English Spiritualists are republicans and in sympathy with needed reforms, but a large number are doubtless monarchists and have little practical sympathy with the reforms secured and endeavoring to be secured by the secularists. Again: what have the New York Spiritualists done in the way of practical humanitarian effort at all comparable to the good work done by Mr. Adler's congregation? An atheist or materialist, deny he never so vigorously the existence of Deity or spirit, who labors to make the world better, to advance scientific and philosophic truth, to relieve the suffering and wants of afflicted humanity, to secure the repeal or modification of unjust or oppressive laws (no reference to "Comstock" laws, the total repeal of which is not desirable), is far more acceptable in the eyes of the Spirit-world and of all sensible men and women on earth, than the Spiritualist who devotes his time to running after fraudulent materializations incessantly, spending his days and nights in attendance on scances where pretended mediums and their confederates personate his daughters, sit on his lap, kiss and caress him, night after night and year after year, spending his money in filling the pockets of cheats and swindlers instead of using it to make the world wiser, better and happier—at the same time doing all he can, by violent invective against the lovers of truth and honesty (calling them Jesuits, persecutors, etc.), to dethrone justice, virtue and purity of life and conduct, and advance the success of knavery, fraud, credulous superstition and "general cussedness." One noble atheist like Felix Adler is worth a thousand such Spiritualists, so far as the advancement of humanity's best interests on earth is concerned; in fact, the great damage done the world by the latter so far outwelghs the good arising from his acceptance of certain phases of spiritual truth, that the world could much better spare the Spiritualist than the Materialist. Deed, not creed, is the touchstone of human worth. Faith in the doctrines of Spiritualism alone, will not save the world; the practice of virtue, the exemplifications of the benign principles of philanthropy, sympathy, charity, broth erly love, guided, in all cases by reason and wisdon is needed to secure the much demanded betterment of the world; and all, irrespective of their special form of faith or creed, who labor for this worthy end, should receive due recognition and encouragement. Outside of Spiritualism is a mighty army of all phases of faith and non-faith, from Catholicism to Atheism, who are to be classed among the world's bene-

Moreover, we have the life-work of great lights in the scientific world, many of whom are liberal in their religious conceptions, a few only being Spiritualists, whose mission in the world is usually regarded as outside the special field of Spiritualism. Spiritualism, in the narrow, contracted sense in which its followers igenerally regard it, deals almost wholly with the spiritual side of nature, to the exclusion largely of the material, the converse being true of physical science. Each of these grand divisions of research and culture requires a co-operation or blending with the other. Spiritualists sadly need the truths and deductions of science, while science as urgently demands the facts and philosophy of rational Spiritualism. And so with all other forms of cultured aspiration and truth seeking. Materialism. free religion, positivism, radical free thought, as well as Christianity in its varied phases, each has elements of progress and growth in it serviceable to Spiritualism if rationally utilized; so, in like manner, has Spiritualism many elements of progress and truth lacking in all the others. What the world needs is a fraternal communion and intermingling of the varied phases of thought and aspiration—a mutual inter-change of ideas, to the benefit of all. The sectarian exclusiveness now so largely dominant, as much in Spiritualists and other Liberals as in the Christian churches, is productive of great ill to humanity; they all need to have their mental horizon extended; to realize that not all the truth is wrapped up in their little sect or clique; that humanity is much wider than the few thousand or million nominal adherents to their party shibboleth; that but a small portion of the truth of the universe is embraced in their articles of faith or statements of belief; and that each and all should endeavor to learn of all the rest, "seeking truth wherever found," in or out of the church, in or out of the Bible, in or out of Spiritualism, in or out of Materialism. Truth is confined to no party, sect, association, or form of belief; and every form of belief has more or less error mingled with its truth. By fraternal comparison of views, facts and principles, the one with the other, each may be able to eliminate some of its errors and incorporate new truths into its bodily constitutions.

In the light of the foregoing facts, it may be readily perceived why I prefer the form of organization roposed by Col. Bundy to that of Mr. King. The latter to me is too narrow and exclusive; the former is broad and comprehensive. The truths of Spiritualism are grand and of weighty importance; but out-side the spiritual ranks is a vast ocean of grand and weighty truths, many of which are foreign to the minds of nearly all Spiritualists. Spiritualism in its highest expression, should embrace all truths; and it is to enlarge the mental sphere of Spiritualism, to so widen its comprehensiveness that it may assimilate some of the truths contained in other spheres of thought and usefulness, that I deemed it preferable to form "Philosophical Unions," rather than exclusively spiritual societies—though, of course, I have no objection to offer to the latter, but rather would encourage them in localities where the former are impracticable. Let us have free thought, free speech, and a free platform. "Hear all sides and then decide,"

There is but one temple in the world, and that is the body of man. Nothing is holier than this high form. Bending before men is a reverence done to this revelation in the flesh. We touch heaven when

Presidio of San Francisco, Cal.

Our humanity were a poor thing but for the divinity that stirs within us. - Bacon

we lay our hand on a human body.—Novalis.

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Woman and the Household.

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

Sing to me; my heart is love and weary;
Sing me sweet songs of human love and trust;
Life seems a desert, desolate and dreary,
Ending with "dust to dust."
Press the white keys with touches light and

tender. Those mellow tones their wondrous power will lend, The inspiring pathos of the theme to render,

As with thy voice they blend. Sing to me: thy voice is sweet and thrilling; Soothe me to rest with softest lullables, From thy soul's harmony each tone distilling, My soul in Paradise.

Music the life with royal gifts euriches,
As Spring's impassioned breathing on the Into bright beauty barrenness bewitches,

And gives the flowers birth. Sing to me some rich, romantic etory, Some rare old legend that has floated down Full of great deeds of chivalry and glory, Of passion and renown.
Wed it to music of the great immortals,
Priests in song-temples in the olden time,
Interpreters to those without the portals

Sing to me the grand anthemnal chorus, Led by the glorious sons of Liberty, Who through the wilderness have gone before

Of mysteries sublime.

Dauntless to victory.

And let me hear the rich soul-music ringing In the glad voices of the grateful free, Who from the lowest depths of bondage springing. Hold Freedom's jubilee.

Sing to me, when, in the midst of anguish, My spirit faints and for thy music longs No mournful plaint aspiring hope to vanquish, But grand and stirring songs.

They come like a celestial benediction. Like glowing sunshine to the stricken vine; They lift the soul above her sore affliction,

To love and joy divine. • Sing to me when the strong ties that bound me To earth are riven, and my glad spirit free; Let music's softest whispers breathe around me

Sweet strains of harmouy. Sing, then, with voice free from all earthly pas-Breathe Love's pure tenderness in every tone— Weep not a long farewell in solemn fashion—

Sing me away, my own. [Harriet W. Farnsworth. Every person of profound feeling has seasons which these beautiful lines fitly express; seasons of longing inexpressible for rest, peace and harmony. There are times when the air seems full of sounds of "sweet bells jangled out of tune," and the soul quivers with the jar and dissonance of inharmony produced by uncontrollable causes. At such periods solitude opens the door which leads to rest and peace. If we can steal away for awhile into some quiet nook, banishing the world and its cares, together with all unworthy and selfish feelings, and aspire to drink from the fountain of all goodpess, repose will surely follow. They who knew what sorrow was when on earth, but who have now gained the heights of immortal life will then breathe into the inmost recesses of our beings their loving benedictions. If we cannot commend the richly freighted harmony of song, we can at least revel in the "music of the great immortals" in words of fluent melody. Such are hours when we feel the need of glowing poesy and inspiration, from those who are divineannointea. Muen we bend those storms which sweep overall but the most sheltered lives, is the time to read the words of those who have "grown strong through suffering." In these periods forget not what Emerson so grandly said, "O be-lieve as thou livest, that every sound that is spoken over the round world, which thou oughtest to hear, will vibrate on thy ear Every proverb, every book, every byword that belongs to thee for aid or comfort, shall surely come home through open or winding passages. Every friend whom not thy fantastic will but the great and tender heart in thee craveth, shall lock thee in his embrace. And this, because the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there in nature, but one blood rolls uninterruptedly an endless circulation through all men, as the water of the globe is all one sea, and truly seen, its

The following description of Madame de Stael, by a person still living, is a fine pic-ture of a grand woman, who antedated, in a measure, the coming race: "Her face, not regular in outline, or ordinarily accounted handsome, was spiritualized into beauty by a mobility that expressed every emotion; and above all, by the brilliancy of her large eyes, which now sparkled now glowed, now swam with a lucent moisture. Her figure was graceful in its motions and poses; her dress displayed her finely shaped arms and her full respirations. With all the wit and intellect that sparkled in her eyes and bubbled from her lips, what predominated was an enchanting expression of goodness and bled from her lips, what predominated was an enchanting expression of goodness and sense. Persifiage and stupidity had the power to disconcert and silence her. As to trivial gossip, she was apt to interrupt it by remarks that acted like a bombshell. Her utterances were marked by the greatest candor and simplicity, and were, like her nature, intensely sympathetic, appealing to the intelligence and feeling of her listeners, and arousing all their powers. She discussed characters and events with penetration and sagacity." and sagacity."

Louise Michel is now the heroine of Paris; a large, statuesque woman, who, though only a little over thirty years old, has had a singular career. A leader in the Commune when that delirium terminated, she, with others, was banished to New Caledonia. There she refused any favor that was de-nied to her fellow sufferers, and devoted herself to teaching the children of convicts. Henri Rochefort eulogies Louise with much enthusiagum, he declares that enthusiasm; he declares that her soul is heroic and her moral nature grand. Were there not many such, who were stimulated by the revolt against tyrany, into excesses which no one can regret more than them-selves? Rochefort declares that she became the good angel of her companions in misfortune; her hut became an infirmary; her presence brought fortitude and bravery. She is now lecturing on the condition of French prisons, and has great magnetic power over her audiences. One Paris newspaper declares that the common people regard her as a divinely inspired and prophet-

In the "Recollections of a Girlhood," by Fanny Kemble, is stored a wealth of reminiscences of the remarkable people of England who have flourished during the last sixty years. Mrs. Kemble's (Butler) career was noteworthy. At the age of seventeen she was author of a play which won great success, and at twenty she took by storm as an actor the same audience which her sunt, the great Mrs. Siddons, had ceased to elec-

trify on account of age. While surrounded by the adulation which follows a successful career. Fanny Kemble valued such demonstrations at precisely their worth—as "vanity of vanities," and constantly sighed for a quiet home and a very moderate independence, instead of the feverish and unnatural excitement of stage life. What a contrast with those immature girls who dream that they possess genius, and rush into a public career, panting for flattery and fame, only to retire to private life loaded with humili-

Miss Kemble had excellent health, a well trained mind, and fine literary taste. Her prose and poetry is marked by vivid imagination, well curbed, and her descriptions are given in exquisitely sweet and pure English. She came to this country with her father to act Shakespeare's heroine's, and here she contracted an unhappy marriage with Pierce Butler. Becoming horrified with slavery, while residing on his South Carolina plantation, she published a journal of plantation life, an eloquent protest against that form of life. After a separation from Mr. Butler, she went to Italy and wrote "A Year of Consolation," which is a poem in prose. Mrs. Kemble's recollections of Mrs. Jameson, Lady Byron, Mrs. Siddons, Barry Cornwall, Tennyson, Scott and a host of other lights, male and female, make up the narrative of her girlhood, which is worthy of perusal by those who care for personal reminiscences.

EPES SARGENT.

Communication from Dr. G. Blocde.

To the Editor of the Religio-Philosophical Journal.

As you are probably aware, I do not belong to the sentimental class of Spiritualists. Nevertheless I feel moved to express to you my heart-felt thanks for the soul-stirring obituary you have devoted to our great and good friend, who recently exchanged seeming life for real life. Your excellent words on his demise, full of correct thought and deep feeling, will do good beyond the comparatively small number of those who are able to appreciate the full value and im portance of Epes Sargent, whose own last written words to you will remain a monumental testimony for the grand truths, whose prominent champion he was.

But it is not this only which moves me to address you these few lines. I want to tell you a few little facts of my own recent experience, which may seem insignificant to the uninitiated, but are not so to me, nor, I trust, to you. From my first acquaintance with Mr. Sargent, which, to my great regret now, has never become a personal one—through his writings, I felt a special attraction towards this clear, strong and pure mind—we entered into an occasional correspondence and as proof of the fact that my sympathy for him was not unrequited,I may refer to quite a number of letters and notes from his hands and mention the several kind references he has made in his last two works ("Proof Palpable" and "Scientific Basis") to the little assistance I was able to give him in his tasks.

This sympathy between us, based on our mutual love of truth irrespective of persons and the affinity of our philosophical and critical turn of mind, gave me the hope that, the proper conditions given, he might, perhaps, communicate with me from the other side. This my hope was fulfilled, at least to my own satisfaction, in a sitting ich I had two days ago medium, a lady with whom I have entertained friendly relations for many years, and in the genuineness of whose mediumship'L-place great confidence. Through her I had quite a lengthy conversation with our friend, which by its very character, the sub-limity of thought, the purity and warmth of affection and the special beauty of poetical diction alone would have convinced me of the reality of my sitting face to face with that good and great spirit, which on earth bore the name of Kpes Sargent. But this was not all. Owing perhaps to the knowledge in my spirit friend of the rather skeptical tendency of both myself and the medium, we should at the same time be favored with a little strange coincidence, which even to those not directly con-cerned, may bear the evidence of a test. The medium before going into trance made me aware of the following singular occurrence. After having read of Mr. Sargent's demise in some daily paper, and talking on the sad event with a friend in her house, a Spiritualist, she at once noticed a severe but momentary pain. like a neuralgia, in her left temple, quite new and uncommon to her; and this—this is a main point—she experienced before she had seen or heard anything of your article in the RELIGIO-PHILO SOPHICAL JOURNAL. To her great surprise, therefore, she read afterwards in the ever memorable lines of Sargent of December 2d, 1880: "My attacks are chiefly neuralgic. While I write I have to hold a flannel

wrapped in laudanum to my left temple." The same sudden and uncommon pain the medium felt again on the usual appointed evening of our meeting before my arriving at her house, and when mentioning this to the same friend, he could not help remarking, "Don't you see what this means? Don't you know that Dr. B. is coming to night? And this, too, proved correct, for soon after the spirit had introduced himself through the entranced medium, he remarked: "I must give her my signal," and the very moment, as she remembered afterwards, she experienced the identical neuralgic pain in her left temple for the third time! I may add that the first the spirit spoke, were the characteristic words: "This is life!

this is freedom! this is truth!" Insignificant as these signs may seem to the doubter and the scoffer, they were full of convincing meaning to me, and, 1 trust,

will leave the same impression on you.

Brooklyn, Jan. 12th, 1881. New Publications.

HISTORY OF THE CHRISTIAN RELIGION TO THE YEAR TWO HUNDRED, by Charles B. Walte, A. M. Chicago: C. V. Walte & Co. 1881. 455 pages, 8 vo. Price \$2.50.

It would be singular if the most satisfactory and instructive works on theological history, should have to be produced by lawyers; and yet the careful sifting of evidence and citation of authorities, which are essential to the production of a good theological treatise, are far more deeply rooted habits of the legal mind, than of the priestly. Judge Waite's book is a far better history of the rise and origin of the New Testament, considered as a collection of literary efforts in theology, than has of literary efforts in theology, than has ever before been written. We get a better idea from it, of the genesis of the New Testament, and how it came to be, than from any other book extant. The very nub and kernel of Judge Waite's book, is that of the New Testament writings, only the ten admitted epistles of Paul and possibly one or two of Peter or John, were written of the New Testament writings, only the ten admitted epistles of Paul and possibly one or two of Peter or John, were written of some pages each. Price, \$20.00. Address, A.S. Barnes & Co., Publishers, New York.

The rational (human) world is to be considered as a great immortal individual, which unceasingly works out the necessary, and thereby is everraised to be master over the accidental.—Goethe.

during the first century. The books in the nature of Gospels then written, were the Gospel of Paul, the Recollections of Peter and the Oracles of Christ, supposed to have and the Oracles of Christ, supposed to have been written by Matthew. All these books as independent works, are lost. But the Gospel of Paul passed with changes into the Gospel of Marcion, in the early part of the second century and this in turn became the basis of the present Gospel of Luke, which stage it reached about A. D. 170. So the Oracles of Christ became the basis of the present Gospel of Matthew in A. D. the present Gospel of Matthew in A. D. 170 to 185. So the Recollections of Peter became the basis of the Gospel of Mark at about the same period. Enough, however, is known of the three original works from which these gospels were compiled to indicate that neither of them taught the immaculate conception of Jesus, or his material resurrection, or contained any account of his miracles. These first appeared in the Protevangelion or Gospel of the Infancy by Thomas, and in other works of the early part of the second century now regarded as apocryphal, though they pre-ceded in the order of their production the four canonical gospels. Three circumstances intervened, according to Judge Waite, between the writing of the gospels of the first century, and the writing of the present canonical gospels, all tending to impart to the latter a tinge of marvellism and wonder, which the former did not pos-These were:

The apostle Thomas had returned from his apostolic mission to Persia and India, bringing back with him certain marvellous stories of the immaculate conception of Krishna, of his birth being marvellously foretold, of its being either produced or indicated by a star, of the escape of his mother to avoid the slaughter decreed by the tyrant Cansa, upon all infants, etc. These Hindoo stories were new to the West and they found their way first into St. Thomas's own Gospel of the Infancy (A.D. 120), and altimately into the canonical gos-

2. For nearly a century before the production of the last named works, Judea was overrun by miracle mongers and Heresiarchs, of all sorts, so that to produce among a class to whom raising the dead was a very moderate stretch of skill, a gospel purporting to come from a great prophet, yet containing no miracles, would have brought the Christian name into derision. Yet nothing is clearer than that the miracle-hunting age followed the production of the original gospels, known as the Oracles of Christ, the Recollections of Peter and the Gospel of Paul, and that these merely invested the man Jesus with the qualities of a pure and lofty teacher of a spiritualistic philosophy-not differing essentially from what is now known as modern Spiritualism. At least the wonders which he performed were done as evidences of the capabilities of all human beings, and not of

any miraculous endowment of one person. 3. A century and more having passed away between the actual teachings of Jesus and the production of the canonical gospels, the less perfectly the former were remembered the more necessary it became to gratify the camel-swallowing hunger of a mir-acle-hunting generation, which would have

nothing but signs.

In illustrating these facts, Mr. Waite has exhausted history, and as we judge has fore-closed much further discussion of the question. What Strauss and Renan barely suggest as probable, Mr. Waite reduces to an orderly and systematic argument, from whose conclusion there is no escape. Entering upon the investigations which have resulted in the production of this valuable work, with all his antocedents and affec-tions schooled to the highest appreciation of every item of evidence that could affirm anything in behalf of the orthodoxy in which he had been educated and in which he had always lived, Mr. Waite was compelled by the clear logic of history to see that the Christ of the Canonical Gospels, is largely a fiction of the second century. He could not restore to history the true "Son of man" without stripping from the Jesus of the earlier gospels, the doctrines of Incarnation, Trinity, Vicarious Atonement, Endless Hell, and the like, some of which had found their way into the Canon and others of which grew up subsequently in the Church. Removing all this theological drapery the "Jesus" of Judea stands forth a man whose ministry was more probably twenty years than three; whose teachings even in their purity may not be wholly wise in their application to all times and conditions, yet in whom there were ele-ments of light and beauty which must fascinate the attention of mankind for many ages still to come.

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Magazines for February

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Friends; The Wives of Poets: Night on the Ocklawaha; The Future of American Shipping; In the Certosa; The Portrait of a Lady; The Rising of the Curtain; German Coloperative Credit Unions; Who are the Arians? Reminiscences of Washington; The Wizard Poet: In London Again; Is Anything Lost? Dexter's Congregationalism; Recent Volumes of Short Stories; The Spell-Bound Fiddler; Les Deux Masques of Saint-Victor; Mr. Tilton's Pictures; The Contributors' Club; Books of the Month.

Magaznes for January Just Received.

The Normal Teacher. (J. E. Sherrill Danville, Ind.) Contents: Editorial; The Formation of Laws; Electrical Experiments; Notes and Queries; Grammer Department; Examination Department; College Department: Publisher's Department.

Revue Spirite Journal D'Etudes Psycho logiques. (M. Leymarie, Paris, France.) A magazine devoted to the Spiritual Philosophy.

The Student's Journal. (Andrew J. Graham, New York.) A journal devoted to Phonography, Music, Hygiene, Philology, Bibliography, etc.

The Western Mayazine. (The Western Magazine Co., Chicago, Ill.) Contents for December: Northern Colorado (illustrated;) Queer People; Claribel; Masaccio and His Friends; About Bones; A Girl's Lite; Snow Bird; The Club; Editorial; The Home; Special Occupations for Women; Individuality of Children; Carving; Literary Notes; Calendar of Events: Publisher's Department.



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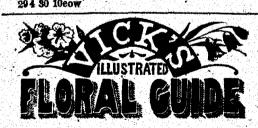
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One good result has come from the editorial in the Religio Philisophical Jour-NAL some weeks ago, "The Field that is White with the Harvest'-it has called outa broad and free discussion of organization and of matters bearing on it. Spiritualism. materialism, amusements, mental culture; etc. Not only the frank and able expressions of various and quite different opinions from men and women of character and experience, but the excellent sprit which has marked these expressions, has been admirable indeed.

One aim and effort of ours is to show that it is possible for truly catholic persons to state their opinions, and put them beside others in our pages, without personal dispute or ill-feeling, and this discussion of organization has demonstrated the excellence of of such a method. Our readers have had a score or two of articles, all able and valuable, all from persons who aimed for the best methods and results-for "the discovery and application of truth"—and all fair, frank and courteous.

A poor and pititul policy indeed, is that which avoids discussion of vital questions for the sake of a miscalled "harmony." Such harmony is stagnation and weak sentimentalism. Thousands of our intelligent readore have recharabled with helped by this excellent discussion in our pages, and it has taught us a lesson that all free thinkers should learn, that right-minded persons can and should express varying opinions, in that unity of spirit which is the bond of him, but advises the father not to help him, peace." In the same way our columns have been, and are, open to the discussion of mediumship and the living topics of daily life. This is the only way to have the JOURNAL

alive and growing. Of course, there are times when error and fraud need rebuke and warning. So it. has been from the day when Jesus said: "Woe unto you, scribes, Pharisees, hypocrites." At such times we shall hope and pray in spirit for strength to speak the strong and timely word, and not to shrink back and cry, "Peacet peace, when there is no peace;" for that word, "First pure, then peaceable," is indeed an inspiration.

But this occasional need of searching criticism and startling rebuke, is far removed from a contentious spirit harping on needless personalities, and rioting in abuse and détraction. The one we would be true to; of the other we would say: "Get thee behind me, thou adversary!"

Let the good words come to us. Give usthe best organization—simple, unsectarian yet effective. So long as we issue the RE-LIGIO-PHILOSOPHICAL JOURNAL, it will be living, and broad in its freedom of fair investigation. How long that may be, we cannot tell, but we are only at the verge of middle life, in fair health and of temperate habits, and so it promises to be a good many years.

Intelligent and discriminating commendation, next after intelligent, unprejudiced, candid criticism, is most valuable to the editor; hence it affords him pleasure to quote from a letter, just to hand, from Prof. Henry Kiddle, as follows: "Your paper is an honor to the spiritual cause, for while intellectually incisive, it is pure in its moral teachings."

Mrs. F. O. Hyzer, in a letter accompanying an article on organization, after criticizing the personalities indulged in by one of our valued contributors, which personalities were, by the way, essential to, and inseparable from the subject treated, says: "I feel sure you will not doubt my sincerity or my most earnest desire to give you the fullest co-operation in the noble work of conducting what I deem the best paper that has ever been published in the service of soul-redeeming truth." With the approva of the refined, cultured class represented by the above correspondents, we are fortified against all assaults from the crude, undeveloped or fanatical.

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Kindness to Relatives.

Of all the forms of "man's inhumanity to man," which "make countless thousands mourn," none is so offensive or so despicable as the neglect or indifference to each other's welfare, of persons who have long been friends, or who are nearly related by blood or marriage. We make all due allowarice for the right of the provident, laborious, sober and sbrewd, to protect themselves against being preyed upon by the spendthrift, lazy, victous and misca'culating; and still this right is not an absolute one. No person has the right, before opening his hand to relieve the necessities of others, to demand that the necessitous shall make an exhibit of the virtues which under most circumstances render calamity and misfortune impossible. To refuse relief except to those who have always been prudent, industrious, virtuous and far sighted, is to demand greater virtues as the condition of charity, than are usually found to be the purveyors of prosperity. And yet it is as important that the disposition to help our friends, should not ride us to our own ruin, or build up in them a tendency to rely on charity as a legitimate and permanent income, as it is that we should not shut the dgor in the faces of life-long friends, because they are overtaken by distress or need a temporary hand-lift to draw them out of deep water.

Somewhere between indiscriminate, un limited exhausting benevolence on one hand; and tight-fisted meanness on the other, there is a judicious mean, which, in many cases, can be reached only by shrewd reflection and care. Whoever supposes that there is no impulsive passion in the human heart, which makes it, a source of not only palpable, but extravagant pleasure to relieve the necessities of others, knows nothing about human nature. Whoever supposes that this impulse is any more divine or any less a mere human passion, than the opposite passion for holding fast to one's own; also knows nothing whatever of the human heart. Christianity praises the former as a virtuey and condemus the latter as the very substance of the hells; but herein the standards of Christianity dissolve into mirage before the onward march of the harmonial philosophy. We may not yet be able to lay down any precise line or plummet whereby to measure human conduct, and say all unselfish actions are right, and all selfish are wrong; but we have at least got far enough to know that the doctrine that all egoism is evil, and all sitroism is good, is sheer falsehood. This at least is some progress, since, it overturns the precepts of 860 000,000 of Christians, and may. perhaps, lead the way to a more intelligent discussion of what the medean line between vicious generosity and vicious mammon, worship may be. Where does it lie?

A few days ago, a young man in Western lows, ran behind in business and got low spirited. He had a young wife, perhaps a child or two. He applies to his brother for help, and the latter not only refuses to help accompanying these acts with the assurances that the unfortunate brother would never succeed in life; that nobody believed in him or looked for any success from him, and so on. Toe younger brother, sensitive and despondent, bade farewell to his young wife and shot himself-dead. A sister. years before, had also been refused relief in her distress through the same perverse influences, but had bravely fought her way without suicide. She attended the funeral of the murdered brother, refusing to recognize by act or word, any kinship with the elder brother, whose abnormal selfishness had precipitated all this mischief. A noteworthy fact in the case, purely accidental, of course, and having no bearing upon it in a moral point of view, is that this elder brother is a Christian. He seems to expend' all his capacity for benevolence in believing in the Christian theory of the excellence of unlimited giving. This act of faith exhausts his altroistic forces to such a degree as to cause a contraction of the muscles of his forearm on his pocket book in a manner that renders stinginess a spasmodic convulsion.

We have a score of such cases in the immediate circle of our experience. We have sometimes thought that, perhaps, a "society for the mitigation of the cruelty of those who are bought with the precious blood of Jesus toward their indigent relatives." would fat least furnish a salaried secretary with the means of driving the wolf from the door. Who will try it? But like many. other of the problems of life, it has two sides. It is a very hard fact that the really and constitutionally incompetent persons who ask us to help them in modes consistent with their pride or dignity, are often more dangerous than nitroglycerine, and hardly more susceptible of an intelligent

apprehension of the cost they make us. If Jesus, when he taught the duty of unlimited benevolence as the essence of virtue, had ventured also to suggest from whence the means were to come which would have rendered it possible for such a display of altroism, to end in anything short of ruin, he would have done a valuable work for mankind. As it was, he merely taught the duty of perpetual and unlimited spilling at the spigot of charity, without indicating very clearly how this drain was to be compensated for by, an adequate and corresponding filling at the bung of accumulation. This latter task we have got to learn for ourselves. The other is religion. This is business. We suppose the elder brother, out in Iowa, thought he was at tending to "business" when he was exclud. as it ever was."

ing his younger brother from sympathy and relief. He was right in the economical sense. True, he lost a brother; but then he saved his money. Mere souls, you know, can be saved by the blood of Jesus. But money, you know, is not so easily saved, and in the struggle for subsistence the elder brother, being a Christian, was the fittest and ought of course to survive.

Beard's Banter.

Doctor Beard's idea and assertions are that there is no evidence or proof of spirit-existence or of spirit interference in any of the phenomena attendant upon trance condition, upon mediumship or upon materialization. He insists all these phenomena are subjective and not objective. That is, that when in trance condition, or otherwise, a person truthfully states, for instance, that he or she sees angelic or spirit forms; that no such form does in reality exist as an object to be viewed. Dr. Beard asserts that the operator present has subjected the mind of the medium to the acceptance of a creation of the operator's own will or fancy.

Professor Carpenter stated at the Harvard Rooms Conference of New York Spiritualiste that at Dr. Beard's residence he had shown that gentleman that "a sensitive," Mrs. Carpenter, could every time describe the card taken by Dr. Beard from a pack belonging to himself, when she was blindfolded thoroughly, and the back of the card presented to her, and while no one present in the body had knowledge what card was presented till she told them. In this case where was the mind of the operator acting on the subject? There is nothing "subjective" there. The lady had powers of her own or else of invisibles to aid her. She correctly decided without seeing it, each card presented. None of the others present

knew what card it was till she told them. Again what will Dr. Beard do with the case related in our columns by Mr. Bronson Murray, of New York. Mrs. Payor on her dying bed at Ottawa in this State, declared that she and her three years old grandchild plainly saw a little angel leaning over the foot of the cradle. Here was no "operator" present. The child spoke of it first. Told its grandmother "that woman has taken away my pretty little darling." The grandmother and child had seen the "angel" before either said a word. There was no "operator." The child saw "that woman" which the grandmother did not see. Clearly this was an "objective" case. There was an object, and it was seen by two persons. If Mrs. Payor told this to Mr. Murray, the testimony-that of a woman knowing she was on her death-bed-is good in any court of justice. If the veracity of Mr. Murray is attacked it is answer enough to say he has been known in this State for forty years, and in New York City also. If Mrs. Pavor's daughter, Mrs. Kelly, is living, she will corronorate it. Beside, the case is not excep tional. History and present experience are full of them.

Epes Sargent.

[Harper's Weekly, January 21nd.] The late Epes Sargent was one of the most kindly of men and of authors, and his excellent literary service extended over many years. There were few kinds of literary work that he had not done and done well. As editor of the Boston Transcript, and author of the Life of Henry Clay, and the drama of Velasco and of the familiar and popular song," A Life on the Ocean Wave," he was very successful. He published novels also, and volumes of verse, and his skill as a compiler of school books was conceded. In later years he was the most eminent professional man of letters who was deeply interested in the phenomena called "Spiritualism," and he published several works upon the subject, and was a very active prose-

Mr. Sargent was a man of singular sweet ness of nature and amiability of manner. He differed without acrimony, and he maintained his own convictions with a gentle firmness which, without yielding the point in dispute, did not alienate the disputant. His literary tastes were refined and sound, and he was remarkably familiar with the whole range of the poetry of the English tongue. Not long before his death he had completed a cyclopedia of English and American poetry which the Harpers will publish. It is a library of the most famous and excellent literature of that kind, and it will be undoubtedly the editor's chief literary title to remembrance.

For many years Mr. Sargent has lived in Boston, quietly engaged in his work, and his name was so seldom mentioned the the was thought by many to have died long ago. But the sad news which announces the end of his blameless, and busy life has been received on all sides with a very sincere and tender expression of sorrow and kind remembrance.

One of the most extraordinary stories ever told appears in the Erie (Pa.) Dispatch Jan. 17th, and reads as follows: "Brakeman Snodgrass, of Corry, met with an accident at that place while making a coupling that has probably never before been experienced by any man who lived to tell the tale. He had his head caught between the bumpers and was so horribly squeezed it was not deemed possible he could live, but he is now getting along finely. His head, which was once round, was pressed by the accident out long and slim. He is also from one half to three quarters of an inch taller. The terrible squeeze which his head received has made him cross-eyed, but strange as it may seem, his mind is as clear and bright John Weston-A Veritable Ghost Story.

Under the above head, the Worthington (Minn) Advance relates a remarkable ocgiven that a Mr. Weston, of Sewari township, Nobles county, had been to Graham Lakes and was returning with a load of wood when the severe storm of 1873 caught him. He drove across his own farm and missed the house. He then turned and went in a circle, making the same circle twice, as shown by the tracks of the sled. He then bore north to the vicinity of the place now owned by H. D. Winters, in Graham Lakes township. He aband med his team, and the oxen, after wandering awhile, turned the yoke and choked to death. Mr. Weston, from this point, evidently concluded to walk with the storm, and made a beeline for Hersey. He walked about twelve miles and fell forward on his face, clutching the grass as he fell and the blood gushing from his nose. His body was found the following spring, with the hands full of grass and the blood on his

The day after the storm, Mr. Cosper had been out with some neighbors searching for Weston's body. He had returned to his home and was at the stable feeding his stock just before sundown. He came out of the stable and passing around to the east end, saw John Weston coming up the path from the creek. Weston had on the blue soldier overcoat which he usually wore. His hands were tucked up under the cape, and he approached Cosper with his usual smile and usual salutation, saying, "How goes it?" Cosper said, "Why, Weston, I thought you were frozen to death!" Weston replied, "I am, and you will find my body a mile and a half northwest of Hersey!" Saying this, he vanished. Mr. Cosper says that even after Weston was gone, it took him some time to realize that he had seen a ghost and to "feel queer."

Before this, Weston had evidently announced his death to his wife. Mrs. Weston related the incident and it was confirmed by her son. The second night of the storm, she was awakened by a knock at the door. She dozed off again and was aroused by a second rap, when she asked, "What was wanted !" A voice answered, "Did you" know that John was frozen to death?" The voice sounded like that of her brother, Mr. Linderman, who lived in the vicinity. The boy heard the voice, and raising up in bed, said: "Mother, did Uncle say Pa was frozen to death?" Mrs. Weston went to the door, but there was no one there and no tracks could be found in the snow. Mr. Linderman had not been there and it seems that Weston, wishing to announce his death and at the same time not to frighten his wife too much, assumed the voice of his brother-in-law.

Now for the confirmation of Cosper's story. He told it at once and it was published throughout the country before the winter was over. Search was made for Weston's body, but in vain. When spring came, however, and the snow began to melt off. Weston's body was found near a slough, where the snow had been deep, a mile and a half northwest of Hersey.

A Donkey Playing an Important Part in a Cure.

It appears from a special dispatch to the Chicago Tribune, that an alleged miracle at Calais, Me., is exciting a good deal of interest in that region. The particulars, as related by Mr. John Robinson, a man of more than or dinary intelligence, are as follows:

"My little girl of seven years old soffered every hour, night and day, with St. Vitus's dance, so that she had to be watched constantly to prevent her falling on the stove or dishes. The physicians attending her said she must be sent to the hospital at Augusta. I related the case to an old man whom I happened to meet, and told him how badly I felt at sending her away. He said she could be entirely cured in nine days and that I was a lucky man in having the means to cure in my own home. He told me to stand my donkey with his head to the south, then sit the child on its back with her face to the east, and then to pass her over the donkey's back toward the west. saying. 'In the name of the Father, Son and Holy Ghost, Following his instructions I did this for nine mornings before break fast. On the third morning the child began to improve and the donkey to take the disease. From that time to the end of nine days the child rapidly grew better and the Donkey to grow worse, until it died on Monday after great suffering. The child is now perfectly restored. The neighbors are witness

The chances are, this is one of the Tri bune's attempts at a joke. If you have a similar disease in the family, better buy a donkey on condition that a cure follows the trial, and if a failure is the result then vote yourself a donkey.

Hypnotism.

Doctor R. Heidelheim, of the Physiological Institute, of Breslau, in Germany, is high authority in Europe, on the subject of trance and trance conditions. In a recent lecture he says:

The hypnotic conditions can be explained only by hypothesis. All that is certain about it, is that it is due to a modification of the nervous centres of the brain and spinal

That is good doctrine in physiology, doubtless. We commend it to the attention of all so-called "scientific" disputers of spirit influence and action. "The only explanation for these conditions is hypothesis"-guess work. That is the position of good scientific authority. Very well. Now apply the spiritual hypothesis. It will account for those phenomena in the hyprotic conditions, which no other hypothesis has secounted for, and which in all probability no other hypothesis ever will account for: I come out of this agitation on organization."

especially cases in which the subject is made, with out human influence, to declare that a spirit is speaking—one who did live as a human being, but who now is in spirit currence. It appears from the account life. It will account for the hypnotic condition of Paul at Jopps, and John at Patmos, as well as similar cases before and since, whether recorded in the Bible or out of it-

The Alliance Advancing.

The Alliance pleads for frankness in the pulpit:

What, then, are the phases of pulpit work most needed in our day? The first and most needed quality is frankness. A plain, honeat and open acknowledgment of the changes In opinion wrought in our day is the surest safeguard against the prevailing infidelity. If the hearers suspect that a minister does not fully believe all he is saying or all he may infer, it immediately undermines all the good he might otherwise accomplish. Let there be no stereotyped phrases repeated over and over again-phrases which from constant repetition in the same form and same connection have become meaningless and fall on the ears with dull, cold apathy, Let your conversation, and sermons as well, be free from the common religious cant. If ministers have been led to give up the cos mogony of Genesis, let them say so frankly and openly. This will open the way to men's hearts, because you assure them that, what you desire is not to rest Christianity on an. exploded theory, but on truth. There is an end to all good that a minister may do toward converting the intelligent, thinking young men of our congregations, when they have the least idea that he loves his notions. or his church creed, or his salary, or any thing else better than he loves 'truth itself. Whatever the fait may be there is a conviction among even good church going people that ministers are not speaking frankly and plainly about things which they them. selves have come to look at from a different stand-point under some new lights of science and history.

Laborers in the Spiritualistic Vineyard and Other Items of Interest.

Bishop A. Beals is still lecturing to full houses in St. Louis.

Mrs. Warren, the medium, is stopping temporarily at the residence of Rev. J. N. Phillips, Chippewa Falls, Wis.

"Real Life in the Spirit-Land" by Mrs. Maria M. King has been reduced in price to 75 cents, poetage 8 cents.

A. B. French lectures at Cold water, Mich. igan, on the 29th and goes from there to Geneva, Ohio. He has more calls than he can fill.

The time during which we can receive new trial subscribers at reduced rates expires on Monday the 31st. All those intending to send in names should do so at once Thos. Lees, of Cleveland, Ohio, writes to

us that the Spiritualists there are preparing for the coming anniversary, and intend holding a two days' meeting on March 80th

Dr. J. K. Bailey gave a course of lectures at the school house in the Wentworth neighborhood, near Antwerp, Ohio, January 4th, 6th and 9th, 1881. Good attendance and deep interest is reported.

We hope every trial subscriber will, before his time expires; conclude to renew at our regular rates of \$3.50 per year. Renewals should be sent in at least two weeks before the subscription expires.

The Spiritualists of Delphos, Kansas, held their fourth annual meeting January 2nd, J. N. Blanchard was elected President, and George Knowles, Secretary. The Spiritual ists there seem to be doing a good work.

Mrs. Simpson was too ill last, week to fill all her appointments. One gentleman of fine scientific attainments, who had come a thousand miles to see her, was obliged to leave without a sitting.

James Heffner, of Shreveport, La., writes: The Spiritualists of Shreveport would like to have some of your best speakers and test mediums, when they are making a Southern tour, to come this way."

Mrs. Maud Lord has been dangerously ill the past week, and obliged, of course, to cancel her numerous engagements. She is now much better and will soon be fully restored to her usual perfect health.

There will be a celebration of the 144th anniversary of the birth of Thomas Paine, at Merchants' Exchange Hall, in Kansas City, Mo., under the auspices of the Kansas City A. L. on the evening of the 30th inst.

Miss E. Anna Hinman, of West Winsted, Conn., will lecture at the M. E. Church in Ottokee, Fulton county, Ohio, on the Spiritual Philosophy, on the evening of February 12th and on Sunday the 13th at half past ten, and in the evening. All are invited.

A new edition of "Real Life in the Spirit. Land" by Mrs. Maria M. King, has just been issued and the price reduced from \$1.00 to 75 cents, postage 8 cents extra. This is a valuable work by a gifted author, and at this low price, the edition ought to be

sold at once. B. F. Underwood lectured at Iowa City January 21st 22nd and 23rd: at Ames the 25th; Scranton the 26th; and Nevada the 27th. He lectures at Galesburg, Ill., the 29th and 30th; at Sandwich the 1st, 2nd and 3rd of February; at Quincy the 6th, 7th and

Samuel Watson will lecture in Washing. ton, D. C., during February. In a private letter just received from him, he says: "I am perfectly delighted with the views of an 'old_Spiritualist' (on organization) in your last issue. I do hope something good will

Dr. Watson writes from his home at Mem phis that the weather for the past two or three months has been so severe, that but little cotton has been picked and in consequence there is much financial embarrassment and many failures among the country merchants.

A joint resolution providing for the amendment of section one of article five of the constitution of the State of Ohio, relating to the elective franchise, and defining who. may vote in said State, has been introduced in the General Assembly. Should it be adopt ted, women will be allowed to vote there.

Mr. Thomas Walker, the trance medium, is laboring zealously at Cape Town, Africa, in behalf of Spiritualism. He made a reply there lately to a magazine article by a distinguished gentleman, Mr. Wirgan, who defended the churches. The theater was crowded with an enthusiastic audience to hear Mr. Walker's defense of our cause.

We are glad to learn that the Voice of Angels will be continued under the same auspices and management as heretofore. The same imprint will remain at the head of the paper. Mr. Densmore will remain the amanuensis and publisher. He says, "My passing over will be the best thing that could happen, and will make the Voice still more successful."

We are in receipt of Dye's Government Counterfeit Detector, revised, enlarged and much improved for January, 1881. This standard publication has for nearly the third of a century been a recognized author. ity regarding counterfeit bills, coins, bonds, etc., and stolen notes and securities. It now presents full information concerning the currency of the United States and British Columbia, arranged in such a form that any intelligent novice may, by observing the points of detection given, safely and rapidly handle any amount of money. The proprietor insures his subscribers by paying, in full for counterfeits not announced by him. A publication such as this is a necessity in every place where business is done and money taken. .

SECULARIZATION OF THE STATE:

The Views of Hon. A. Krekel, U. S. Judge for the Western District of Missouri.

To the Editor of the Religio-Philosophical Journal: In common with the thousands of the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, I have carefully examined and considered the address issued by the committee appointed for that purpose by the Preliminary National Convention, which met at Chicago on the 15th of November last. Its length should not deter any one from reading it. To do anything like juslice to the subject, required consideration of so many matters, that the wonder is that they could be so well treated as done within the limits of the address. Not only has the origin of the connection between Government and the Church been traced out. out their relation to each other has been treated of, showing that the church at all times and up to our time even, has made use of the State for its own purposes. That purpose avowedly or otherwise, has always been to prepare its subjects for a life other than the present, thus leading them away from the demands of the hour. When its adherents complain of the sufferings. brought upon them by the course pursued by their leaders, they were told of, and pointed to, imaginary blessings in store for them after death.

The question is beginning to be asked everywhere and by all classes, "Cannot the life on earth be made comfortable and hap py without interfering with or hiddering the future happiness prom sed?" The State disconnected from the Church, answers emphatically, "Yes." The Church says, "I will not answer a question you have no business to ask, but you shall take upon trust what the church leaders say about it." Common sense and the State says, "We have trusted heretofore, and the fruit the trust has borne us, is so bitter that we pro pose trying separation. Separation in deed, and not in name only." The address points out minutely, as stated, how complete a use the Church has made of the State in the past, and how that use has lead to misery and degradation, much of which could have been avoided. Not that it charges the sects with designing evil, but avers that evils necessarily flow from the improper connection of Church and State. As already sa d they pursue different objects and employ different means. Thus the State would, it let alone, make use of the schools to raise yaluable and good citizens, while the Church would avail itself of the opportunity to raise mempers of churches or sects. The State, if separated from the Church, would treat Sunday as a day of reet and recrea-tion, intended to better fit the individual for the duties of life. The Church requires the day to be employed by its members in brooding over the problem of a future life, about which not a thing has been learned during the existence of the race, unless it be through modern Spiritualism. The Church requires the best energies of the individual to be expended in the direction suggested, while the State aims to engage it in the service of the race, trying to ele-vate it, and make the individual and consequently the community, prosperous and happy. All this and much more does the address point out and enforces it by reference to past history and the logic of events. The views of the leading minds of the age and of all ages are presented, showing that the committee do not stand alone. The address is specially happy in its appeal for all to join in the effort now making to secularize the State, and conclusively shows that the various religious sects would be benefit ed, so far as religion itself is concerned, by the separation. In what is said of morality and religion, the distinction between them is well maintained. The one, morality, is treated as the outgrowth of society: the other, religion, as an effort seeking to selve a mystery which is vet, at least, be-

yend our reach. Morality is found supporting the social organization, tending to improve the physical and mental condition of the race, supporting civilization and guaranteeing its futur. The plain inferences from the address are, that society has existed by virtue of its own evolved moral forces, and will so continue to exist, and move onward as well as upward. In the secularization of the State, which it aims to forward, it pro-

poses to remove obstacles religious sects interpose and maintain, without seeking to interfere with the religious beliefs of any, treating religion as a purely subjective matter. By the frequent reference to sects, churches and religion, and the credit given them for the good they have done in the past, the address exhibits a tolerance which peaks volumes in its favor, thereby showing that the association to be formed stands pledged to work with any one, any elementor as-ociation ready to aid in the accomplishment of the good work in hand, the secularization of the State.

Brooklyn (N. Y.) Spiritual Fraternity.

We had announced that our radical Brod W. C. Bowen, would speak last evening, upon "Common Sense in Spiritualism," but for some unexplained reason, he failed to meet his engagement, and this is not to be wondered at, when the worst weather conceivable-rain, slush, sleet, icy pavements and rain falling and freezing as it fell-is taken into consideration. Our meeting was opened by very fine singing by Mr. and Mrs. Lillie, Bro Lillie ranks high as a singer and pianist, and Mrs. Lillie has a very sweet voice, and this addition to our meetings makes them far more attractive than could be otherwise The President made a few opening remarks and said, that as our Bro Bowen is not here to night, "we will take up the subject announced. Common Sense in Spiritualism," and he invited Mrs Lillie to occupy the platform for the evening, which she did very acceptably, and her lecture of an hour was listened to with close attention, and with hearty approval by the addience. It would be im-possible for me to give a fair synopsis of it, and I will only attempt briefly to outline the thoughts expressed.

She said that from the birth of modern Spiritualism through the little Fox girls. thirty-three years ago, we had been met on the threshold of investigation by all-infldel, theologian and scientist—by the objection that "There was no sense in spirit rapping," and that spirits who had thrown off the mortal coil would be in better business than rapping on tables and tipping chairs: and other physical objects, but when a person once seriously began the investigation, he found a practical "Common Sense" in that which he had despised and sneered at, and as the phases of spirit manifestations increased in volume, and became more wonderful, the theologian and the infidel both bowed in reverence to the unseen powers and forces that had behind them loving and intelligent friends, who by these phenom-enon were proving beyond question the continuity of life, and when Planchette became an instrument for communication be-tween the two worlds, a step higher was taken, and when our risen Bro. Epes Sarg ent published his invaluable work, "Planchette the Despair of Science," he showed conclusively that "Common Sense" was the basic foundation of the efforts of our friends "beyond the vale, to prove that, "If a man die he does live again," and as to the absurdities and follies that may have been mixed up with the earlier development of media, and especially among the ignorant, there had been nothing so absurd as the doctrine of the trinity, of "Three God's in one, and one in three," which even now orthodox theology asked rational men and women to accept, or "to be damned;" and it is no wonder that so many of the good, true and intelligent preferred skepticism.

The speaker showed that in the near future, when we gave closer attention to the study of these unseen powers and forces, that sickness and disease would vanish before the touch and will, power of the mediums who consecrated their lives for the highest and noblest unfoldment of medial powers, and that "materialization," the highest phase of phenomena, would be as a demonstrable "common sense" fact, as was the spirit rape" now, and the charlatans, and impostors who have disgraced medium ship, would be compelled by the commonsense investigator to abandon a field where they had entered to receive money from the credulous and unwary seekers for the truth. Bro, W. R. Tice gave an interesting account of some sitting, he had had with a

Mr. Ackerly, a dark scance where musical instruments had been played upon; spirit hands felt when he he'd the band of the medium, and he said that he was satisfied that the phenomena were genuine. He also alluded to his law suit with J. M. Roberts for libel.

Mrs. Hope Whipple, Pres/of N. Y. Social Science Association, is to give our next conference address. Fr day evening, Jan. 28th, subject, "Science of Morality.

467 Waverly Ave., Jan. 22

Our thanks are due to the following for sending clubs for Journal: J. S. Norton, B. N. Tozer, H. S. Holcomb, J. Tegart, E. Culver, Dr. J. V. Spencer, M. L. Roberts, S. E. Price, C. C. Corss, J. N. Blanchard, Nath. an Anderson, Mrs. G. Perron, J. A. Unthank, G. V. Johnson, J. A. Dickson, L. P. Wheelock, Mrs. Mary Parkhurst, M. V. Robinson, L. E. Burnham, Dr. Carman, C. B. Hoffman, Miss M. House; D. Deavers, S. Barrett, Dr. J. C. Hoffman, J. S. Burr, C. E. Masterson, B. B. Parsons, O. S. Poston, A. R. Hubbard, Mrs. C. Petry, B. A. Cleveland, Mrs. L. Hulet, Dr. G. E. Bliss, I. T. Damon, R. A. Dagve, A. Sesson, John A. Hoover, C. H. Lehr, Leo. Lombard, J. L. Batchelor, Mrs. M. L. Wood, A. B. French, W. E. Dodge, A. H. Mack, J. K. Jones, E. A. Carpenter, H. S. Udell, L. B. Field, A. B. Spinney, Jas. Heffner, J. H. Baynaby, and many others.

Just as we go to press Mrs. Simpson informs us that she will leave for Boston on Thursday of this week. We hope she will have a pleasant visit in the East, and return refreshed and strengthened for her arduous professional duties.

The free love menagerie of Hull & Jamie. son is on the road for the West. These stale, unsavory specimens having been igmored by the great body of Spiritualists, have now materialized a mock combat, Moses Hull taking the part of the spiritualistic pugilist, and "Prof." Jamieson that of materialist. They hope such an aggregation of phenomenal moral rottenness will. attract paying audiences. Decent people will avoid them as unfit to associate with or listen to.

Business Actices.

Housevives who desire the most delicious flav-ors in their cakes and pastry, will get it by using Dr. Price's Flavoring Extracts.

DR. PRICE'S Cream Baking Powder is free from all deleterious substances, but it is who esome nutritious, and easy of digestion; contains no alum

CANVASSERS make from \$25 to \$50 per week elling goods for E. G. Rideour & Co., 10 Barclay street, New York. Send for Catalogue and terms.

SEALED LETTERS SNEWGRED by R. W. Flint, No. 1927 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not an wered. Send for explanatory circular, 21.23tf

D. P. Kayner, M. D., Clairvoyant and Magnetic Healer, has returned to his office, Room 52, 94. La Salle Street, Chicago; and is again ready for business See his advertisement.

SPIRITUALISTS AND REPORMERS West of the Rocky Mountains, can be promptly and reliably supplied with their books and papers by address. ing their orders simply to "Herman Show, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spirit. alist meetings in San Francisco.

ALL of Dr. Prices' Unique Perfumes are admired for their durability and sweetness. They represert the delightful odor of freshly-gathered flowers -perfect odor gema. 🚵

If your horse has a spayin use 'Kendall's Spayin Cure.' See the Advertisement.

THE WONDERFUL HEAL' R AND CLAIRVOYANT.-Diagnosis by letter.—Enclose lock of patient's hair and \$1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, M.S. C. M. MORRISON, M. D., P. O. Box 2519 Boston Mass.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E.F. Butterfield, M. D., Syracuse, N. Y. CURNS EVERY CASE OF PILES. . 27-18

Spiritual Meetings in Brooklyn and New York.

BROOKLYN, N. Y - Conference Meetings every Friday evening, in Fraternity hall, corner of Fulton Strand Gallatin place
Fraternity Secial, every Wednesday evening,
February ith, 'A defent and M. dern Inspiration.' Prof. Henry Kudde.
February 18th, Mrs. Hester C. Phole. (Probably),
February 25th, Mrs. Hester C. Phole. (Probably),
February 25th, literary and musical entertainment. Tickets S. B. NICHOLS.

BROOKLYN EASTERN DISTRICT FRATERNITY meets every Sanday evening, at 7 K.P. w. in Latham Hall, 9th st., car Grand.

D. M. COLE, President.

NEW YORK CITY.—The Second Sciety of Spiritualists beloacytoes every Sunday, at Cartier's Hall, 28 East 14th Second

NEW YORK CITY—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, in Steck's Musical Hall, No. 11 East Fourteenth, St., near Fifth Aye. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK. The New York Spiritual Conference, the oldest Association organized. In the inter-stot moders Spiritualism, in the country, holds its seasons in the Havard Rooms on Sixth Avenue, opposite: Reservoir Square,: every Sunday from 2:30 to 5 r. k. The public invited.

Address Box 460 P.O.

Spiritualist and Liberalist Convention in Michigan.

The Spiritualists and Liberalists of Van Buren and ad-Joint of counties, will hold their next convention at Breeds-rille, Mich. in Gray a Harl. commencing on Friday evening. Feb. 4th, 1851, and continuing over Sunday the 6th. Dr. A. B. Spinney, of D troit, and Mrs. E. C. Woodruff, of South, Haven, are engaged as speakers, and a good time is anticipated.

L S'BURDICK, President. Box B, Katamazop, Mich. E. L. WARNER, Secretary, Paw Paw, Mich.

Paine Celebration in Iowa

Paine Celebration at the Waverly Opera House, Saturday, January 29 h. 1831. Speaking commences at 7:20-r- M. abarp. Picnie Supper for 15 cents. Graad dance! All might with the best raise.

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Love's Young Dream.

BY O. W. BARNARD.

Of love's sweet dream, let poets sing, Their lays of richest story— Let sculptured art its magic bring. To catch the living glory— Let painters with their gift divine, Paint life in colors glowing— Let all tell o'er this tale of mine Love's bountiful bestowing!

Yet all must fail as all have done, To tell love's matchless powers How life must ever sweetly run Through love's enchanted bowers-Its length and breadth, its height and depth All fenderness expressing! Its hope in life, its prayer in death, All for another's blessing.

The trees and flowers and streams so bright, How beautiful and smiling; The world seems bathed in joyous light, All sorrow now beguling:

"The golden hours on angel's wings"

Pass over now unheeded,
While universal nature sings,
"Two only low was needed."

If there's no life for man but this, Its purpose would be thwarted. When separation ends the bliss. Of lovers that are parted; But over there, on you bright shore, We'll meet and tell the story Of death and separation o'er.

And life that's crowned with glory.

A SPIRITUALIST'S VIEW.

The Cures at Lourdes-is it Miracle or is it Law?

(The Oregonian.)'.

Several thousand people, with several ways thinking take the Organian. Your own articles on the cures at Lourdes with that of "A priest," Interests many of us who are your steady readers, and I have sat down to beg your permission to give yet another view than is considered by either your in those articles. you in those articles.

You are aware that there are several millions of Spiritualists in America, and we have a theory of those instantaneous or strange cures outside of Spiritualists in America, and we have a theory of those instantaneous or strange cures outside of either miracle, or faith or of merely maferialistic science. And we think our numbers, if not our generally appreciated intelligence, entities us to an occasional appearance in the columns of a paper that justly prittes itself on its independence and impariiality, and it desire to give current thought to its readers. I do not write for controversy, but to give light as you do.

"A priest" appears to believe that these cures are effected by Divine interposition. That is to say, that a fash or fast of Divine will goes, or is cast upon the cripple willing him to be well and he is healed. You cannot go that far, neither could Hume, and he refused to go any step in that direction. He considered it bund and impossible.

Now sllow me to say that Spiritualists have experimented for nearly forty years with similar diseases and similar cures. We undertake to say, that from our mountain of facts we have built up a theory that is entitled to a candid hearing from physicians, priests, scientists and journalists. We proclaim this as the true theory. That the desire to do good is innate in the souls of men. That man is ever immortal, individual and identical.

man is ever immortal, individual and identical. That medical men and humanitarians, who loved o do good and heal the o into powerful apirit bands after they leave the earth life, and selving some salient point; such as a spring, or rock, or church, or some human form, some medium point where the via vita medicatrix natura can be easiest reached and does most abound, they cure by human will, acting by the magnetic medium that connects mind to matter. They desire and determine to heal. They concentrate this purpose. They localize, effort, and by man's will moving by magnetic waves in the reservoirs of matter, abnormal atoms are removed and supplanted by those that are healthy and normal, and the crippled or the sick is healed. We can no more find sufficient cause for this in the action or "selection" of mere matter than can the mere scientist. Nor can we see, with the more religionist, that God's personal attention has been bestowed upon the case, or that it was necessary for God himself to interpose a special provision to thwart, the action of his otherwise direct and general law that caused the crippling.

The scientist goes down to the atom and with atoms builds and fills a universe without a God. To these stoms the Spiritualist adds attribute; and the sum of all attributes is the Spirit of God. One form of action within this universe of matter and this limitless Spirit, is the action of mind and matter as displayed by human beings in planetary His. The mind is the inner or nucleus around which the matter is formed, impinged or material ixed. This union by the original law is nominal and healthy, but may become deranged. It na-turally atrives to get right by force of its own in-tuitions and laws; and I think the test physicians acknowledge that they cannot heal or cure except in accord with natural law. Spirit hands are like earth's healers, only they employ more im-mediate and closer related agents, and conse-quently their cure is quicken. For instance, magnetism is nearer, than mineral, and a healthy hu man hand moved by a kindly spirit, conveys more healing than any drug, or medicament, or potency whatever. The name in which these healing bands work is not material. It may be Mary, or Jesus, Buddha or Mithras, or no name stall. What is wanted is the acquiescent mind of the patient satate of receptivity, a consenting that the change of atoms shall take place. Faith, or the belief that it will take place, is not essential. It is only harmony between mind and body that is needed.

This theory is more in accord with evolution than revelation; but we cannot help that. We are not seeking to support any old or new theory, but to get at the truth—the naked truth. These sudden cures occur. They have occurred in all ages of the world, and among all peoples. We cannot go to miracle for them, because we find how to account for them nearer home, in instural

w, the constant mode of the infinite God! I am aware that neither science nor religion is pleased with our accounting. It puts a motor into matter that science cannot put into its crucible; it lowers the dignity of the personal relations between the priesthood and their personal God, and deprives them of much of their assumed importance and consequence on earth and in heaven. But by taking the seats of teachers instead of directors, they can still do good. Truth is mighty and can take care of itself. We wait. G. W. LAWSON.

T. B. Clarke writes as follows from Sau Francisco, Cal.: Moody and Sankey are here. The first is a gross specimen of manhood, the intellectual development exceedingly low, and his animal brain, with thick neck, large shoulders and ponderous abdomen, fit alone for a beer saloon keeper, or possibly a high toned butcher. Sankey's singing is of the fourth-rate grade, and were it not for his accompaniment, it would be a com-plete failure. The great "beef eater," Moody, replete failure. The great "neer enter," shooty, re-fuses argument and indulges in slanderous stories about infidels' miseries. Four paper pays us its weekly visits and is read with interest and pleas-urs. The Banner of Light gives us its 1881 sainta-tion. The Olive Branch also has arrived on its new year of peace, and to all we say with a thankful heart for the many messages of love and wisdom in the past, "A grand and happy new year." To yourself.—"May the ministering angels ever bear you is their arms through all the trials necessary in editing a paper so full of new thought regarding our cternal welfare." new year of peace, and to all we say with a thankful

Jacob West writes: I much approve of the course you are pursuing in conducting the Jour. & Mourning Methor's Pitcous Pica for Comfort.

To the Editor of the Religio-Philosophical Journal:

I know nothing of Spiritualism, and am in deep anguish over the loss of my hear's idel. I see no comfort in any consolation that is offered, and I mourn "as one without hope." I have for some time been reading your paper, and like it much; but how can I know that life does not end this side of the grave? The churches teach faith. We can have faith and hope in anything, and it still have no foundation in fact. I have been to three mediums here, and all have given me undoubted evidence that they were deceiving me, and the three dollars were as so much chaff to the winds. All talked in "Sunday school sentiment." All said that the one gone was happy. If there is a "better land," I did not go to them to hear if my pure angel girl was happy—not one could say a word to make me feel that they knew "the soul lived." One said that my husband was dead; one my daughter, the other my baby—not one feature was described correctly, but plenty of "Sunday school literature" and doggerel poetry; not one incident, no name—nothing that made my heavy heart lighter. I see such plain talk about frauds in your paper, that I felt emboldened to write to you, to tell me in which way I could go to learn positively that a genuine message from "beyond the grave" can be obtained to assuage the augulah in my aching heart that brings sleepless nights and hopeless days; no reasoning or theorizing can do it. Oh! gladly would I believe that my little girl lives if the evidences were convincing. I am afraid that I will fail to find the evidence that will satisfy me. With this angulah ever present before me, knowing and feeling that a child who never had a sickness before robust and healthy, ought to live, and would have lived, only for broken laws; and when those laws were brokfor broken laws; and when those laws were broken, if physicians knew how, still they could have treated her so that she would have recovered, but they let nature do nothing towards restoration, and with powerful drugs they dried up the vitality needed to resist the disease and for recuperation. We had two physicians, one to relieve the other, night and day, and then the third called into consult with them. Now I feel that it would have been better not to have made and used domestic remedies, sided by the fine constitution that resisted the disease so unusually long, would have triumphed. I feel it, and the thought is one of agony. One of the physicians has since died, perhaps you know some medium that could get in communication with him, as he loved and get in communication with him, as he loved and fondled the little darling. Excuse me for my long letter. It is, no doubt,

full of repetition, but a mother's trembling hand has penned it, and a mother's aching heart causes any incoherency discernable. If I could think that my little child still lives in some tangible form, it would give me the comfort of realizing that while error may have not known how to keep her here, that she gained if we were losers. Oh! In spite of all I have read in your fine paper, still the feeling exists that this life ends all, and the little aweet one who had no control over her coming, and as little over her going, is forever blotted out. Oh! mercy, how pitiful. Forgive me for writing so at length. All the mediums here are trance, and "fraud" is what you would say, if you heard the halderdash and helpless groping for ideas that they try to pick from my questions for their "controls." that while error may have not known how to keep

While we can sympathize deeply with this mother, whose soul is yearning for light from the world to which her loved child has passed, and which only the positive knowledge of that child's return can give, we see that in her present state of mind it would be very difficult for any partially developed medium to satisfy the craving demands of her soul, or for her darling child to satisfactor. ily manifest, her presence. The intensity of the mother's desire, mingled with the force of her critical and exceptical mental analysis, would charge her emotions with such powerful magnetic impulses as to unbalance the medium or repel the spirits.

While we know there are those holding them. | Money due on acct. land sale \$768.62. scives forth as inequims, who are indrincible pretenders, trading on the most sacred feelings of the human soul, we also know there are mediums true and trusty in their own natures, who would not willfully or knowingly deceive any one for any price. But with regard to mediumship, there, are many things not yet understood by mediums themselves. In the developing stages of mediumship, heredity, education and personal bias will often crop out in the communications. These will fall to satisfy the crucial, analysis of reason unclouded and uncontrolled by the emotions. While in the transitional state, however, mediums may be influenced to give, what to such minds are husks, through the bias of their own emotions or indoctrinated ideas.

The reason for this is plain. The brain being the organ of the mind for outer communication of thought, has become attuned to certain modes of operation, and however brilliant the thought impressed, in all impressional mediums, they will clothe the idea in the form which corresponds with their own modes of thought and expression. This is obvious from the fact that the thought impressed is subjective and can only awaken the responsive action of the brain operated upon, in accordance with its accustomed modes of action.

Of those mediums referred to by our correspondent as having been consulted, we would say that not knowing who they are, we cannot speak of their genuineness. We only know that the cultured medium, or the scientific spirit fully controlling, could satisfy the mind of our correspondent and that without such conditions, nothing sport of full clairvoyant vision, giving ample description and details, or the materialization of the child, would avail.

There is another phase of the above communication which calls for notice. We would urge upon the mother to be more composed, and before giving up all existence to blank annihilation. to consider calmly the laws of mind; the principle we call life, the thing, principle or ego we call man, woman or spirit. Before yielding all to blank nihilism we should become, as far as a life study can reach, familiar with the laws relating to each atom, principle or individuality, and the relation of each individual to the universal whole. In this light we shall see that if the crude, the undeveloped, or the unstable cannot satisfy our minds, we should continue our search with unshated zeal until we discover the reflued, the developed, the reliable, in order that our conclusions may be correctly drawn. The washing of all sands will not yield gold or diamonds; it requires the suriferous deposits of California or the sparkling sands of Golconds or Brazil. Yet the general appearance of all sands are similar; so too with human brains. There is a general similarity of structure, but not all are poets who can make rhyme, nor all artists who can mix paint. The impress of genius must be stamped on the brain to produce the poet or the artist. This also holds true with regard to mediumship. The germ may be present but the impress, through which slone successful development of the power is possible, may be lacking. In such cases all efforts on the part of the undeveloped medium would be mastisfactory.

In conclusion we would say, continue your in vestigations; sit calmly in your own home with your own family circle, rest in faith that one day your lost darling will be given back to you, and you may yet realize her loving presence here in this life. Spirit communion is a fixed fact; and when all the conditions are properly arranged on

this and on the spirit side of life the evidence will come to fill the expectant soul with joy unutters-

[Since the above was written we have received another letter from our correspondent, in which she states they have held a family circle and obtained evidence of spirit communion.]

A New Society in St. Louis.

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ITS OBJECT.

Sec. 2nd. The object of this society is to render mutual aid to its members in health and in dis-tress, to visit them in person when sick, and if necessary to render them such pecuniary assistance as the society may direct. Also for the investigation and propagation of our spiritual philosophy and phenomens, in all its purity. To employ and sustain fecturers and mediums, as the society may direct and to maintain friendly and fraternal feelings and social intercourse among its members.

Sec. 3rd. We believe in an Infinite Spirit and a living conscious state of existence after the death of the physical body—that under suitable condi-tions we can hold intercourse with the spirits of those who once inhabited this earth. That our happiness here and hereafter, depends entirely upon our course of conduct in this life. In other words that our salvation depends upon good deeds instead of creeds. And finally, that in harmoni-ous union and concert of action there is strength

OBLIGATION. Sec. 4th. I the undersigned do solemnly bromise and pledge my most sacred honor before these witnesses, that I will abide by the constitution and by laws of this society. That I will live an industrious moral, temperate and virtuous life, and do unto all mankind as I would be done by under like circumstances. That I will not wrong a brother or sister in word or deed, neither will I see them wronged if in my power to prevent it. That I will do all in my power to promote the temporal and spiritual welfare of its members. I do further more promise that should any brother or sister be found guilty of violating any part of these obligations, I will report them to the socie-

ty without delay.
DR. DANIEL WHITE, President, 313 Market St. MRS. D. D. WHITE, Secretary, M. B. CHIPMAN, Treasurer,

Onset Bay Grove Association.

The annual meeting of this association was held at Eagle Hall. Boston, Jan. 12th, 1881, with the following result for choice of officers for the ensuing year: President, W. D. Crockett, Boston; Vice president, Charles F. Howard, Foxboro; Clerk, H. B. Storer, Boston; Treasurer, W. W. Currier, Havenbull.

Directors: Geo. Robbins, Fitchburg; A. W. Wi cox. Worcester; Cyrns Peabody, Warren, R. L.; W. F. Nye, New Bedford; B. F. Gibbs, Wareham.

TREASURER'S REPORT FOR 1880.

January 9, Cash on hand, \$ 233.21. Amount received; \$3,593.76. \$ 233.21. \$3.832.97

January 9th, 1881, Cash cr. \$3,768,94. 64.03. Balance **\$**3.832.97. ESTIMATED ASSETS. Groves and parks, \$12,000.00. Buildings and public works, Fixtures including team, 6.120 00.

Lumber on hand, 110.20 \$51.260.20 care of cottages 15 00. 20.00. privilege Sturtavant farm 4.18 balance 64 03. , 019,40.

LIABILITIES

Capital stock, Balance 47.179.66 CAMP MEETING ACCOUNT.

Amount rec'd on acct. camp meeting 1880, \$1027.5 Amt paid on acct. camp meeting 1880,731.94 Balance, 295.57 Bal. in favor of previous camp meetings, \$279.61

Bal, of 1980 camp meeting Amt. of bal, in favor of camp meetings, The association have built four cottages for camping purposes. Threeof these are 10x16, 9 rooms,

12x184, rooms. Amount. The association have rebuilt their auditorium at an expense of \$245.07, making a scating capacity for about twenty nya hundred persons.

The Association have also built a new speaker's stand, at an expense of \$378,84. A fish market at a cost of \$56.95. Paid Ass Swift and heirs \$25 on account of one acre of land, more or less, at Oneet Station for depot purposes. Paid Stephen Wright ten dollars for one half, acre marsh land more or less, to attaighten the northeasterly line of the as-sociation. Paid Benj F. Gibbs, note and interest, 526.25; thus reducing the liabilities of the associ ation to its capital stock.

ition to its capital stock.
The Onset Bay Grove Association after four years of persistent and steady growth, overcom-ing obstacles both within its lborders and those of foreign birth, finds itself one of the most promising summer resorts that lay on the New England coast. Free from debt, with two hundred and sixty-three building lots sold; more than one hundred cottages already builded; five hundred and twenty eight building lots ready for sale, and a membership that are in earnest to see that the principles upon which the association was found ed are maintained inviolate.

W. W. CURRING, Treas. Haverhill, Mats., Jan, 9, 1881, Organization.

To the Editor of the Religio-Philosophical Journal: For one I feel like supporting the motion of Bro. A. J. King for a committee of three to pre-pare a platform of principles and plan of organization, for the following reasons:

1. Because there is a social element in all natures, which if not met, leads to greater evils than will be the result in organized action: 2. That whereas in isolation there is a tenden. cy to underrate the value and powers of others, organization begets a higher esteem, creates a atronger bond of union, and awakens a keener and livelier sense of the necessity and value of

each to the other.

3. Because more good can be accomplished with organization than without it. 4. Because organization is the law of the spheres to which we are to attain to, but all nature is giving us examples, such as the grouping and combining, disintegrating and recombining of atoms and societies; the grouping and organization of animals, such as monkeys, thrkeys, geess, and birds, migrating and immigrating ac-

cording to their laws.

But I would hope that the "concise" statement of faith" mentioned, might be short enough to be written upon the thumb nail, yet as universal and general among Spiritualists as air and sunlight; something like the ballof in the intercommunion of the worlds, the Fatherhood of God and brother-hood of all, and the obligation of trying "to be

good," and to extend that good to all.
It seems to me that with some such a sentiment as a key note, or central attraction to rally around Spiritualists may harmonize, organize, and work together, even while trying to individualize on minor points, ever keeping in view that great natural fact, that Each from his standpoint however so dim.

Must see his truth as 'tis to him. Dr. C. D. Grimme. Brooklyn (N. Y.) Spiritual Fraternity.

We have recently inaugurated in Fraternity Hall, corner of Fulton Street and Gallatin Place, Sunday meetings, with Mrs. R. Shepard-Lillie as our teacher and instructor, and it seems eminently fit and proper that our sister, so gifted in spir-itual endowmous, should be ordained by the Spirit-world to mails in the "ministry of angels," itual endowment, should be ordained by the Spirit-world to inclaim the "ministry of angels," for her father and grandfather were both orthodox ministers, and she for many years was a member of the Methodist church, and the ever-recurring questionings of her soul, as to the inconsistencies of the orthodox creed and the absurdities of dogmatic theology, drove here into Materialism, and from that into our faith, through the unfolding of her own medial powers, and it seems as if she was in the regular line of apostolic succession, and her quick intuitiens and great spirituality make her a fit instrument to voice the taschings from the suvernal aphetes. Her was teachings from the supernal spheres. Her seal and efforts in the cause do not cease with her Sunday ministrations, for she has had weekly meetings at Newark, N. J., and arrangements are nearly completed for her to give a weekly lecture in New York City. At our "Fraternity Social," held every Wednesday evening, she is ever pres ent and ready with sweet songs, poetical reading of character and improvised poems and descrip-tions of our spirit friends, so that they are readily

Our Sunday lectures are attracting a thoughtful and intelligent class of men and women, who do not usually attend spiritual meetings. The better class of church-going people who have been so long starved upon the dry husks of orthodoxy, and who crave so earnestly apiritual food, that the glowing inspiration through Mrs. Lillie comes like a healing balm to their parched and hungry souls, and like the dews of heaven comes the blessed messages of love from the friends gone

At the close of our evening lecture last Sunday the crose of our evening fecture last suggest, she gave as usual several typical improvised poetical readings of character with spiritual names as given by guardian spirits, and in two instances her descriptions were clearly recognized. For one gentleman who had never been into our hall before, she saw about him his father, alster and child, and no stated that Mrs. L. was a stranger to him and that her descriptions were correct and at the close of the meeting, before pronounce ing the benediction, she saw and counted over sixty spirits, and said that if she had had the time and strength she could have described them all Her improvised postical readings of character are very interesting and satisfactory. Her lec-tures are practical, and subjects are selected by the audience. We hope to be able to secure her services regularly until the Summer vacation. Mr. J. T. Lillie, who presides at the organ and sings so beautifully, adds much to our meetings. There should be a dozen such meetings held every Sunday in Brooklyn and this could be accomplished if the lukewarm Spiritualists would come to the front. We get occasionally an active worker from other States—among these we are glad to wel-come to our ranks Mr. N. Blanchard, an old New England Spiritualist, who is now, residing in our

We are holding "Fraternity socials" Wednes day evenings, to sid in bringing our families together more closely in the bonds of unity and fraternal brotherhood. The one for this week was held at the hospitable residence of our genial treasurer, Charles J. Warren, and a goodly company met and spent the evening very pleasantly in social converse, in dancing and listening to readings until the "wee sma hours" reminded us that we must separate. Our social for January 26th, will be held at the house of Bro. Fred. Has-lam; corner Marcy Avenue and Pulsaki Street. W. C. Bowen gives the next lecture before our Con-ference, Friday evening, January, Sist. Subject, "Common Sense in Spiritualism and a word concerning Psychometry.".

S. B. NICHOLS. 467 Waverly Ave., Jan. 15.

Peculiar Manifestations.

To the Editor of the Religio-Philosophical Journal: Having expressed a desire to investigate the was invited by him (the Postmaster here) to visit his family. I was introduced to a few friends of the family and the young medium, Dick Morrison, who is thirteen years old, with a face so spiritual that he would readily pass for a girl; with a large phrenological development of time and tune, and of the coronal region. A plantation tune was played on a mouth organ, while Dick stood barefooted in one corner, waiting with patient downcast eyes for the influence. Presently he dashed off into a regular plantation breakdown, every motion of every muscle showing the peculiar negro style of dancing. The most perfect time was kept and the steps varied with a perfect abandon, while Dick's head rolled around as limp as if salesp. After dancing about two minutes as hard as ever a negro; did, he stopped as suddenly as he began, and at once resumed his normal condition without any apparent exhaus-tion. We had three dances rendered in different styles, and purporting to be by as many different negro controls.

His parents have lived bere twenty six years and are members of the Methodist church in good standing. There are only five or six negroes here and the boy has never seen; them or any one else dance pure Southern negro dances. He has never been from home. He has given public exhibitions in the hall here (not for pay). This came on him at eight years of age. He says a ball of light came towards him when in bed and seemed about to strike him in the face. Being frightened he screamed, when it despressed. Soon after, sitting with a slate and pencil in hand, his pencil becan to beat's tune, his lips protruded and turned out like a negroes, his eyes staring, while he com-menced laughing in negro style. His mother was frightened, but his little slater told him that if he was a "nigger," which he claimed to be, to give them a dance. Instantly he dashed into a break down. Then rushing to the slate he wrote "three niggers were there and would make him dance as often as he wished." In his normal state the boy cannot dance step. He is afraid this in-fluence will leave him sometime, but I encourag-ed him to believe that he would get something better if it did.

DR. DE CAUX TILNEY. Worthington, Ind.

The Blustering Defamer of Spiritualists and Liberalists, Rev. S. B. Bell Ridiculed by an Orthodox Editor.

BY .. WM. BUNETTE COLEMAN.

In my notice of the death and funeral services of Mrs. Margaret Jameson, of Kansas City, re-cently published in the Journal, reference was made to the misrepresentations of that estimable lady and of the Liberal League indulged in by Rev. S. B. Bell. The friends of Spiritualism and of free thought will probably not be displeased to know that that this Reverend defamer both of the dead and the living is valued at his true worth even by those of his own orthodox way of thinking. This persistent slanderer of "infidels" is most effectually "squelcked" in the subjoined editorial of the New York Independent of Dec. 23rd. The Inde-pendent is the largest, ablest and most widely circu-lated Evangelical Christian periodical in America. The stinging sarcasm of the editor, is re S. B. Bell and his puny attacks on infidelity, will be duly apprecisted by all liberals.

"Now, ladeed, we plty Col. Robert J. Inger-soll. The Mid Continent, edited by that son of thunder, the Rev. Samuel Bookstaver Bell, D. D., published two weeks ago a roaring editorial, urg-ing that some great champion of Christianity should meet the doughty infidel in public contest and everthrow him. We instantly asked ourselves why should not the editor himself be the champion he seeks; and, sure enough, the idea occurred to all the readers, and the succeeding issue of The Mid Continent contains a letter from a corres pondent, wanting to know if you yourself would be willing to meet Mr. Ingersoil in public debate. There is continue the writer, no better manage There is continues the writer, no better place for such a debate than in the Mid Continental City of America, which is Kausas City, and no more competent man than yourself could be selected to most Mr. Ingersoil in such debate.' Certainly, certainly, and the editor promises to consider the matter."

A Materialist in search of Immortality.

I send the Journal around among my friends as a missionary enterprise. I have long ago ceased to contribute money to send to India and Africa to convert the heathen. If God wills the conversion of the heathen, I presume it will be ac-complished whether we send money or not. If the civilized nations of the earth would combine and build a railroad through Central Africa, it would do more towards civilizing that country in one generation than all the missionaries have ac-complished in two hundred years. When the civ-ilization of the world shall be conducted upon the plan of the material wants of the human family, interest of the "plan of salvation," as is now prochimed from the pulpit, then we may look for the advancement of the race.

I am a materialist in search of immortality. I like to read the JOURNAL and sometimes think that I catch a glimpse of the life beyond; but the evidence I have received to far is, only circum stantial, or the testimony of third parities. I must have some evidence that comes home to one or all of my five senses, before I can accept as true, that which has only been, declared to be true by those whose judgment, like the judgment of past those whose judgment, like the judgment of past generations, has been governed more by their belief and strong desire, than by incontrovertible evidence. That Spiritualism is in possession of a "phenomena" that puzzles the wise men of this generation, no one who is unprejudiced will deny. Occasionally one like Joseph Cook musters up courage sufficient to examine, and then like a willy politician, gives an account of his experience for the purpose of feeling the public ruliss. But as the purpose of feeling the public pulse; but as soon as he is attacked by some old fogy like Dr. Prime of the N. Y. Observer; he makes haste to retrace his steps and like Peter of old deny with an oath saying, "I know not the man."

I had the privilege of reading Joseph Cook's sermon denouncing Spiritualism, and I think it one of the cheapest bids for church favors that has come under my observation for a long time. But

come under my observation for a long time. But I have no doubt that he is watching with just as much interest as a great many materialists are, the

further development of this wonderful phenomens. I think the stand the JOURNAL has taken in regard to fraud and deception, is having a good effect and is inducing a more general examination of the subject. In all things, let us have the truth and the facts, and false theories and false doctrines, will soon take their place among the myths and delusions of the past. B. A. C.

Crazed by Religious Excitement.

Ella Dreyfus, a young lady of this place, has be-come insane from religious excitement. She was coerced to attend a number of prayer meetings and the nervous excitement was so great that her mind succumbed and she is now a raving maniac. She imagines that she ought to be burned at the stake to save mankind and would probably burn herself were she not constantly watched. - Ibri Jervia Gazette

A prominent Spiritualist of Rochester, N. Y., A prominent Spiritualist of Rochester, N. Y. writing under date of Jan. 7th, says: As you have so kindly consented to give the people another month, in which to avail themselves of the great favor of becoming acquainted with the best spiritual paper I have, ever had any knowledge of, I am still ready to do what little I can to introduce them to out old tried and true friend; and as your offer is so very liberal I consider it the duty of every friend of real rational Spiritualism to help to increase its circulation.

to increase its circulation.

Mrs. Colby is engaged here for this month, like. wise for February, kept by a very small minority; she has spoken here now, six of the last nine months, and has never said one word in favor of any Spiritualist newspaper, from the rostrum; and I cannot learn that she ever has in private; and now she is selling Bennett's paper again! I feel like exclaiming, "How-long!" Lord; yet how long!" And I am not alone in this feeling.

Miss Clementine Averill, of Limons, Fis., desires to have a co-operative society formed in Florida. She writes: Three years ago I came out here from N. H. to take a homestead, and, if pos-sible to establish a Reformer's Industrial Co operative Home and School; but I can do no more alone and without money. Now there may be some of your readers who are wishing and praying for just such an institution as I desire to establish here; a co-operative home where all may-work alike and share equally in the productions; and this seems a proper work for progressive re-formers and Spiritualists to engage in, as they do not build churches and hire salaried preachers. This location is said to be as healthy as any in the world and best adapted to orange and lemon cul-ture, also vegetables of all kinds, some of which are now being shipped to Northern cities; and if is expected a railroad will be built, soon through this section. For further particulars address me

Frank M. Baker, of Iowa City, Iowa in renewing his subscription, says: Since coming here A. B. Dobson has visited us. You will remember that I was the person who, perhaps more than any one else, kept his name out of the Jourwar. Now, I do not wish to stand in the way of any man's justly merited fame, and as I now firm. ly believe Dobson has been trying, and, in fact has, for the past two years, lived a clean life; I feel it a pleasant duty to speak a good word for him; and it is my opinion that the Journal could, without risk of disgrace to the cause, give him some recommendation. His mediumenip is most wonderful in some respects. One remark able thing throughout all the manifestations in his presence; is the rapidity of them. His slate writing is almost instantaneous. His materialization of hands are the quickest I ever saw: He is a splendid rapping medium. He makes a good Hving travelling as a healer, and some money as a physical medium. I believe he merks our connce to a great extent, and I no longer wish to stand between him and an appreciation by the JOURNAL.

Carsten Gravert writes: This world to an end shall come in 1881, said Mother Shipton, but. I think it is old theology that is beginning to come to an end. The brganization that you propose will greatly sid to hasten the end of it and bigotry. Some of your correspondents seem to fear that the different elements of which the or-ganization is to be formed, will not work harmonlously together. I, for my part, think it will, if properly managed. If search after knowledge and truth be the principal aim, and members make up their minds to use the light wherever found, on Christian or on heathen ground, it will prove a blessing to generations in all future time. O, how I wish that I could ald in this glorious movement

Dani, Morrison wiltes: We have been inyestigating for some years and have had some curious experiences. Some times we have had materializations as perfect, as when in life with-out a cabinet, and, frequently in broad daylight, and again for months we get nothing in that way. The spirits promise us that we shall have superior materializing, distinctly different from all others, and in daylight. We are having lectures from many bright invisibles, equal to any delivered.

Jessee H. Butler, of Los Angeles, Cal., writes: We are now having a series of meetings here. I spoke on "Heaven and Hell" lest Sunday and the Sunday before. Our audiences are intel-ligent and attentive, and things look well for counteracting the past excesses, if none of the old influences return to plague us, or if some strong hand shall hold them back and restrain and instruct them."

J. H. Latimore writes: Your sifting and thorough manner of investigation; and defending the noble cause of Spiritualism, and the ceaseless vigils you keep on the outposts to see that the enemy makes no breach that you cannot close again, makes the Journal (in my estimation) the best paper published in behalf of our noble cause. shall gare with deeper interest now on "The Field that is White with the harvest."

B. Fairchild writes: I cannot well do with. out the Journal. Four feedless, upright course is what we want Has it for been for it, I should not have taken it het wast. Keep your colors of truth at the mast head; it will prevail.

W. C. Ives writes: I like the Journal, very much. Go on with the good work you have be-

gun. L. E. Goodwin writer: I cannot do without the Religio-Philosophical Journal. Am truly thankful for its brave and manly course.

S. E. Higgsims writes: Your paper comes to our house a very welcome and sought for friend.

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While producing this work of 432 pages, its authorobylous y read the darker pages of New England's earlier history the light of Modern Spiritualism, and found that in origin the highest and found also that intervening. Witcheraft listorians, lacking dyshutting off to-day's light, left unnoticed, or like feally used, a vast amount of important historiate, and set before their readers erroneous conclusions as to go were the real authors of the barbaric doings they were essenting.

who were the real authors of the barbarle doings they were describing.

Mr. Putnam, well known by our readers, (and, as stated in the book, a native of the parish in which Salem Witchersithad its origin, and descended from scopes then and there.) in this interesting and inaductive work, has done much to disperse the dark clouds which have; long hung over our foreithers, and not a little that exhibits egregious shortcomings and maleadings by the historians, Hutchinson, Upham and others who follow their lead.

The author regards Salem as the loss battle-field on which the Witcherst Desd was supposed by his opponents to be in command. There he was must in direct, strenuous and victorious encounter by brave mea who dared to act out their faith. That beyl was but a lestimate child of a false creed; the creed's barbajity became then rewealed, and never since has such a Lestimated dany part of Christendom.

The work is worthy of general perusal.

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Translated from the German, with a Preface and Appendices, by.

CHARLES CARLETON MASSEY

Of Lincoln's Inn, London, England, Barrister-at-Law. CONTENTS.

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Chap 2.—Fermanent Impressions Obtained of Hands and Feet: Proposed Chemical Experiment. Siede's Abnormal Vision. Impressions in a Glosed Space. Enclosed Space of Three Dimensions open to Four Dimensional Beings.

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II.—Slate-writing Extraordinary.

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II.—Blate-writing in Five Different Languages.

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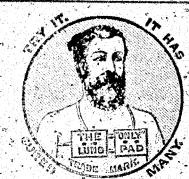
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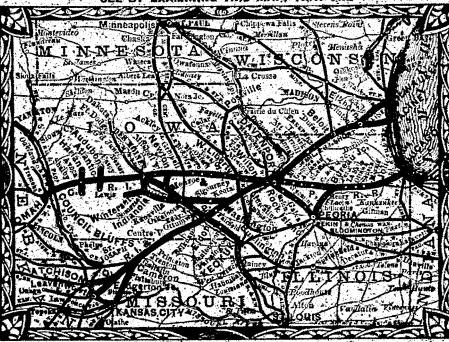
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"Rolling Stone" again among the Medidiums. He is Delighted at his experisucces with Mrs Billing and Mrs Patterson, but Slightly Mixed in his sensations at the Seance of Mrs. Crandall Crindle.

To the Editor of the Religio-Philosophical Journal. In fulfilment of my promise, I will at-tempt a brief history of my trip eastward. At New York our mutual friend having entres to the circles, of Mrs. Mary J. Bitling, and being enthusiastic over the manifestations which he stated were occurring there, induced me to accompany him, which I did with a reluctance you may understand, knowing that in all the numerous sittings I have during ten years, had with that lady, whether in private or in public circle, I utterly failed to receive anything whatever. Arriving at a very pleasant residence No. 307 West 48th street, we were shown into a parlor furnished with rare good taste, where we found a class of peole who would be attracted to such a place. if one may judge by their manners and conversation. It would be impossible for me to describe the numerous and remarkable tests given during that circle—such numbers and variety of independent, spirit voices completely dazed me, and for the first time Ski, Nolan and Katina talked to me as though present in the form, and gave me some tests that would be thought impossible were I to state them. The scance was to me perfectly wonderful No one should visit New York without attending one of these circles, or securing a private sitting. It is said that the mediumship of this lady, is far superior in point of manifestation and tests, since her return from England, to any exhibitions of it previously

Learning that Mrs. Crindle would have a materializing seance on another evening. I went to it. I saw the manifestations, but I am not prepared to express a decided opinon as to the genuineness of most of them. The first form, however, that showed itself at the aperture, was that of a ledy with white dress, arms bare to the shoulder, and so quickly after the light being turned down that it would seem impossible to have been anything but genuine. The light was raised and lowered as per instructions from time to time, from the cabinet, in the voice of Mr. Gruff, which I have no doubt is genuine. A form came to a tallish slim gray or white Haired man, about sixty years of age, calling him in a whisper, "Papa." He came forward and embraced the form and apparenty conversed with it two or three minutes. was told that the gentleman's name was Roberts, a resident of Philadelphia. You may have heard of him. It was too dark for me to see aught but the outline.

A remarkable incident or accident oc curried later: a form came out of the cabinet—a lady's form—when a gentleman who was sitting near, rose up, stretched out his hands which were seized by this form, which almost simultaneously planted a rousing kiss square on his lips. Just at that juncture, a lady rose up on the opposite side of the circle and claimed the form as her daughter, when with a reasonably heavy tread for which I was utterly unprepared, the figure walked over and embraced her quite a little time. An irreverent chap relieved his mind by the statement that 'twas too bad that a spirit should kiss a strange man when she be charitable—perhaps: her early education in these matters had been neglected.

Another form came which some one in the circle stated was the Empress Josephine. On a stand in front of the aperture, was placed some paper and a pencil—wheth paper had a drawing on it before commenced, I presume nobody cept the person who placed it offer was made to any one to excabinet or an trounding, though sat on the parlor carpet. This many arrokes or dashes with the penciron the paper, but with which end of the same nobody could see. However, after the form had retired, the light was turned up, and a lady's face and bust ap-peared on the paper. This form was at the aperture a long time, and was repeatedly addressed, in French by a lady sitting near me, without obtaining either a reply or acknowledgment that it was heard. It has been so long since she lived in France, probably the Empress Josephine had forgotten her native tongue.

After the materializing seance concluded, came the dark circle, which was good-very good; if anything, better than those I at tended a year ago in San Francisco, and commended in my correspondence and for which I was condemned by friend and foe. That Mrs. Crindle is a genuine medium there can be no doubt, but such materializations as I saw at this seance, would not, in the entire absence of test conditions, satisfy anybody unless, perhaps, in a case like that of Mr. Roberts, who alone knows, anything about that form or the conversation. A would do no one, and especially a medium, an injustice, but I think the weight of evidence is largely against the genuineneness of most of the forms which presented themselves at that scance as spirit forms. On returning to Pittsburgh, at the request of a gentleman who had sittings with the lady, I called upon Mrs. Patterson at No. 83 Franklin street, and asked for a sitting. I said nothing else. I had never before seen the lady, and she could not have known any. thing of me, my residence or affairs. She laid aside her work, brought paper, lead pencil, slates and slate pencil into the dining room, taking one side of a large dining table, while I seated myself on the opposite I took a clean pair of slates connected by hinges, between which I placed a bit of slate pencil, and a question written on paper, out of the sight of the medium. I closed the slates and handed them to the

d she ever see one of the answers written One question I asked inside the slate was to have a certain spirit write through the other hand of the medium with lead pencil on paper, which was done in the handwriting of the person requested to write, the signature being especially perfect.

medium, who took them in her thumb and

first finger of the left hand, by the corner

next to the hinge and held them in that way

under the table (which had, no cloth, cover)

while she was writing with the right hand with the lead pencil on the paper lying on top

of the table. When the rap came to take out

the slate, she handed it to me, as she receiv-

ed it, and at no time did she see one of my

questions or have the paper in her hands upon which the question was written; nor

In over thirty questions, not a mistake of any kind was made, nor any answers ex-cept right to the point. Most of the an-swers were in one hand writing, said to be that of her control, Prof. Lister, whom I knew well in his earth life, and some of these answers were in his own peculiar manner of expression I knew so well. There were, however, nine different speciment of chirography, two fine delicate specimens by ladies, one of a German and the other equally characteristic of the persons pur porting to write. I regard this lady as the heat in this phase that I have ever seen. She makes no specific charge for her time, but it would be a hard fisted person, who would take advantage of her liberality after such manifestations. While in conversation, after my sitting was concluded, asked her if she had ever met the editor of the RELIGIO PHILOSOPHICAL JOURNAL, to which she replied, 'Yes, I met him last summer at one of the camp meetings" [and her eye brightened as she spoke | "and I want to tell you that people who think Col. Bundy is not a friend of honest mediums, do not know him," and other remarks of simitar purport. I replied tha I agreed with her and stated that, in my opinion the editor of Mind and Matter must be insane to speak of Col. Bundy as he sometimes did, when she caught up the pencil and under control wrote as follows:

"John C. Bundy is an honest man and though you are wrong about Mr. Roberts, I will explain it to you. He is honest, but is obsessed by the very worst sort of spirits, who make him do just as he does.

"THOS LISTER." Mrs. Patterson expressed no opinion whatever. Hoping that this communication wid not call down upon my head the number of anathemas usual hertofore, I am

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ORGANIZATION.

Communication from Mrs. F. O. Hyzer.

To the Editor of the Religio-Philosophical Journal: If a word of mine can have the slightest weight upon the question of the organization of our greatly diversified and some what disorderly, in ellectual and moral forces, I wish to add that word to those now being expressed by our co-workers in behalf of that object. Those who have been interested in either my normal or inpirational thought during the years of my public labor, will, perhaps, remember that I have ever most earnestly advocated "organization." I have never shared the fears of those who deprecate, all attempt at estab lishing permanent system and co-operation on the ground that such systemization might eventuate in a re enthrallment of mdividual freedom of thought and action. My convictions, based upon observation and experience, are that man is so constituted and governed by the merring and irrevocable laws of his own being, as to be compelled to organize and re-organize his own heaven and hell, and that, consequently, he wholly deceives himself in ascribing his mental bondage to another's creed True, it appears outwardly that the child mind is directed by the views and authority of its teachers, but since those teachers are dependent upon the quality and class of the child's intellectual and physical organization, they have never been able to give security that the volcanic fires slumbering in that embryonic structure, will not yet rise to flame, consuming, scattering in ashes to the four winds of heaven, every vestige of the bonds of creed and dogma that ever bound its early semblances and symbols of materity. When we review the history of modern Spiritualism for illustraa living confirmation of the truth of this hypothesis? Are not many of our ablest, because of their being the most highly inspired and educated teachers and defenders of the science and philosophy of modern Spiritualism, daily crowning and re-crowning themselves with the laurels of victories won not only over early instruc-tions impressed upon their children minds, but over directions given to embryonic mental outline by mother-faith in the sternest creeds and dogmas of Calvin ? Beholding such demonstrations of the organic and re organic law of the universe, I have marveled at the fears expressed by thous ands of Spiritualists concerning the dangers of order and system; yet I have never doubted that all these positive apprehensions would in due time assume their natural positions in the background, as nega: tions of thought, as truth from within them moved outward, throwing her pure clear high lights upon the intellect; therefore am not surprised, but greatly pleased, to see the "faith" which "without works is dead," beginning to move outward toward such co operation of effort as must sooner or later eventuate in a beautiful and practical unity of our aspirations for a more thorough system of education for humani-

Regarding the question of ways and means through, and by which, we can best reach this very desirable object or result, I do not presume to counsel' those who from far greater experiences in relation to the outer details of organization, should be my teachers, but I find myself questioning the practicability of attempting general or national organization, until we can show more abundant evidences of success in our endeavors to establish local organization. In this direction I am conscious of no feel ing of discouragement regarding the possi-bilities of our ultimate effective unity of purpose and labor in behalf of our great gospel of nature. I am only, perhaps, less confident than many that there is justly proportionate material, yet individually prepared for the erection of the grand temple of co-operative truth, the grand con-structive principles and ideals of which lie folded within the genius of the science philosophy, religion and art of Spiritual-

Since I first became a pupil in this beautiful free school of universal truth, my somewhat stern and uncompromising teach ers have held me so closely to the work of my own personal re-organization, that have undoubtedly given less attention than many others to the question of an application of those principles to general unity or national systematizing of individual power do not see that we could have a United States government, were not special State governments so fully individualized and focalized; each to its own axis, as to answer vigorously to the call for permanent unity and cohesion. I suppose that God himself could not have called order out of chaos, had order not been there to respond and

I have thought, in view of our continual defeats in the direction of local organization, that it might be barely possible that our cement of fraternal love had not become sufficiently firm and tenscious to bear the strain of the heavy masses of self-idolatry, which being mistaken for a rare quality of individual freedom; has thus far in its irresistible desire to ascertain "Who shall be greatest," been sure to fly off in the suggestive outlines of an observatory, at the expense of the basic harmonies of the architectural idea involved. If we could

more fully actualize the assurance given us by the poet priest of the fundamental principles of modern Spiritualism, that "he that would be greatest abould be servant of all," perhaps we could sooner remove the great stumbling block to successful unity of thought and action. Resting in the ceaseless activity inspired by this conviction and its continual assurances. I most cordially extend my sympathies and efforts to those of our master-builders who think the time has come to begin the work of matching our timbers for the temple, though as the work advances I shall not be surprised should my ear be saluted with the resounding schoes of the somewhat vigorous blows of ax and hammer. Baltimore, Md.

The Spirit World.

There can be but one life-one form of expression, though the expression may be made through different channels. In the fi st or earth sphere matter is medium. When you leave the first and enter the second sphere. you manifest the same life force, only it is through a different form of matter-more refined and othereal, but it is matter. God could not manifest were it not for matter, and no one will believe that God does not manifest in spirit life as well as in material life. The only difference seen is in the channels of expression. Physical death is like moving out of a cloudy atmosphere into the clear sunlight. Hence we know each other better in apirit life than in material, and as we know each other better, we learn to appreciate each other, and understand the motives which prompt to action.

Were there a new life to be entered upon. all the associations formed in earth would belost. All our experiences would not add to our happiness or misery. The murderer would be as the law abiding citizen, and the humanitarian would stand upon the same level with the miser. Thus it will be een, that in order to deal justly with all, the life once entered upon must be continued; Though not compelled to follow the game routine in a dri . p leter, he change may become even greater than is possible during the life; but progress in spirit, after all. depends Lirgely upon the application made of the powers you possess—teginning in the dark, like a flower, and blossoming like a rose in the sunshine of a June morning.

Social life, friendship and fellowship necessary are carried forward because the ocial ties are torn in and of the spirit. Hence husbands meet their wives in spiritlife, and vice versa, parents meet their children; home ties and home associations are reformed by a uniting of the parties who may have been outwardly separated. The separations which so frequently occur during life's journey are not such in factthey only appear so to the outer senses When the spiritual faculties are sufficient ly unfo ded, the one absent from the body will be present in spirit, and the truly mat ed husband and wife will enjoy each other's society as fully and freely as when they were both upon the same plane of exist ence; but where there was no true affection, then the charge sets the prisoners free to seek other and more congenial bonds of reunion. Not every family will be uni-ted again. Men and women may effectual ly conceal their true character, from each other while living upon the first sphere, but not so in the higher spheres. There there can be no selfish object to attain. All unholy ambitions cease when they cannot stified, and the same might be the case with mortals, and no doubt will be in

the coming time. Mortals are too apt to measure the possibilities of the human soul by the standards they have created in their own minds while living under the old dispensations. They seem to forget that all creeds and observ ances are man made, and subject to change. Mankind have not reached a state of per fection physically or mentally. They are what circumstances have made them. They reason from without rather than from within. They take the chaff for the wheat and thus deceive themselves. In spirit life all things stand revealed in their true character. Hence we have a higher type of manhood and womanhood than has yet been reached upon the earth plane, and yet we are as far from attaining perfection, seemingly, as we were at the commence-

ment of our journey. The Spirit-world cannot be measured with a reed, neither can its area be computed by the most skilled mathematician. Our individual heaven may be conceived and bounded, because that depends wholly upon the capacity of the person to enjoy happiness. Hence, we are not surprised at the limited dimensions of the Bible heaven; but nature, God's handmaid, has not ceased evolving heavens and earths, and as the creative process continues, so must the capacity of the human mind become more and more unfolded as the grand march con-

But what do the returning travelers report? Do they confirm previously enter-tained opinions, or do they give an entirely new version of that far-off country? So far as we have been informed, every returning spirit has expressed surprise at the natural ness of spirit life, and their charity for all who reject their statements. Spirits can have but one purpose in returning, and that is the ultimate good that is to accrue, not for themselves alone but for mortals as well This intercommunion of the two worlds is based upon the co-operative principle of mutual aid, but the communion between your world is not the whole of this grand scheme.—T. Starr King, (a spirit) in Olive

Fictitions Controls.

To the Editor of the Religio-Philosophical Journal: The work of Mr. Epes Sargent, entitled "The Scientific Basis of Spiritualism," written, much of it, during the last six months of his earth-life, and published just before his death, is probably an accurate specimen of his methods of thought and style of ex-pression. If any person claims to be a medium through whom Mr. Sargent communicates his new experiences to us. it is fair to test that claim, by comparing the thoughts alleged to be his, and the style in which they are expressed, with this, his latest work. Mr. Sargent has not greatly changed by a menth's residence in spirit-life. He cannot, in that short space of time, have learned entirely new methods of thought

and expression.

A recent issue of the Chicago Times contained a lecture of Mrs. Richmond, declaration theorem. ed by her to have been "suggested in the right and in language," by Mr. Sargent. Before commencing the lecture she said, "The diction will be his," and the usual control of the medium will "speak the thought and language of the departed friend, who is standing near." There are many grounds standing near." There are many grounds for asserting that this claim, as so the au-

thorship of that lecture, is clearly fictitious. It is altogether improbable that a spirit, so short a time in spirit-life, could dictate to the control of a medium a lecture of

that length. It is not at all likely that a person of Mr. Sargent's general intelligence and habits of thorough and careful investigation, would und rtake to give instruction as to his experiences in spirit-life, or in the actualities of that life, until he had been there long enough to acquire sufficient knowledge to speak of them understanding-

But a comparison of this lecture with Mr. Sargent's work above mentioned, gives the most conclusive denial to this claim. It is clear, beyond a doubt, that he had nothing whatever to do with the lecture; that the use of his name in connection with it was wholly unauthorized and deceptive.

Are such false claims of authorship often made by trance speakers? Let Mr. Sargent himself answer this question. His answer will also give a fair sample of his style of thought and his form of expression, his "diction," with which to compare the said

On pp 135 and 136 of the work above mentioned, as a sort of preface or introduction to a caustic criticism of a lecture delivered by this same medium, in London, July 11th, 1880, Mr. Sargent says:

"It is often impossible to distinguish between what comes from the occult powers, the unconscious reminiscences of the trancespeaker himself, and that which may come from some prompting spirit. The flowery fluency of a trance speaker must not be taken as a proof of power; rather is it ev dence of weakness. Even granting that such mediums speak from some foreign spirit's inspiration, that spirit may be inferior to many a mortal in sound judgment and intelligence. The spirits that assume great names, and influence the medium to talk in a style that revolts our sense of truth, of good taste, and of identity, must be brought to the bar of our highest reason, and judged by its verdict. That spirits, as well as mortals, may deceive; that they may be influenced by vanity or ambition, and may affict us by berbose twaddle, is one of the facts which modern Spiritualism daily discloses; and in this, it is doing good service, if we only have the wit to see it, for the fact explodes some aucient and respectable errors in regard to the Spirit-world.

"The importance attached to the utterances of 'trance speakers' by uncritical or inexperienced Spiritualists, has justly excited the ridicule of those who detect in mere prolixily and florid verbiage, very himan failings. where the utterance or the knowledge can be fairly hypothecated as coming from the medium, exercising ab-normal powers, the idea of the intervention of a foreign spirit ought to be dismissed."

I think the above should be taken as Mr. Sargent's prophetic explanation and denial of the claim that he is the author of the mere prolixity and florid verbiage" of the lecture published in the Times.

SANFORD B. PERRY. Chicago, Jan. 22.

The Again Mooted Question.

To the Editor of the Religie-Philosophical Journal: As the subject of organization is again prominently before the readers of the Religio-PHILOSOPHICAL JOURNAL, perhaps a few suggestions and conclusions from an old, but numble advocate and practical worker in previous efforts thereunto, may prove acceptable. and find publication in its valuable columns.

Once a member of the "Board of Trustees" of the legal religious body. The Michigan State Association of Spiritualists, the writer 'articles'? under which that body was legalized, at Jackson, Mich., and also prepared formula and articles of association for legal, local bodies, which were published and recommended by the State Asso. ciation, and under which several societies were organized in Michigan and other States. some of which are, I think, still in existence as legal bodies. if not in practical activity. Hence the subject, in all its bearings, has been much investigated by the writer, in practical work as well as theoretically; who does not, however, purpose to imply wisdom or understanding above others, upon this, to Spiritualists, vexed question.

As to the special plan of the Journal as presented under the heading, "The Field that is White with the Harvest," I very much admire the grandeur of fone, scope and purpose therein embodied and explained—would have pride and love of membership in such an association—where only the truly free and tolerant could find attraction and practical cohesion; where all differences of opinion would ever be referred to the realm of critical investigative thought and analysis and to the crucible of respective individual discriminative judgment. But, in my humble opinion, such a movement can find practical possibilities only in a comparatively few localities—large cities or towns. Besides, the system is above and beyond the organic sphere of religious Spiritualism. It, indeed, pertains to the glorious highlands of a manhood status, which rises entirely above even the vapory cloud realm of all isms—the golden unfoldment of human soul-life, perhaps to be attained only by an ex-ceptional few, if indeed, by any, in earth life, Still the effort can and should be made, wherever practicable; for in such efforts, is the soul vitalized with power to put forth the incipient wings, of future lofty and practical

My idea of the organic sphere of religious Spiritualism, involves only co-operative combination for mutual growth in the grace of knowledge; strength, to faithfully adhere to logical sequences of knowledge attained; and for the promulgation of the system, philosophy or religion, involved therewith. Religion, o me, only meaning the practical exemplification of the soul's highest comprehension of truth and duty. Knowledge involves for. responding obligation. Hence, if our knowledge as Spiritualists of the true philosophy of life, is in advance of other systems, then is our duty correspondingly increased.

Therefore, it would seem that Spiritualists are above all other sects in duty bound to promulgate their truths. Promulgation involves method, effort and expense. These and other factors, and the mutual benefits to be attained, can best be secured by co operative combination-organization. So it ever has, and does now more positively appear to the

But, says an objector, Spiritualism is not sectarian. I reply that to be a Spiritualist, is to be a sectarian. Are not such "come outers" and "dissenters?" Spiritualists ignore many of the tenets of other systems and introduce other tenets instead. Indeed, the philosophical or religious deductions drawn from our facts, involve the elements of sectarianismi.e., of dissent from opposing teachings and adherence to what appears to us more rational and true.

Creed is another "bugbear." Whoever be-lieves has a creed. Do Spiritualists believe? To say that we know, would be true of somethings, but not true, in the absolute, of the spiritualistic philosophy of life, no more than of any other. Hence what we believe, is our creed. All that Spiritualists can mutually subscribe to as truth, can safely be declared as the platform of our efforts of promulgation This declaration should include the affirms.

tion of subjection to modification, as more knowledge fructifies changed and higher belief. Then all is safe and consistent.

But who is to formulate the declarationthe platform of organic effort? Spiritualists are especially jealous of this high function, perhaps morbidly sensitive as to this work. For, what difference who compiles the platform, so that it truly represents our conv.ction of truth.

However, we want no priesthood of controlling directory. We only want servants to give expression and practical activity to our received truths, and modes and means of promulgation Hence we want no committee of three or five, supplemented with an hundred or so of their selected advisers to construct, officer, man and run the ship of spiritualistic organization.

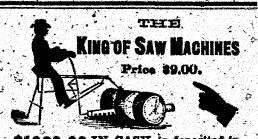
Nordo we want a National -not even a State association, until numerous local bodies are practically-actually established. Then what need of any other plan or way than is apen and practical to each locality, and as the best collective thought and wisdom thereof, shall locally unfold? If, however, individuals shall be impressed with a plan or platform let them formulate and publish the same, for the acceptance, or rejection of any and all. In a multitude of organic plans as well as of counsels, there may be wisdom, and practical results may, therefrom, be more certainly secur-

This plan of procedure would seem to obviate the surmised or real objection of leader-ship and authority. But whatever plan may be adopted, let us, by all means, have local combination, co operation—organization of Spiritualists, as such, and on a distinctive platform of principles, in harmony with the truths and philosophy or religion logically deducible from Spiritualism, pure and unaloyed by prefix or affix - Christian or pagan.

Let Spiritualists ever stand upon the axiom, that authority in the realm of ideas, only pertains to truth, and in the realm of organic combinations, only to the greater needs and interests of the many, over the lesser of the few or the individual. Also that the merit, sense—relatively higher truthfulness of the thought advanced, is the true measure of authoritative force of conviction and application, instead of the personality of its source, which should ever govern the question of recognition and acceptance. J. K. B.

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